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THE MILLENNIAL HARBINGER ABRIDGED

BENJAMIN LYON SMITH.

Introduction by

CHARLES LOUIS LOOS.

VOLUME II.

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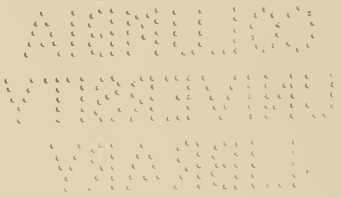

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PREFACE.

In preparing Volume II. of the "Millennial Harbinger Abridged" we find that the limitations of space will preclude the introduction of quite an amount of matter that we had prepared; but we feel that that presented will give to our readers the cream of the *Harbingers*. We do not want any one to think that this abridgment is an exhaustive treatment of the mine of truth contained in the *Millennial Harbingers*. There remains yet very much gold to him who will seek i

We desire to acknowledge our indebtedness to Archibald McLean for the paper, "Mr. Campbell, a Master of Assemblies," kindly furnished by him especially for this publication. It is an invaluable study of the character of Mr. Campbell as a preacher of righteousness. And also to Charles Louis Loos for the article, "The *Harbinger* after Mr. Campbell's Death," prepared especially for this publication. We commit this work unto God and the brethren, hoping it will deepen our knowledge and quicken our devotion to New Testament Christianity.

BENJAMIN LYON SMITH.

CINCINNATI, O., Sept. 15, 1902.

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THE MILLENNIAL HARBINGER ABRIDGED.

BOOK IX.

CHRISTIAN DUTIES.

NOT FAITH ALONE.

Is it Scriptural to say that a person is justified by *faith alone?* I answer, No. Neither Prophet nor Apostle has ever said that a sinner is pardoned by faith alone. Without repentance there is no pardon, and yet sinners are not pardoned by repentance alone; without faith there is no justification, and yet men are not justified by faith alone. *Sinners* are justified by grace, by blood, by faith, by knowledge; but not by any one of these alone. *Professors* are not justified by faith, by grace, by blood, by knowledge; but by works. Nor are they justified by works alone, only as *professors.* As *persons* they are justified by a living, working faith.

"Faith alone" is an abstraction, and a man will as soon live animally on pure oxygen, as spiritually on pure faith. Yet as man can not live without oxygen, so can he not live without faith. It is the vital principle in the new man; for the just man by faith shall live.

James asks, "What is the advantage, my brethren, if any one say he have faith, but have not works—can faith *save him?* And more remarkable still, *faith alone is dead faith.* Our brethren who talk of faith alone seem to have forgotten that we have *divine authority* for calling faith alone *dead* faith. Ask James the Apostle for a definition of dead faith, and he answers, "A dead faith is faith alone."

1840, page 492.

In 1846, in "A Tract for the People," Mr. Campbell discusses

FAITH.

The Book of God is addressed to the human understanding. It assumes that man, though fallen and depraved, is yet an intelligent being—that he has certain faculties or powers of ascertaining truth, of perceiving and receiving intelligence. It does not, indeed, inform him that he has the faculty of seeing, hearing, speaking, or believing. It does not explain to him that the possession of a faculty or power to do any thing, makes it his duty to employ that faculty or power in any way that his Creator may require. But it addresses him as

though these were matters perfectly understood and agreed upon between his Creator and himself.

Some, in their speculative philosophy, have called these things in question, and have created doubts where none ever before existed. Hence we sometimes find men doubting whether there be such a faculty as faith amongst the intellectual faculties or powers of man. Philologists, indeed, say, that the term *faculty* indicates power or ability to do any thing; and Christian philosophers say, that man has just as much power to believe testimony as he has to reason, to hear, or to speak. If, then, any confidence can be due to such authorities, we may say that man, as a human being, has the faculty of speaking, hearing, reasoning, and believing—as naturally as he has the faculty of seeing, tasting, or feeling. We may advance one step farther, and say;—that speaking and hearing are both useless endowments—that they are faculties of no value, if we have not the faculty of believing what is spoken, or of ascertaining the truth of what is heard. Indeed, all sound, discriminating thinkers must regard the faculties of speaking, hearing, and believing, as necessarily and essentially related to one another; so that any one of them implies the other two. Why should man have the faculty of speech, if his neighbor had not the faculty of hearing? And why should he have the faculty of hearing, and reasoning upon what is heard, if he have not the faculty of believing what is true? Light, then, does not more obviously exist for the eye, and music for the ear, than speech for hearing, and hearing for faith. Well did Paul, therefore, reason when he said, "Faith comes by hearing; and hearing, from the [speech or] word of God." We, therefore, conclude that God never would have spoken to man, if man could not hear him; and that man never would have heard his word, if he could not believe what God said to him. The fact, then, that God has given to the world a revelation, is, with me, a demonstration that man has the power to believe it—provided only, his heart or attention is devoted to it. It is an intelligible, veritable, and credible document, worthy of God as its author, and of man as its object.

Both oral and written testimony are addressed to our reason; for although the written testimony is designed for the eye, and the oral testimony for the ear, both are addressed to our reason—to our power of discriminating the characters of truth from those of falsehood. There is in this also a sort of tacit agreement or understanding between the parties—as much as there is between two persons speaking the same vernacular, in the use and meaning of the words and phrases, of the tones and gestures employed in their intercommunications with one another.

Revelation, though originally in the form of oral testimony, is now altogether in the form of a written record. It is in this form, indeed,

still more circumstantially addressed to our reason and our faith. The meaning of its language and the truth of its developments are alike to be ascertained by the faculties to which they are conjointly addressed. It always proceeds upon the assumption that unless it is understood it can not be believed, and that unless it is believed it can exert no salutary influence upon our hearts or our lives.

To admit the testimony to be true, is, in the sacred style, equivalent to believing it; for he that believeth the testimony of God has simply "set to his seal that God is true." Faith, indeed, is always but the conviction of the truth of testimony, whether that testimony be human or divine. To be convinced that any testimony or report is true, is to believe it; to be convinced that it is not true, is to disbelieve it; not to be able to decide, is to doubt. Hence there are but three distinct states of mind as respects testimony. We believe, disbelieve, or doubt it.

Of all the endowments vouchsafed to man, that of faith is superlatively excellent. To this faculty he owes all that knowledge that ennobles and exalts him in the scale of being. The range and acquisitions of his five senses are as nothing compared with the domains of faith. The area of faith is wider than the earth, broader than the sea, extending through all time, and launching into an indefinite eternity past and future. By faith we commune with all the living and with all the dead whose deeds of renown have been inscribed upon the rolls of time. Ages past and gone are ever present with us—empires that have long since fallen, still stand before us—cities, palaces, and temples, that, ages since, have mouldered down to dust, arise from their ruins and display to us the science and skill, the genius and taste, the pride and superstition of their founders and architects. By faith in human testimony the experience of ages is brought home to us and made subordinate to our wants and our wishes. By it we may be said to have lived before we were born—to have communed with the men of all ages and nations—to have been contemporaries with all the generations of men.

By faith in divine testimony we know how the universe was made—how worlds began to be—how space sprang from nothing, and how it has been possessed with its unnumbered tenantry of worlds. By it we see the first man springing out of the dust at the bidding of his Almighty Maker, blushing into life in his immediate presence, and receiving a holy spirit from the life-inspiring voice of his Father and his God. By it we see him wrapped in a mystic sleep and the hand of God dislocating a rib near his heart, which he moulds after the image of love into incarnate beauty, and presents to Adam as a companion meet for such a man as he.

Faith, also, illuminated by the same bright Sun of Eternity, gifts man with the prospective visions of times and ages yet unborn. It presents to the enraptured vision of the saint, Adam and Eve, with all their redeemed progeny, ransomed from the grave; emerging, phœnix-like, from the ashes of an old world; or, Eve-like, rising in immortal beauty and loveliness from the opened side of the second Adam, making their sublime entry amidst the acclamations of the celestial choristers, into new heavens and a new earth, especially prepared for them. Truly, then, may we not say with Paul, that "faith is the confident expectation of things hoped for, and the conviction [or evidence] of things not seen"?

But the sublime nature, ineffable utility, and importance of faith, are not to be learned from a survey of its widespread and long-enduring dominion over time, space, and eternity; but from a strict attention to the place it now ocupies in the world and in the church of God, in the present employments, character, and destiny of man. Be it observed, then, that all the faculties of man have a present specific use and importance in the full development of himself, in the formation of such a character as he should rationally desire to possess to all eternity, and in qualifying him to fill his own space in the world, in the performance of those functions, and the discharge of those duties which will avail to the interests and happiness of the world.

Every faculty of man has its proper object and its proper use. Has he the faculty of vision? There are objects to be seen, and advantages to be gained from seeing them. Has he the faculty of hearing? There are the harmonies and the melodies of nature and of the human voice to be heard and to be enjoyed. Has he the faculty of reasoning? There are objects to be compared, and conclusions of practical utility to be deduced from them. Has he the faculty of believing? There is the testimony of men, and there is the testimony of God to be believed and appropriated. Now, as this is the noblest faculty which man possesses, conversant with things past, present, and future, proximate and remote, God has ordained that he shall walk by faith, physically, intellectually, and morally. Hence man is obliged to walk through his whole life more by faith than by his five senses, his own observations, or his own experience—probably more than by these all combined. This being a very fundamental fact, we shall be at some pains to develop it.

The infant man enters life more helpless than any animal with whose history we are acquainted. He has not instinct sufficient for the first effort essential to life, health, or comfort. He is as destitute of reason, observation, and experience, as of instinct, to guide him in the pursuit of what is essential to his animal existence. God has made him dependent upon the care, direction, and counsel of his

mother or his nurse, in the very first steps of life's pilgrimage. He must walk by faith in the articles of food and medicine, and all physical safety. He can not walk by reason, for as yet he has it not. He can not walk by his own experience, for he has acquired none. He can not walk by instinct, for that was not imparted to him. He is, therefore, under an insuperable necessity to walk by faith as respects food, medicine, poison, and all surrounding dangers from fire, flood, or tempest. If he believe not on the testimony of others that medicine will cure, that poison will kill, that fire will burn, and that water will drown, he must pay the penalty and suffer for his unbelief. More destitute of instinct and of defense than the oyster or the lobster, he must not be left to his own guidance or guardianship. He must not be permitted to experiment with the serpent, the young lion, or with the poisons, animal or vegetable, with which the earth abounds. The law of nature is as imperious and universal as the law of the gospel. If the gospel says, "He that believeth not shall be damned"—the law of man's natural existence says, "*If he believe not his mother or his nurse, he must die.*"

But it is not in the nursery only that the infant man is trained to walk by faith. He enters the primary school under the same imperious law. The primer is put into his hand. He opens it, and looks at the letters of the alphabet; but neither knows their name nor their sound. He might look at them for a thousand years, and neither know the name nor the sound of the first letter. But by faith in his teacher, he learns the names and the sounds of them all. By the same principle he learns the art and mystery of reading his own mother's language. Does he desire the science of numbers or that of magnitudes? He is equally obliged to walk by faith either in the written testimony or in the verbal explanation of a teacher. Does he desire to learn ancient or foreign languages—to distil sweetness and pleasure from Greek and Roman springs? Then must he repose implicit faith in his lexicographer, and believe him in every definition of verb and noun.

Having passed through the nursery training and discipline by faith, having also advanced through the primary and high school education under the guidance and supremacy of the same universal law, does he desire to take his place as a free agent on the active theatre of life? Does he become a merchant, a mechanic, an agriculturist? He is still to walk by the same rule, and to be governed by the same stern necessity. Believe he must in those who have gone before him in every calling and department of life. He has to buy and sell, to barter and exchange the products of his own labor, or the products of other men's labor, by faith in human testimony. In receiving a shilling, a guinea, an eagle, a bank bill, a bill of exchange, a draft, he must act by faith as to their genuineness, their value at a given time

and at a given place. All of which depends upon the testimony of others. In paying or in receiving payments, he acts by the same principle and obeys the same law. Even the weights and measures by which he buys and sells are to him almost universally matters of testimony and faith. What need have we of farther witness? In natural and social life, in the nursery and at school, in the active business and pursuits of life, men are compelled in all cases first, and in most cases always, to walk by faith. Their own senses, observation, and experience, in process of time, guide them in co-operation with testimony and faith; but these first lead the way and continue our chief guides through all the great concerns of life!

Why, then, should it be otherwise as respects things unseen, spiritual, and eternal? Here, indeed, we must "walk by faith, and not by sight." But the sceptic and the infidel have no reason to reject the gospel, or deny the Bible, because it imparts its blessings only through faith. Nature, society, and the gospel bear equally impressed upon them the characteristic marks of the same great original. If man, in things temporal and with respect to his present life, walks by faith, why should it be thought incredible that God would have him walk by faith in things spiritual and with respect to an eternal life? The conditions of spiritual and eternal life are, in this all-important feature, the same. He that believeth not must perish, is equally true as respects both.

The gospel assumes that which Christian and infidel must equally admit;—that mankind are accustomed to walk by faith in all the important concerns of this life. It, therefore, very rationally addresses itself to this faculty in addressing man. It proposes to him no new principle. It speaks in harmony with the presiding genius of his own nature. It submits to him clear and ample testimony in proof of all that it demands and of all that it promises. Its language is,—"If we receive the testimony of men, the testimony of God is greater." If men's words may be relied on, how much more the word of God!

Great virtue and power are attached to the faith of the gospel. Some, however, ascribe this efficacy rather to the manner of believing it, than to the truth which is believed. There are some very popular mistakes upon this subject. Some imagine that there are several ways of believing testimony, or of assenting to evidence. This is, however, a very great error, and of injurious tendency. There is but one way of believing any testimony, human or divine; and that is, to admit it to be true. He that admits any testimony to be true, believes it; and no believer can do more than admit the truth of a witness. There are, indeed, or may be, different degrees of clearness and certainty in the evidence adduced in any case; and hence there are, or may be, as many different degrees of conviction or assurance of the truth of it. Hence

faith is strong or weak, in the ratio of the clearness and force of the testimony adduced. But the clearness and force of testimony is not necessarily innate in the words or manner of the witness; but much depends upon the discrimination and clearness of perception, as well as upon the candor of the believer, in appreciating the clearness and force of the testimony adduced. It is, therefore, essential to strong and vigorous belief in any thing, that the testimony be clear and forcible in itself, and that it be clearly perceived and fully comprehended by the believer. It follows, then, that there are not several ways of believing; but that there may be different degrees of evidence and that one person may more clearly and satisfactorily believe than another.

Some superficial thinkers have spoken and written much upon different kinds of faith. They have "historical" and "saving faith," the "faith of miracles," and the "faith of devils," the "faith direct and reflex," "temporary and enduring faith," etc., etc. These are conceits of the old metaphysical theologians, and have done a world of mischief. By placing historical and saving or divine faith in contrast, and in giving all value to *saving* and none to *historical* belief, they have bewildered themselves and their followers:—

> "Faith was bewildered much by men who meant
> To make it clear, so simple in itself,
> A thought so rudimental and so plain,
> That none by comment could it plainer make.
> All faith was one. In object, not in kind,
> The difference lay. The faith that saved a soul,
> And that which in the common truth believed,
> In essence, were the same. Hear, then, what faith,—
> True, Christian faith, which brought salvation, was:—
> Belief in all that God revealed to men;
> Observe, in all that God revealed to men,
> In all he promised, threatened, commanded, said,
> Without exception, and without a doubt."

There is no faith worth any thing that is not historical; for all our religion is founded upon history. What would any Jew or Christian have believed concerning Moses or Jesus, but for the history of those persons? Is there any man under the broad heavens who believes in Moses or in Jesus, who has not first heard of the Lawgiver and the Saviour from history, oral or written! Not one. But there are those who believe in Moses and in Jesus on mere human tradition, without any correct knowedge of the history; and there are those who believe on Moses and on Jesus on the proper evidence: but they have such views of Moses and of Jesus as renders their faith of no value. They hold opinions and views of these persons that make them more shadows or ideal personages. Our Saviour told certain Jews that believed in Moses, as they alleged, that had they "believed Moses they would have believed him;" *but not having believed the writings of Moses, they could not believe his words.*

Multitudes believe something concerning Jesus the Messiah on mere national or human authority and prescription, who have not one distinct real conception or apprehension of him; and, consequently, "he will not commit himself to them." Many in Jerusalem, while he was there, like Nicodemus when he first visited him, believed in him; to whom, we are told, he would not commit himself because he knew what mistakes and misconceptions they entertained concerning him. The whole history must be clearly understood and really believed in its true sense and on its divine evidence, as demonstrated by the Holy Spirit, before any one can, in strict propriety, be said to believe it. All who thus believe it, will find that it is both the wisdom and power of God to salvation.

But the power and efficacy of faith depend not so much upon the act or manner of believing, nor upon the certainty of the evidence, nor even upon our assurance of its truth, as upon the nature and value of the thing that is believed. THE POWER OF FAITH IS IN THE TRUTH BELIEVED. The power of faith is the power of truth. It is not eating that sustains or destroys human life. *It is what is eaten.* Some eat and live—others eat and die. Some believe and are saved—others believe and are damned. Both characters truly and sincerely believe. But the former believe the truth and are saved—the latter believe a lie and are damned. So true it is, that it is not the *manner* of believing that saves or destroys, nor the sincerity of believing; but the meaning or nature of that which is believed. "God," says Paul, sends to some "a strong delusion," or allows them to receive a strong delusion, so "that they may *believe a lie*" and be condemned; while to others he sends the truth with power, that they may *believe* and be saved. Some believe fatally, yet sincerely—indeed, all, who believe an error or a falsehood. Some, indeed, prefer to believe a pleasing and agreeable falsehood rather than an unsavory or disagreeable truth. Hence some really love darkness while others love the light and the truth.

It is highly important that this great proposition be somewhat elaborated and demonstrated;—that *salvation is not in the act of believing*, but *in the object or proposition that is believed.* It is the object of faith, and not faith itself, that has the power to save. If we examine our physical, intellectual, and moral constitutions, in all their organs, faculties, and capacities, one by one, we shall find that it is neither the possession of them nor the employment of them that affords us health, safety, or happiness; but the object on which they are employed. It is not the eye, nor the act of seeing, that affords us pleasure or pain. It is the thing seen. It is not the ear, nor the act of hearing, but the thing heard that soothes or irritates. So of the organs of tasting, smelling, feeling. The pleasures of

sense, derived from tastes, odors, and contacts, are not in the sense or organs themselves, nor in the operations of the organs, but in the objects on which these senses act.

The same universal law obtains in the intellectual and moral departments of our nature. It is not the faculty of perception, reflection, comparison, or memory—or the employment of these faculties; but the things perceived, reflected upon, compared, imagined or remembered, that afford us either pleasure or pain. So of all the affections and passions. We love and we hate, we admire and adore with pleasure or pain, according to the objects. And were we to adopt the new philosophy of fifty organs in the human head, and of as many faculties, called *acquisitiveness*, *cautiousness*, etc., etc., we should find the same law without a single exception. If, then, the faculty of faith, or the operation of faith, has any power to bless, to animate with hope, to justify, to sanctify, to regenerate, or to save, that power is neither in the faculty, in the act, nor operation, but in the object on which it terminates.

Still the objects subjected to the faculties of man,—whether sensitive, intellectual, or moral,—can afford him neither pleasure nor pain unless apprehended and appropriated by the faculties to which they severally belong. The richest, most variegated, and beautiful landscape in nature—the most majestic and sublime operations of the divine hand in heaven or earth, afford no pleasure to the eye unless viewed and contemplated by that organ. The most rapturous harmonies and melodies of nature or of art afford no pleasure unless listened to and heard. In vain the aromatic shrubs and fragrant flowers of the garden pour their delicious odors into the bosom of gentle zephyrs, to be wafted to our nostrils, if we inhale them not So the rich provisions of almighty love, displayed to man in a thousand ways, but consummated beyond our powers of thought and utterance in the gift of eternal youth, beauty, and loveliness to fallen man, through the incarnation of the everlasting Word—the sufferings unto death of his only begotten and infinitely beloved Son—and through the sanctification of his Holy Spirit,—unless apprehended and appropriated by faith, can neither fill the soul with heavenly peace, and joy, and love, nor give to man the victory over death, the grave, and Satan. Hence, by a figure of speech which puts the instrument for the agent, salvation is ascribed to faith, while it virtually belongs to the sacrifice and intercession of the Messiah. The gospel, then, as ministered now by the Holy Spirit, is "the power of God for salvation to every one that believes it." Faith, indeed, is but the hand that apprehends and appropriates Christ as revealed to us by the Holy Spirit sent down from heaven. Salvation, then, is of faith, that it might be by grace. For as the hand that plucks the fruit is not

the fruit, is not that which either creates or sustains life, but only that which ministers to its development and preservation—so faith's sublime efficacy is not in itself, but in that which it receives and appropriates to the soul of man, in which alone is the spring and fountain of eternal life.

Having now, as we hope, clearly ascertained the necessity, utility, and value of faith in the Christian institution, it is expedient that we also ascertain, if possible, that great central proposition in the Christian system which gives to faith all its sovereignty over the heart, and soul, and life of man. It were of little value to the sick and dying could we convince them that all medicinal efficacy was in a certain specific remedy, and not in the act of receiving it into the system; and yet withhold from them a revelation of that sovereign specific.

There is, then, but one remedial system for sin and sinners in this universe. There never can be but one such system under a government of perfect wisdom, of immaculate holiness, of inflexible justice, of inviolate truth, and of infinite mercy. That one only omnipotent remedy, though composed of many mysterious and sublime elements, displayed in the wonderful facts of Messiah's life, death, resurrection, and ascension into heaven—is nevertheless all concentrated in the form of one proposition, on the faith and intelligence of which is suspended instrumentally the salvation of any human being. All the truths of the Bible are but the envelope of this remedy—inscribed, indeed, with the directions for its use, and innumerable certificates in attestation of its life-restoring power. That proposition in *word* is, "GOD IS LOVE"—that proposition in *fact* is, "GOD SO LOVED THE WORLD THAT HE GAVE HIS ONLY BEGOTTEN SON"—(*a sin-offering*)—"THAT WHOSOEVER BELIEVETH IN HIM MIGHT NOT PERISH, BUT HAVE EVERLASTING LIFE." "The testimony of God," summed up by the last of the Apostles, is, "God has gifted to us eternal life, and this life is in his Son." "He, then, that has the Son, has this life; he that has not the Son of God, has not this life." But all this is again concentrated in a single proposition concerning the person, office, and mission of his Son; viz.: "*Jesus is the Messiah, the Son of God.*" This is the most fundamental proposition in the moral universe. It is the foundation of the system of redemption—the foundation of a Christian's hope in God—and the foundation of the Christian Church. Jesus himself so commanded it. (Matt. xvi. 16, 17.) Paul also commends it to our consideration, (I. Cor. iii. 11,) saying, 'Other foundation can no man lay than that which is already laid—viz.: *that Jesus is the Christ.** So God himself commended it by Isaiah, (xxviii. 16,) "Thus saith the

*So it reads in the Greek of the received text.

Lord God, Behold, I lay in Zion for a foundation-stone, a tried stone, a precious corner-stone, a sure foundation: he that believeth shall not make haste"—"shall not be confounded world without end." So also the Holy Spirit attested it, (Acts ii. 36,) "Let all the house of Israel know assuredly, that God has made that Jesus whom you crucified both Lord and Christ." Thus the Father, the Son, and the Holy Spirit agree in one testimony concerning Jesus. This is the testimony of the law in all its types—the testimony of all the Prophets in their predictions of the gospel kingdom—and it is the testimony of the twelve Apostles.

In this proposition, therefore, is the mysterious and sublime power of the gospel. It is the distinctive and peculiar object of the Christian's faith. There is no salvation in the belief of the call of Abraham, the mission of Moses, or the preaching of John the Harbinger, any more than in the translation of Enoch, the salvation of Noah from the flood, or of Lot from the overthrow of Sodom. There is no development of the Messiah in any of these facts or declarations. Many such facts, events, and declarations are but the envelope of the great truth of all divine revelation. The bread which sustains life is not in the ear nor in the chaff, but in the corn. Still it is true, that were there no ear and no chaff, there would be no wheat. We give them their proper importance; but not an importance beyond their meaning or design. The power of the sword is not in the scabbard, nor in the handle; but in the blade. The power of saving faith is in the saving truth believed. Of course no truth can have power over either the heart or the hope of man that is not understood. The efficacy is in the sense, and not in the sound. The sense of the great proposition is, therefore, that which is believed, and not the mere words which contain that sense. Indeed, the faith that saves the soul communes with the senso of words and not with the words themselves. Millions professing Christianity seem to think that there is a peculiar virtue in the mere enunciation of "the persons of the Trinity"—a sort of magic charm or cabalistic power in so many words or letters peculiarly arranged. But the Great Teacher said, "It is eternal life to *know thee*, the only true God, and Jesus Christ whom thou hast sent."* And Isaiah said, "By *the knowledge of him* shall my righteous servant justify many; for he shall bear their iniquities."† And Jesus said, "He that received the seed in good ground is he that heareth the word and *understandeth it*."‡ Again he says, "If you continue in my word, *you shall know the truth*, and the truth shall make you free." §

Reprobates are sometimes described as those who "hear," but who do not understand the gospel. And they do not understand it because they

* John xvii. 1. † Isa. liii. 11. ‡ Matt. xii. 23. § John viii. 3.

will not; for ears and understanding they have, but they will not, they do not, apply them. Still the truth believed, understandingly believed, is that which instrumentally saves the soul. Hence preached the evangelical Isaiah, "Incline your ear"—"Hear," said the Lord, "and your soul shall live, and I will make an everlasting covenant with you, even the sure mercies of David."

These things being so, according to the constitution of the human mind and of the universe, the great proposition must be understood before it can be believed in its sanctifying and saving efficacy. But that when so believed it possesses the power, is clearly and strongly affirmed by high authority. Thus speaks the Apostle John:—"Whosoever believeth that *Jesus is the Christ* is born of God." Again, says the same Apostle:—"This is the victory that overcometh the world—viz.: our faith. Who is he that overcometh the world but he that believeth that *Jesus is the Son of God?*" "Many other signs truly did Jesus in the presence of his disciples, which are not written in this book. But these are written that you might believe that Jesus is the Christ, the Son of God; and that believing you may have life through his name."* The importance and salutary power of this faith need not, methinks, to be further argued. The justified, and sanctified, and saved build their hopes upon it—Jesus builds his church upon it—God himself founds the remedial system upon it. He that believes it is begotten and born of God—he overcomes the world—and will, most certainly, be saved and obtain through it eternal life; for no man can believe in its true meaning, and not confide in it.

Demons, indeed, believe and tremble. They cannot believe that Jesus died for them. Therefore, they can have no confidence in him. They cannot appropriate one of his promises. But sinful men can believe that to them is the word of this salvation sent and they can confide in the Lord Jesus. Through their faith in the testimony of God, and their personal confidence in the promises of Christ, they can individually say, "Christ loved me, and gave himself for me!" This is to believe God, and to believe in him whom he has sent. This, indeed, is the effect of all true faith; for no one can be said to believe in Jesus that does not confide in him for his own personal salvation.

It remains, then, that we develop the full meaning of this vital proposition as "the foundation of repentance from dead works," and as the basis of all Christian piety and humanity. In doing this we shall, in our next Tract, attempt to develope that "REPENTANCE UNTO LIFE," which God has granted to the nations as the fruit of their faith in the divinely authenticated proposition that "Jesus is the Messiah, the Son of God." A. C.

*John xx. 30, 31.

A writer—"Omega"—says of the place of faith in the gospel scheme, *Harbinger*, 1861, page 209:

"Faith comes by hearing, and hearing by the word of God." The faithful preacher presents the sublime *facts* of the gospel, and, along with the facts, the *proofs* that they *are* facts. The intelligent hearer appropriately employs his understanding in carefully weighing, and rigorously reasoning upon the *data*, and the result is belief, faith, which, when carefully analyzed, at this stage, is neither more nor less than the affirmative conclusion of the understanding, in the whole premises, *that Jesus is the Christ*—THAT CHRISTIANITY IS TRUE. Of course, the intelligent reader will not understand me as intending to convey the idea, that there is necessarily a marked *pause* between this, the *intellectual* stage, and the *next* in order—that before passing beyond this stage, the influence of the Truth *pauses* during an interval that might be measured. As well speak of measuring the interval between the introduction of light into the room, and the light's becoming visible—though it is evident the light *must* be introduced into the room *before* it becomes visible. Such is the relation God has established between the human understanding and the human heart; and such the relation of this grand proposition to our moral nature, when its sublime import is clearly apprehended; that, in the case of every right-minded hearer, the influence of the Truth it envelops, *passes from the intellect to the heart*, and the moral feelings are stirred to their profoundest depths—just as the announcement that your dearest friend is no more, is first *heard*, then *believed*, and then *felt*, with a depth of emotion suited to the relation, and all occurring with so much rapidity that the several stages may not have been noted. (Indeed, it is of the very nature of intense feeling, *not* to concern itself with the analysis of the co-existing mental states.) The effect, in both cases, is due to the relations God has himself established between the senses, the intellect, and the heart; and to the relations between the several classes of truth, and the human mind, to which all truth is addressed.

The system of gospel truth, then—affirmed by the understanding to be true—embraces elements that most powerfully appeal to man's moral nature; and the influence of these elements passes as naturally from the understanding to the heart, as from the ear to the understanding. It is worthy to be repeated again and again, that all this comes legitimately of the divinely appointed relation between the intellect and the moral nature, the harmony between the system of divine truth and the human mind to which it is addressed, as a revelation, and a means of salvation.

Thus far, then, we have the word preached, heard, understood, believed; and then, in the chain of natural sequence, passing to and in-

fluencing the heart. That the truth should influence the heart unless first believed, would be absurd, simply. In some sense, then, faith necessarily precedes *repentance*, defined as an exercise of the *moral* feelings, and embracing a sincere sorrow for sin, an honest determination to forsake it, and an actual forsaking of it. But whether that should be called "saving faith" which *precedes* and *leads to repentance*, as thus defined, must be admitted to be a matter of *human definition*, since the phrase is not, strictly, a Bible phrase. It is certainly essential to salvation, as none can be saved without it—though "faith alone" saves no one. We are *commanded* to *repent*. It is, therefore, our *duty* to repent. Of necessity, then, repentance has a *voluntary* element in it. Otherwise, we could not repent as moral agents. Viewed in this light, we *perform* this *condition* of *salvation*, as a *means* to an *end*. *Before* using the means, we look (by faith) to the end. Without faith, confidence, *trust*, we would not use the means, or take even the first additional step, *repentance*, then, considered as a duty commanded by God, as one of the conditions of pardon, and performed by us as an act of duty, and as a means to an end (salvation). *Repentance*, I say necessarily implies *trust* as *precedent*. Faith, in the sense of trust, precedes true, spiritual repentance.

We claim to have shown, indisputably, that faith, in the sense of *trust*, PRECEDES repentance—the only question in dispute between the parties to this controversy. It deserves to be stated prominently, however, that this new school of Reformers make it the burden of their efforts, through their organ, the *Christian Freeman*, to prove that "*repentance precedes faith*" in the gospel order. They are very fond of quoting certain "texts" *which answer their purpose*, and equally fond of "letting alone" the "texts" that do *not*. They assume the very point in dispute, namely, that in the "texts" quoted, the inspired penman *intended* to indicate the *order* of faith and repentance —in the face of Acts ii. 38, which admits of only one rational construction: when the Jews, on the day of Pentecost, asked Peter, "*What shall we do?*" they were, already, *believers;* and, with full confidence that Peter would make known the conditions of this great salvation; with an honest determination to comply with them when made known; and with an unwavering faith in God, that he would save them upon their doing what should be required of them; they propounded the most momentous question ever propounded by mortal man—*What shall we do?—as rational, accountable creatures.* We *desire* salvation. To this *end*, contemplated by faith, *before* being instructed to repent and be baptized) we earnestly DESIRE to *do* all that may be required of us; and we NOW have the fullest confidence that the *end* will be attained by the *means* that *may be prescribed.*

Again, Rom. x. 9, 10: "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness, and with the mouth confession is made." In v. 9 we have one order; in v. 10 the order is directly *reversed*. Which does Paul *intend* to indicate as the natural order? Must we *first* "confess with the mouth the Lord Jesus," and *afterwards* "believe in the heart that God hath raised him from the dead," in order to salvation? or, with v. 10, say, "with the heart man believeth unto righteousness, and with the mouth confession is made"? Evidently, the latter; but we do not so decide on the authority of either of these *conflicting* passages, but on the authority of *common sense*, which, by the way, is not a very *common* thing! It is clear that Paul did not *intend* to teach the order in either verse. Nor did the inspired penman *intend* to teach the order in the passages relied upon by the corresponding editor of the *Freeman*. But, while, in the sense very carefully defined, faith precedes and leads to, it does not *terminate* in, repentance. It accompanies and co-exists with all the subsequent conditions, and becomes *modified* at each successive step in the complete process of becoming a Christian. It is, indeed, a most interesting psychological inquiry, *how* faith becomes thus modified. As we proceed with the investigation, let the intelligent reader interrogate his own consciousness, with a view to eliciting the utterance of his own *common sense*.

Subjectively considered, an intelligent faith contemplates the whole scheme of salvation as originating with God, and accepts it (salvation) as a free gift. Salvation is of grace, but it is nevertheless offered and accepted under *conditions*, to be performed by the sinner himself, as a rational being, looking to the end from the beginning of his obedience. Salvation, as a personal matter, being thus suspended upon conditions, we must *know* what these conditions are, before we can intelligently perform them as a means to salvation as the end; and we must *know* when they have been complied with, in order that we may intelligently enjoy the assurance that we are entitled to the salvation suspended upon the conditions prescribed. We are commanded to believe the gospel, and we actually believe only as we *know* that we believe—the fact of believing being given us in our consciousness in the very act of believing. We are commanded to repent, and we actually repent only as we *know* that we repent—this fact, too, being given us in our consciousness in the very act of repenting. We are commanded to be baptized, and we are Scripturally baptized only as we *know* that we submit to this ordinance as penitent believers. The assurance that our sins are pardoned, and we saved, is enjoyed only as we *know* that we have complied with all the conditions upon which God has suspended the blessing.

The grand scheme of redemption, then, is embraced by man, through an intelligent, comprehensive faith, as the first step. Faith is followed by repentance, as the *second* step. Then comes baptism, as the *third* step. This assurance of remission of sins, follows baptism as the *fourth* stage—this assurance being based upon *all* the conditions precedent. *Faith*, however, accompanies all these conditions—co-exists with all these stages, subsequent to the *first, at which* it stands related to repentance and baptism as unperformed conditions; and to remission of sins as an unrealized blessing, standing beyond both of these unperformed conditions. After repentance, faith stands related to repentance as a condition already complied with, and to remission of sins as a blessing brought nearer by one additional step, but as still lying beyond baptism, as the remaining unperformed condition. After baptism, faith stands related to all the conditions, as having been fully complied with, and accepts and rejoices in the assurance, the conviction, that, upon complying with *the last* of the conditions upon which the remission of sins was suspended, the sinner was cleansed from all his past sins, (of course through the blood of Christ, made available for personal salvation through these divinely appointed means).

It may be added, that, at each successive stage, faith stands related to itself at the preceding and subsequent stages, in its corresponding modifications—as manhood stands related to youth, etc. It is also apparent that at this (the fourth) stage, as well as at each of the preceding, it stands related to the whole future Christian warfare, and to the eternal salvation that is to be attained only by a "faithful continuance in well doing." In a word, the principle underlying the whole of this analysis, is, that each element is to be regarded in its relations to every other element, and to the one great whole, if we would have a just view of the grand system made up by all the elements *combined*.

From this standpoint it must clearly appear to be purely *arbitrary* to take faith as a standing *between* repentance and baptism, and *stereotype* it just here, as "saving faith." There is no warrant for it, whether in reason or revelation. I repeat it, if we are to call it "saving faith" at any one stage, let it be so called when it comes into play with vital energy enough *to lead to* the prompt and cheerful performance of all that God commands. It is here that we find the grand turning-point in the career of the sinner. If this phrase must be used, and if some *other* point must be selected, to receive the name of "saving faith," let it *not* be that assigned by T. J. M., but, rather, let it be thus defined as connecting with the very act of baptism, as the *last* of the conditions of pardon, since only at this stage is it the full assurance, to its subject, of the actual salvation involved in the remission of all past sins. This last view is greatly more in harmony with the psycho-

logical facts, than the following language, quoted from the same (September) number of the *Freeman:* "It is faith that saves us, but obedience strengthens the faith that saves, so that it is still faith that secures justification, and not baptism as a procuring cause of remission, *in addition to faith.* Baptism, indeed, is *faith in action.*" Query. if "faith saves," and "*obedience strengthens the faith that saves,*" would faith be *strong* enough to save, *without the strengthening influence of obedience?* If not, what is the propriety of making so much ado about "saving faith," more than about *saving obedience?* This same editor says, "We deprecate an excessive prominence being given to baptism. This is done by using the phrase,"baptism for the remission of sins," though so nearly the very words used by Peter himself. As a people, we have always "deprecated an excessive prominence' being given to" any *one* of the conditions of salvation. "What God hath joined together let no man put asunder," say we in relation to the conditions of salvation. Let all the conditions he prescribes, be promptly and cheerfully complied with, in the spirit of true rational obedience, worthy of the object of the divine compassion; and God will assuredly perform all that he promises. If we have "faith as a grain of mustard seed," we can, with the fullest "trust," fall into the path of duty, and pursue it steadily to the end—*doing our part,* without torturing our brains to settle points he has not chosen to reveal, for the simple reason that they are in no way essential to salvation, or happiness here or hereafter. Of *each* of the conditions of salvation, we say, then, as the editor of the *Freeman* says of baptism: "Let this ordinance retain its proper position in the gospel order, and not overshadow those vital conditions of salvation that stand beside it, namely, repentance and faith." After all, this is making quite enough of baptism. "Repentance and faith," as "vital conditions," "stand beside it" (baptism)!

To sum up the whole matter: Sinners are commanded to believe the gospel, to repent, and to be baptized; and after pointing out to them God's way, let us be content to exhort them to *do all* that He requires. Let us no longer squander our time and energies upon questions that "gender strifes," but "edify not." In a most important sense, to *believe* and to *repent,* are *acts of obedience,* as truly as *baptism.* In baptism the subject is, *physically,* purely PASSIVE, while both believing and repenting are *active mental* states. It is almost an abuse of language to represent the "act" of *being baptized,* which is so purely passive, as *more* an *act* of *obedience,* on the part of the subject, than *believing* and *repenting.* In the same sense in which *baptism* is said to be faith "in action," every *other* duty, subsequent to the *faith* that *leads* to the performance of God's will, is but an exhibition of "faith in action," up to the very end of the Christian warfare.

This new school of Reformers are especially fond of metaphysical discussions, and we accept the issue pressed upon us, to show how utterly groundless and false, is their philosophy, and how rickety their much *vaunted* logic.

In conclusion, I may be permitted to add, that a more barren effort has never fallen under my eye, than is made in the article specially under review—including, also, the editorial in the same number, to which reference has been made—to undermine the system of faith for which we have been pleading for the last thirty years.

OMEGA.

REPENTANCE UNTO LIFE.

"He is exalted a PRINCE and a SAVIOUR, to grant repentance to Israel and remission of sins."—Acts v. 31.

"Then hath God also granted to the Gentiles repentance unto life."—Acts xi. 18.

In 1846, page 181, Mr. Campbell presents a tract on "Repentance unto Life."

In the Christian Institution faith and repentance are essentially and inseparably connected. As to the nature of that connection there has, indeed, been some debate amongst the learned theorists; but as to the fact itself, there is no controversy amongst intelligent Christians of any denomination.

What that connection is, as well as the nature and importance of evangelical repentance, will best appear from an induction and examination of the more prominent portion of the Christian Scriptures which treat upon that subject. The book of God, in all matters of vital importance, is its own best interpreter. As, then, the import of the term *repentance* has sometimes been a matter of doubt with some sincere inquirers, we shall hastily glance at its history, as found in the apostolic writings.

The English verb *repent*, and the noun *repentance*, are together found no less than sixty-four times in the common New Testament. Of the forty times we find the verb repent in the version commonly read by authority, we have two very different words representing it in the Greek original. It is generally more or less unfortunate to have two words of very different etymology uniformly translated by one and the same term. It sometimes creates considerable ambiguity as found in connection with faith, or any of the gospel facts reported is, indeed, in this case a very fortunate circumstance, which throws much light upon the whole subject of repentance. It is this:—One of these terms,* which etymologically and in common usage, intimates mere regret or concern for something done, without respect to a change of the affections or of the conduct of an individual, is never found in connection with faith, or any of the gospel facts reported

*Metamelomai.

in the Christian records. In the case of Judas it is found, but in such a connection of things as clearly intimates its proper sense. In that case, all agree that it indicated neither change of heart nor change of life. Nor is it in all the Christian Scriptures ever found in the imperative mood. God never commanded any person to repent in the style of Judas, of whom it is said, he repented and afterwards hung himself.

Paul, in his second letter to the Corinthians, so uses this term as to indicate that he himself repented of a good action—and that there was a repentance to be repented of, and "a repentance not to be repented of." All this ambiguity is the fault of translators. The words used by the Apostle are different, and in all reason ought to have been translated by different words. Then all would have understood him on the subject of evangelical repentance much better. Every one knows that a person may sometimes regret, or be sorry for, a good action; especially when, on conferring a benefit on any one, that benefit is abused to the injury of him that receives it. Paul, indeed, regretted that he had written a very good letter to the Corinthians, because it had produced excessive grief and sorrow among them. But seeing that it had resulted in a "repentance to salvation," he ceased to regret that he had written it.*

God himself is said "to repent" and "not to repent;" but as there is no change of his affections, no reformation in his repentance, the term used is not that connected with the gospel. "I have sworn," said he, "and will not repent."† "Thou art an eternal priest." Does he not here mean that he will never regret nor recall this appointment?

While, then, we are sometimes bewildered by having these two words, so radically different in sense, translated by one and the same representative on every occasion, when the special import of one of them is understood, we may, perhaps, gain a more distinct view of the proper import of the other, or of that repentance which is *to life* and *to salvation*. It being already shown that one of these words does not indicate any change in the affections, any transformation of character, any real reformation of life, and is, therefore, never found in the imperative mood in the sacred Scriptures, and that the other term

*II. Cor. vi. 10. *Metanoian eis soteerian.* *Metanoia*, and not *metamelomai*, is the word connected with salvation. How much better, then, to have given the contrast to the English reader which the Apostle gave to the Greek reader. In the new version the whole passage reads as follows:—"I now rejoice, not that you were made sorry, but that your sorrow produced reformation: for you were made to sorrow in a godly manner, that you might be injured by us in nothing. For godly sorrow produces a reformation to salvation, never to be repented of; but the sorrow of the world produces death." As descriptive of godly sorrow, he adds:—"Behold, now, this very thing—your being made sorry with a godly sorrow—what carefulness it wrought in you; yea, what clearing of yourselves; yea, what indignation; yea, what fear; yea, what earnest desire; yea, what zeal; yea, what revenge."

†Metamelomai, not metanoeoo.

is exclusively used in commanding and setting forth that change of heart and life connected with salvation, we have in the force and meaning of the word selected a very strong intimation of that which constitutes that repentance to life which is now the subject of our present inquiry. It is not, then, without good reason that we conclude from the history of this term, so far as already traced, that neither remorse nor regret for the past, neither sorrow for evils done, nor purpose of amendment of life, fill up the meaning or exhaust the force of the word selected by the Apostles.

But in tracing inductively the history of a word chosen by the Holy Spirit to reveal his will to us, which occurs not less than fifty-eight times in the New Institution, we may, certainly, arrive at a very clear comprehension of its meaning. A few specifications shall suffice for our present purpose.

It is specially worthy of notice in this investigation that in the first and last communications of the Messiah we find an imperative *repent.* His harbinger, also, introduced his personal advent with the command, "Repent, for the reign of heaven approaches." In the commencement of his own personal ministry, his first discourse was, "Repent, for the reign of heaven approaches." His twelve Apostles, under their first commission, we are informed by Mark, went abroad proclaiming repentance to the people. The same proclamation was made by the seventy evangelists sent to the lost sheep of the house of Israel. Indeed, the ministry of John is characterized as the proclamation of "the baptism of repentance for the remission of sins." So that during the personal ministry of the Lord Jesus, and that of his harbinger, repentance was the burthen of every discourse to the people.

The questions propounded to the preachers by the more conscientious portions of their hearers, clearly intimate what was their understanding of the precept "*repent.*" The question, "*What shall we do?*" generally propounded by those who first heard them, intimated that personal *reformation*, and not mere change of views or feelings, was implied in the precept itself. The profession of repentance without reformation, or fruits worthy of it, they were clearly informed would avail nothing. So evident it is that their contemporaries understood by the precept "repent" what we associate with the word "reform."

Nor was it different under the last commission given to the twelve Apostles. It is true, the word repent is not found in the version of it by Matthew or Mark, but when expounded by the Apostles themselves, and when reported by Luke, it is evident that they understood the preaching of the gospel to be the preaching of repentance, with new arguments and motives. According to Luke, the Messiah, immediately before his ascension, said that "repentance and remission of sins should

be preached in his name amongst all nations, beginning at Jerusalem." So that with great propriety, the first precept given by Peter in his opening speech on the memorable Pentecost, to his inquiring audience, was "repent and be baptized every one of you."

Not to multiply quotations, it may suffice to add, that Paul not only represented his whole ministry of the word as "the preaching of repentance towards God and of faith in our Lord Jesus Christ," but also assured the Athenians that, under the new constitution of grace as ministered by Jesus, "God commands *all men*, everywhere, to repent." Even Christians, when they grow cold or worldly in their profession, are, in the last epistles, addressed by the Saviour, through his servant John, to the churches of Asia, commanded to repent and do their works. Truly, then, we may say with Peter, that "Jesus is exalted a Prince and a Saviour, to grant repentance to Israel and the remission of sins."

It must, we think, appear obvious to all upon a little reflection, that the proclamation of repentance is a proclamation of mercy—hence the connection between repentance and remission of sins. If God had not intended to forgive all men on repentance, to what purpose could he have commanded all men to repent? Repentance was never preached to fallen angels or apostate spirits, because there could be offered to them no motive to repent. Mercy, then, is always preached when repentance is preached. Hence the necessity of faith as "the foundation of repentance from dead works." This single consideration—that the proclamation of repentance is a proclamation of mercy, and that mercy propounds motives in the gospel to induce to repentance, methinks ought to satisfy every reflecting mind that the connection between faith and repentance is that of cause and effect, or of means and end. Unless the motives are accredited, the arguments of mercy are impotent and unavailing. Nay, indeed, they are as though they were not. So true is it that "he that cometh to God" must not only "believe that he exists," but also, "that he is a rewarder of them that diligently seek him." But how could any one believe that God is a rewarder of them that diligently seek him, unless God had so promised in the gospel?

Repentance, indeed, antecedent to faith, to me appears impossible; for how could any one repent of sin against God, if he did not believe that he had sinned against God? And how could the mercy of God afford any encouragement to repentance unless that mercy is reported to us and believed? So, then, repentance cometh by faith, as faith cometh by hearing, as hearing comes by the word of God. As no one could hear God unless he had first spoken, and as no one could believe a message that he has never heard, so no one could repent of sin, as respects God, who has not first believed in his mercy.

Notwithstanding these very obvious reflections, and almost primary and self-evident truths, there are a few learned men who, by reason of the fallacies of their own metaphysics, argue that repentance, or a change of heart, must precede faith; and thus faith, instead of purifying the heart, is itself the offspring of a pure heart. They quote a saying of the Messiah reported by Mark—"Repent and believe the gospel"—in proof of their theory. The argument, thence deduced, is, that in the collocation of these words, repentance precedes faith. But is this a sound argument? Is the order of words in a sentence the necessary order of things or of effects? Did not Peter command those who believed his first discourse, on asking what they should do, to repent and to be baptized? Their propounding this question was upon the admission of his testimony; and therefore, his commanding them not to believe, but to repent, is a clear intimation of the relation between faith and repentance. One fact is enough in this case:—the persons addressed already believed in God, and are now commanded to repent of their sins against God, and to believe the gospel. "You believe in God," said the Messiah, "believe also in me." Paul did preach repentance to the Jew and to the Greek, who admitted there was a God, and then preached also faith in Jesus Christ, and a corresponding repentance.

The same theorists who place repentance before faith, annihilate the grace of God which appears in the gracious proclamation of mercy announced by Peter to the council of the Jewish nation, assembled to intimidate the Apostles in the work of their ministry. Peter affirmed that Jesus was exalted to the right hand of God to be a Prince and a Saviour, to grant repentance to Israel. This they interpret as indicating that God works repentance in the hearts of the elect. "Israel represents the chosen race;" and "granting repentance" is, with them, "giving it into their hearts." We have no business with their theory—to prove it true or to prove it false. Our business is to show that such would be a misconstruction of a very sublime and gracious declaration, and would certainly neutralize, if not stultify, the word ALSO in the declaration of the brotherhood in Jerusalem, made to Peter, some seven years after this time:—"Then hath God ALSO granted to the Gentiles repentance unto life." What candid mind does not perceive that, if Israel represents the elect in the one passage, the term *Gentiles* must represent the non-elect in this passage; and if the words "granting repentance" mean specially working it in the hearts of the elect, in the one passage, in the other it must mean that he works it in the heart of the non-elect? This is still farther corroborated by the word ALSO; for in the similarity of the words "granting repentance to Israel," and "granting repentance to the Gentiles," ALSO, superadded to the latter, must refer to the former, and affirm

that in whatever sense he granted repentance to Israel he has granted it to the Gentiles.

Having, as we conceive, now rescued this passage from the theoretic doctors, we shall next endeavor to appreciate it in its Apostolic value and evangelical importance. It is, as we must think, a very sublime and exhilarating annunciation of a very grand scheme of mercy and deliverance to the whole world, Jew and Gentile, consequent upon the coronation of a new King of the Universe. This is the rudimental conception which, in the Apostle's speech, preceded the gracious development. As if he had said—"You, the sanhedrim, in council assembled, condemned to death and slew the Lord Jesus, hanging him upon a tree. But God condemned your sentence by raising him from the dead, and exalting him to his own right hand to be a PRINCE and a SAVIOUR; not, indeed, exalting him to pronounce upon you an irreversible doom of perdition and ruin for this your unparalleled crime, but for the purpose of tendering repentance as a foundation of remission of sins to his own nation and people—the seed of Abraham, Isaac, and Jacob—his ancient friends." To "*grant repentance*" is, then, to make room for the advantage of a change of views concerning him—a change of feeling or of heart to him—and a change of conduct towards him. It is to make possible a plenary remission of sins to all who are truly sorry for their sins, and forsaking them, turn to the Lord. "To grant repentance" is, then, a most sublime indication of the mercy of God and of the grace of our Lord Jesus Christ. It is a very sententious and summary annunciation, that a system of grace and mercy is now adopted to lead man to repentance, that he "may obtain remission of sins, and an inheritance amongst them that are sanctified."

This magnificent display of the glory of Divine grace was first tendered to the Jews—to those persons whose hearts were full of murder, and whose hands were full of blood. This was superlatively kind and divinely great; for certainly, if there was yet room in the bosom of God to allow repentance to Israel, no other nation or people should ever after despair. To confine the first publications of the gospel to the Jews, and to press it upon the acceptance of that hardened, disobedient, and wicked race, was laying a broad, and deep, and solid basis of hope in the mercy of God to all other people to whom it might afterwards be tendered. To them it was first sent, as was the Messiah himself, in person. But now, the Lord be praised and glorified forever! it is most cordially and most importunately *granted*—tendered to all the nations of the earth, with the assurance that Jesus has not only become the propitiation for the sins of the Jews, but also for the sins of the whole world; so that faith, repentance, and baptism, are, by the commandment of the everlasting God,

now announced to all the world for the remission of sins. Repentance, then, is a divinely chartered right, vouchsafed to every nation under heaven, through the mediation of the Lord Messiah. Hence Paul, the ambassador of the Messiah to the Gentiles, assured the idolatrous Athenians. that "God commandeth all men, everywhere, to repent."

The universality of this promulgation of repentance still farther merits our special attention. Its universality proves the universality of man's sin, the universality of God's grace, and the universality of human misery and ruin without it. If God commanded all men, everywhere, to repent, it certainly intimates that all men, everywhere, need repentance—that all men are guilty before God. This is not merely the weakness and frailty of human nature, so often complained of and lamented; it is not the mere imputation to us of the sin of our common ancestor and representative; but it is our voluntary ignorance of God—our voluntary ignorance of his will—or our mere indifference to the whole subject of the being, character, and will of God. It is, in other cases, our rebellion against his precepts, our disregard of a sense of duty, of the dictates of conscience, the known and often repeated violations of his law. A mere want of that perfection which he necessarily and kindly would require of us, alone renders all the world guilty before God. But more especially the present and most fearful condemnation that now presses upon that world to which we belong, is, "that light has come into the world"—not natural light, nor legal light, but evangelical light—the light of life eternal, and men choose darkness—prefer ignorance, lust, and passion, to the light of the knowledge of the glory of God radiating from the face of the Lord Jesus Christ. Hence the oft-repeated and awful oracle—"Unless you repent, you shall all perish." God, then, justly commands all men, everywhere, to repent.

But the universality of the precept not only proves that all the world is guilty before God, but that "the mercy of God is unto all and upon all" that do repent. It is a promulgation of the universality of God's grace and mercy. He has *granted repentance* to Jew and Gentile, because he has grace and mercy for every penitent Jew and Gentile on the face of the earth. How real, then, the provisions of almighty love! How vast the benevolence of God. Truly God has inexpressibly loved mankind, when "he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." "He sent not his Son into the world to condemn the world, but that the world through him might be saved." It is, as the sequel may show, a conviction of this that leads man to reformation of life, that reconciles him to God, and subdues his heart to the obedience of faith.

But again the universality of the proclamation of repentance renders it universally indispensable to forgiveness. Faith, without it, is dead and unavailing. Works of any sort, without it, are unacceptable to God, and of no salutary influence upon him that performs them. Without repentance there is, therefore, no salvation to any human being; for certainly, if the universality of a precept demonstrates the universality of its objections; if the universality of grace proves that all men may participate of it, so the universality of the precept repent, argues the necessity of repentance on the part of every individual, in order to his personal salvation; and hence the conclusion is as logical as awfully true—*no repentance, no salvation.*

Still, it is needful to press still farther upon the attention of the reader that faith is as truly "*the foundation of repentance from dead works,*" as testimony is the foundation of faith. But faith receives its character and power from the character of the truth believed. Here arises the difference between what has improperly been contrasted legal and evangelical repentance—terms which define nothing—as useless as unscriptural. True, indeed, there is a repentance which arises from the consideration of the *consequences* of our actions, sometimes called *legal*, set forth in the words before defined—a concern and terror on account of the fruit of our doings; and there is also a change of mind arising from the consideration of the *principles* from which our actions proceed. Neither of these ideas, however, nor the designation of *worldly* and *godly* sorrow for our actions, express the view which we desire to communicate. There is a repentance that arises from a discovery of the character and grace of God developed in the gospel, in making provision for the pardon of sin which characterizes that change of mind designated repentance unto life as a "repentance towards God," and there is a repentance which arises merely from the dread of punishment, without any hatred of sin or love of holiness.

An enlightened and genuine convert to the gospel *repents of every antecedent repentance;* for, in truth, a repentance that merely springs from the shame or penalty of transgression, is such a proof of moral degradation as to call for repentance from every one that knows the grace of God in truth. Hence the discriminating Paul taught the Corinthians that there was a repentance not to be repented of, which clearly implies that there might be, as, in fact, there is, a repentance that needs to "be repented of."

Thus we are led, step by step, up to the apprehension of "*repentance unto life.*" Such a repentance implies, because it requires, an antecedent faith in some proposition having life in it; for the life is not in the repentance, but in that which leads to it. The life is proposed as the end, while repentance is but the means to attain it.

Yet are they inseparably connected; for this life is not without repentance, nor this repentance without life. Views there are, in the faith, and motives inspired by it, which, when perceived and possessed, work this mysterious and sublime change. It is light that makes manifest everything. Yet light is very different from the things manifested by it. It is the truth developed in the great proposition that *God is, by Christ, reconciling a world to himself, not imputing to men their trespasses, but beseeching them to be reconciled to him, because he has made his Son a sin-offering for us, that we might be made perfectly righteous through him.* Now, all this is comprehended in that cardinal proposition, on the belief of which the Lord promised to build his church; viz.: that "*Jesus is the Messiah, the Son of the living God.*" It is this sublime proposition, apprehended and realized by faith, that works repentance unto life; that subdues, softens, pacifies, and reconciles the heart to God, and prepares it to be a temple of the Holy Spirit.

This is that cardinal element in the gospel which contains in it the principle of eternal life. Christ, indeed, is our life. "Our life is hid with Christ in God." But to us, Christ is first presented in the testimony concerning him; then he is in the faith of him that believes that testimony; then in his heart he becomes "the hope of glory;" and, finally, in his life of righteousness and holiness, he is manifested to the world. This, indeed, constitutes "a reformation not to be repented of."

Now, the preaching of the gospel is the only divinely appointed means of producing this sublimely moral and spiritual renovation of heart. Christ must be revealed to us by the Holy Spirit, in all the fulness of his grace, and in all the attractions of his love. He must be made to stand out before us as "the brightness of his Father's glory"—as the "express image" of his glorious and lovely character. His obedience unto death, his voluntary sacrifice of himself for our sins, the unspeakable value of his blood, as the only means of expiation and personal purification, must be fully set before the mind, as well as the necessity of his death, to honor and justify God in justifying a sinful man.

If, indeed, repentance unto life be a change of our views, of our affections, and of our conduct, as it most certainly is, then that person, in relation to whom our views, affections, and conduct are to be changed, must be developed to our apprehension in such an attitude and character as to be the proper means of accomplishing such a change.

The revelation of the Father, and of the Son, is not made to us through the works of nature or the schemes of providence and moral government. This revelation is exclusively confined to the work of

redemption. Hence the necessity of correct views and a just appreciation of the nature of the death of Christ as an atoning sacrifice. That is the radiating centre of the whole remedial system. It is in that we discover all the divine excellencies. It is there, and only there, that inflexible justice, immaculate purity, inviolate truth, and infinite mercy, appear in perfect harmony with each other, combining all their effulgence and glory in opening for us a way into the holiest of all. Beholding there, as in a reflecting mirror, the purity of God and our own deformity; the majesty of his government, and the dignity of his law; the malignity and hatefulness of sin, in contrast with the beauty and loveliness of holiness, righteousness, and truth, we are changed into the same image from glory to glory, by the spirit of the Lord. Thus contemplating him whom our sins have pierced, we begin to mourn over them, and to abhor them; we prostrate ourselves before his throne of mercy, and, with the humble and penitent publican, we say: "God be merciful to me a sinner." Such is that repentance unto life which God, through Jesus Christ, has granted to the Jew and to the Greek.

In the Geneva version of the New Testament, as well as in some other ancient English versions, "amend your life" and "amendment of life" are used for repent and repentance. Reform and reformation, in the judgment of some of our best critics, are to be preferred to repent or amend your lives. But all sound interpreters agree in this, that, while a change of mind, including a change of views and a change of feelings, is, by the etymology and use of the original term, clearly indicated, and essential to the requisitions of the gospel, still the consummation and evidence of "repentance unto life," or of "repentance towards God," is a new and holy life. To which, indeed, a change of views and a change of heart are indispensable. Therefore it is that the phrases "repentance unto life," "reconciliation to God," "reformation," are representatives of the same great radical change contemplated under different forms and figures of speech.

True repentance never fails to manifest itself in all cases of injury to the person, character, or property of our neighbor, by an immediate redress, as far as possible, of any injury we may have done him. The Jewish law of offerings for trespass on the rights of others made a restitution and satisfaction to the injured in all cases in which it was possible, essential to forgiveness. No acknowledgment to the Lord—no offering to the priest, could obtain remission, unless the injury done was redressed to the full amount possible. Zaccheus repented of all his wrongs done to his neighbors in this way, and was honored by the Messiah in a very public and impressive manner. It has reason and law, and the approbation of the Messiah, to enforce it.

Christians when delinquent in any duty, when backsliding or simply growing cold, are also commanded to repent—*to do their first works.* Every allusion to repentance unto life indicates that it is no mere change of a creed, a theory, or a profession. It is a real positive change of heart and of life. "Old things are passed away, all things are become new." "Fruits meet for repentance" are always expected to be consequent upon the profession of it. Without these the pretension is idle and deceptious. These fruits are truth, piety, justice, humanity. The crucifixion of the flesh, with all its affections and lusts. "The grace of God which brings salvation, teaches us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present evil world." Such is evangelical repentance, indeed and in truth.

Its connection with faith as its fruit, as its constant concomitant, is, we hope, from the evidences adduced, and the accompanying reflections, sufficiently apparent. Its whole importance in the Christian system, can not be contemplated apart from other precepts and duties very intimately associated with it. We have but in part traced its connection with faith, with the word of truth, with the spirit of God, with the sacrifice of the Messiah. It is intimately associated with Christian baptism. So intimate is this connection, that both by John the Baptist and Peter, and the other Apostles, it is made to precede it as essential to its practical benefit to the subject of that holy ordinance. It will again fall in our path to hear and contemplate the connection between faith, repentance, baptism, and the remission of sins. Meantime, it must suffice to say, that all the links of that golden chain of grace which connects and binds our souls to the throne of God, are most intimately connected with one another; and the institutions and ordinances that call for them as prerequisites, are most happily devised, not only to display that connection, but also to make each one of them contribute in the proper time and place, that amount of blessing to us which our condition and circumstances in life so necessarily require.

The duty of repentance is, indeed, always obligatory on every one that commits any act of impiety or immorality. Without repentance, pardon of sin is impossible. God can not forgive the impenitent. It would be doing the offender a great wrong, and God a great dishonor. There is a state of mind suitable to the reception of the grace of forgiveness. In the absence of that state, it could not be enjoyed. Hence, motives that lead man to this state are indispensable; and according to the motives, so is that state of mind to which the Lord has always been pleased to vouchsafe this gift. He is not willing that any should perish, but that all should come to repentance—thereby indicating that then, and not till then, can any one be saved.

REPENTANCE AND FAITH? FAITH AND REPENTANCE?

Repentance and faith is orthodoxy with some, and faith and repentance heterodoxy. With others, faith and repentance is orthodoxy; and repentance and faith heterodoxy! When doctors differ, what shall the people do? We answer, believe neither the one nor the other.

In all such cases we make our first appeal to the original text—to the language which the Holy Spirit himself employed to reveal to us the will of God. We first view the whole currency or use of the words in debate, found in the Greek Scriptures. In doing this we note every passage in which they are found, and ponder upon the context to ascertain the precise meaning or significance of the words in their whole currency or use in the Christian Scriptures.

We state as prefatory another fact: we find two words in the Greek New Testament, both translated by one English word. This unquestionably was and is unjustifiable on the part of King James and his translators. Whenever and wherever the inspired evangelists and apostles use two words in their own language, we should employ two words to represent them in our language, and in every language into which they are translated. And should we not have two such words in our language, we should in that case transfer them, and leave the decision of their sense to the reader himself. This is neither more nor less than honesty. But, in this case, we have two words in our language, the meaning of each of which can be clearly and satisfactorily ascertained from their contextual currency. These words are *metamelomai* and *metanoeoo*. These both are verbs. The former occurs only in the *verbal form*, and in all only *six times;* the latter occurs in the verbal form *thirty four times*, and in the substantive form twenty-four times; in all, *fifty-eight times*. And, strange to tell, in the King James version they are, without exception, both rendered by the same family words, *repent* and *repentance!* In our opinion this is manifest injustice to the English reader. When the inspired ambassadors of the Lord Messiah used *two words of diverse meaning*, why, to the eye and ear of conscience, should we present only one?

But to the question—"*Does repentance precede faith, or faith repentance?*" This yet is, and long has been, a mooted question amongst ecclesiastic metaphysicians, and one of the most uncalled for in the category which Paul commanded his son Timothy to avoid. See his second letter to Timothy, ii. 23, and to Titus, iii. 9.

That any man could be called to repent of a sin against a God in whom he did not believe, or against a Christ of whom he had not heard, and, consequently, knew not his claims upon the faith of man, is to my mind, one of the mysteries of mystic Babylon itself.

When Peter preached repentance to the Jews on Pentecost, it was after and not before they believed the testimony he had laid before them. They believed all that he preached to them before they exclaimed—"Men and brethren, what shall we do?" He did not command one of them to *believe*, for in truth they had confessed their faith in all that he had said of God and of his Christ in the very propounding of the question;—conceding your premises, admitting all that you have testified concerning Jesus of Nazareth, tell us, Peter, what we ought to do to escape the impending consequences!

He, therefore, conceded their faith, and commanded them to *repent*, and to be every one of them immersed for the remission of the sins which they had committed, and confessed in propounding to him the question—Men and brethren, believing or conceding all that you have charged against us—on these premises, *what shall we do?* Did he say to them *believe!* He was not such a simpleton. He was not so discourteous. They had already believed, or admitted every sin he had charged upon them—and, therefore, he did not treat them as unbelievers or infidels—by preaching to them the faith which they had confessed in propounding the question.

Repent, rather *reform*, and be every one of you immersed *epi too onomati Ieesou Christou, eis aphesin amartioon*, etc.—"*upon the name* (or authority) *of the Lord Jesus Christ, for the remission of your sins*, and you shall receive the gift of the Holy Spirit." Here, then, we have faith, repentance, and immersion apostolically propounded, in terms the most precise and unambiguous which the most definite language ever spoken on earth could afford; and in an order or arrangement perfectly consentaneous with the immutable necessities and relations of things.

We must *see* an object before we can desire it, love it, hate it, choose it, or refuse it. "Faith comes by hearing," and hearing by some one speaking. If a person speak to us, we must hear him before we respond, yea or nay. Hence the oracle of Paul—"Faith comes by"—regeneration? No! Paul declares that "faith comes by hearing;" and whence comes hearing? From some one speaking. In this case God speaks. We hear and then believe.

Believing before hearing is quite as preposterous as seeing before light. And repenting Godward before we have believed his oracles, is quite as irreconcilable to reason and Scripture as believing without testimony, hearing without ears, or repenting without conviction of sin or wrong.

To produce repentance without conviction of sin, is as impossible as to sin without law, or to violate a precept which never existed. A testifier without testimony, or testimony without a testifier, is quite as conceivable as conviction of sin against a God or a Lord of whom

we never heard. Sin without law, faith without testimony, hope without promise, and love without the recognition of the beautiful and the good, are equally beyond the pale of reason and of revelation.

The Universe owes its origin to a speech. Who made that speech?

To submit the question in Anglican style, Was it God the Father, God the Son, or God the Holy Spirit? Rather a startling question! Reflecting reader, what think you? what say you? You respond, God the Father! Why, then, says Paul, "that all things were created *by* Jesus Christ, and *for* him?" And again, "God created all things by Jesus Christ" (Eph. iii. 9). And, again, he says to the Colosslans, "By him were all things created, both in heaven and on earth, visible and invisible, whether thrones, or dominions, or principalities, or powers: all things were created by him and for him: and he is before all things, and by him all things consist. And he is *the head* of the body, the church: who is *the beginning*, the first-born from the dead; that *among* all things*, (or in all respects,) he may have the *pre-eminence*." He, indeed, is the "Alpha and the Omega, the Beginning and the End, the First and the Last."

There is, despite the Jewish and the Christian Scriptures, a dumb and blind skepticism, now and then peering out through the crevices of the ragged tents and tabernacles of an empty and a deceitful philosophy.

We live not under a Jewish Theocracy, but under the blood-stained banner of a genuine Christocracy. We have not a Theology only, but a Christology, on which, and in which, concentrate all the glories of the absolute Jehovah Elohim. Every attribute of Divinity concentrates in it, and radiates from it, culminating in Emmanuel, and in his ransomed heritage.

But we must allude to the sectarisms and their infelicitous speculations, which so enervate the gospel and its life-giving powers and hallowing influences when cherished in good and honest hearts.

The life-giving principle in the Christian Institution, is not faith in God absolute, but faith in the Lord Jesus—the Christ. Repentance is the *first fruit* of this faith. It has not God, *as absolute* JEHOVAH, for its object, but "God manifest in the flesh." According to Paul, the mystery or secret of godliness is—"God manifest in human flesh, justified" or sustained by the Holy Spirit dwelling in him, in all the fulness of the Lord Jehovah; waited upon by hosts of angels, announced to all nations, cordially received by multitudes of them, and gloriously translated into the heaven of heavens.

His plenipotentiary ambassador is the Holy Spirit, who inspired the twelve apostles, stood by them and dwelt in them in all their ministrations, down to the last words of the beloved John; to whom, and

* "Among all things."—*Bernard.*

through whom, to the church and to the world, he gave prospectively the fortunes of his Kingdom in all coming time till his return.

The plurality of personalities in the *Theiotees*, or *Godhead*, (a word but twice found in the Christian Scriptures—used only by Paul to the Romans, chap. i. 20, translated *Godhead;* and in the adjective form, *Theios*, three times—Acts xvii. 29; II. Pet. i. 3, 4—translated *Divine* twice, and *Godhead* once,) is clearly indicated by John, chap. v. 7. There are three Divine and heavenly witnesses of this transcendent fact—"the Father, the Word, and the Holy Spirit." And there are three monumental institutions in perpetual attestation of the sacrificial death, the burial, and the resurrection of the Lord Jesus Christ —the grandest *official* personage in the universe. For us, indeed, a child was born, a son, a dearly beloved son, was given, on whose shoulders the government of the entire universe rests. His name, indeed, is "*Wonderful*, Counsellor, the Mighty God, the Everlasting Father, (or the Father of the future age), the Prince of Peace—of the increase of his government and peace shall be no end. He shall rule upon the throne of David, and over his kingdom—to arrange and establish it with judgment and justice henceforth and forever. The zeal of Jehovah of hosts will do this."—*Boothroyd and Bernard.* From such a faith, repentance will follow as a necessary fruit; but from no repentance could such a faith as this germinate or follow. God will give grace, and he will give glory, each in its proper place—not glory first and grace afterward. A. C.

FAITH AND THE FAITH.

"*Faith*" and "*the faith*" are not identical. They are never used as synonyms; consequently they represent two distinct ideas. This is equally true of *belief* and *the belief.* Much depends on the perception and realization of this distinction and difference in order to a perfect and complete conception of the gospel and its institutions. Christians have *faith in the faith* originally delivered to the saints. Skeptics or infidels have not.

"In popular use," Noah Webster, our most popular lexicographer, says, "To *believe*," *often expresses an opinion in a vague manner, without a very exact estimate* of evidence, noting a mere preponderance of opinion, and is nearly equivalent to *think*, or to suppose." Such is not its evangelical currency in the Christian or Jewish Scriptures. In the latter it is found some 250 times, and is represented by the word *confidence, assurance, fidelity.* Paul to the Hebrews, chapter 11th, says: "Faith is the substance of things hoped for, the *evidence of things not seen.*" By the modern translators, more generally, and more literally, it is translated—"Faith is the confidence of things hoped for—the conviction of things not seen." So Boothroyd, D. D.,

London, A. D. 1836, translates Heb. xi. 1, noting in his margin—"The term denotes a strict proof, conclusive argument, a demonstration, and hence, by a metonomy of the effect for the cause, a *persuasion*, a *conviction*." In this rendition or translation, there is a very general concurrence amongst the critics.

Faith, therefore, has nothing to do with opinions, theories, or speculative reasonings, of any sort whatever. *Its field is facts reported well authenticated, and nothing else.*

If we have elaborated any one point in the orthodoxies of the living world it is, that we *assent* to opinions and doctrines; that we *believe* testimony; that we entertain, or *hope* for, promises; that we *obey* or disobey precepts or commandments.

The style of the living pulpit and of the living press is more or less a portion of the legacies of the dark ages of Papaldom and Pagandom, and is as doubtful coin, to be tried and weighed in the balances of the sanctuary by every student of the inspired oracles of the Holy Spirit.

If we could, by any means, restore a pure speech to the present church militant, we might have some hope of an evangelical union, communion, and co-operation in Prostestantdom—that would give an impetus to the Apostolic Gospel, adequate to the wants of distracted Christendom; and to the prevention of the daily accumulating influence of infidelity and practical atheism, within the territory which we rather, as now existing, ironically call Christendom.

We have in the comparatively enlightened portions of modern Christendom within our horizon many *faiths*, falsely so called. And yet, most evident it is, in the esteem and declaration of our Apostle to the Gentiles, that there is but *one* evangelical *faith*—as there is but one God and Father of all, one Lord and Saviour of all, and one Holy Spirit—the Holy Guest of all who receive Jesus as the Christ of God.

But it must be emphatically stated that the power of faith is not in the strength or power of *believing* any thing or every thing submitted to our reception or appreciation, but in the nature, meaning, and power inherent in the testimony—or in the persons, facts, and events declared to us by veritable and competent witnesses.

This view or conception of faith has been presented to our readers from various stand-points in diverse forms and manners in our *periodical* issues from the press during a period of thirty-seven years; and more or less developed in our other publications growing out of the times and seasons, so that some forty-five volumes have issued from our pen and press during a period of forty years.

There is much importance—indeed, transcendent importance, in possessing in our conceptions and in our affections a full-orbed view

of "*the mystery of godliness,*" as developed in the *six items* in which the great Apostle to the Gentiles sums it up and presents it to his beloved Timothy; "God manifest in the flesh, justified by the Spirit, seen to or attended upon by Angels, announced or preached to the Gentiles, believed on in the world, and was taken up in glory" (I. Tim. iii. 16). These are the Divine materials of the Christian's faith.

The *mystery*, or secret, hid from ages and generations past and gone, is now no longer a mystery. It is indeed a mystery revealed in the above specifications. And is it not a most glorious climax, ascending and culminating in the zenith of all appreciable glory, honor, and blessedness?

This is the most splendid summary of *the faith;* not of faith alone; but of the transcendent facts of the peerless majesty, the more than regal glory, honor, and official grandeur of Jesus the Christ, culminating in his absolute lordship, constituting him the anointed High Priest, the glorified King, and Oracle of the Absolute Jehovah.

He is now, indeed, constituted "LORD OF ALL"—of all what? Angels, principalities, powers, dominions, lordships, not of earth, nor of time, nor of place only; but of the entire area of creation's limits. All potentates, with the exception of his Father, are placed under his lordship and absolute dominion.

At the annunciation of the triumph of the Lord Jesus over *Death, Hades and Gehenna*—it was said to him by his Father:

——"Sit at my right hand
Until I make thine enemies thy footstool.
From Zion, Jehovah shall extend thy powerful scepter,
And thou shalt rule amidst thine enemies.
Most willing shall be thy people,
In the day when thy power is displayed
On these hallowed mountains.
Thy progeny shall be as dew from the womb of the morning.
Jehovah had sworn, nor will he repent;
'Thou' (*said he*) 'art a priest forever,
According to the order of Melchizedek.'
The Lord at thy right hand, Jehovah,
Shall, in the day of his wrath, smite kings,
Shall execute judgment among the nations,
And fill the field with carcasses,
And smite the chiefs of many countries.
He shall drink of the stream by the way;
And shall, therefore, be exalted as chief."*

This is *the faith, the hope, the rejoicing* of the regenerate.

But as faith depends on testimony, so does hope depend on promises. No command, no obedience; no testimony, no faith; no promise, no hope; no beauty, no love. These are decreed correlates in the Book of God, and are essentially necessary to the development of the children of God; and, as such, they must have first the sincere or pure

* Boothroyd's Version.

milk of the word, that they may grow thereby, unto the measure of the full stature of Christ—that we may be no more children, tossed like waves and carried about by every wind of doctrine by the sleight of men, and their subtlety in every method of deceit;—but, speaking the truth in love, "may grow up to him in all things who is the head, even Christ, from whom the whole body, fitly compacted together, and connected by every assisting joint, according to the operation of every part maketh its increase to the edification of itself in love" (Eph. iv. 14-16, Boothroyd's Ver.).

But in this degenerate age, when opinions, speculations and doctrines are canonized and invested with the character and authority of facts, of precepts, and of promises, it behooves all who desire to stand approved and accepted in the Lord, to examine themselves whether they are in "*the faith*" originally delivered to the saints, and committed to the churches, planted and watered by the holy apostles and evangelists of the Author and founder of the *faith*, properly so called.

To aid all such, we will propound and respond to the question,—*What is*, or *what was, the Faith originally delivered to the Saints?*

While we have "*the faith*" only forty-three times in the Christian Scriptures, we have "*faith*" indefinite, one hundred and eighty-five times. We have *the faith objectively* and *faith subjectively* contemplated in the Holy Oracles. For example, Paul believed the gospel which he preached. He, then, was the *subject* of faith, of gospel faith. The gospel which he believed was the *object* of his faith.

Now the question, the great question, with many of our contemporaries, is, what was *the gospel* which Paul preached—or, in other words, what was *the faith*, the gospel faith, which Paul preached to the Gentiles?

We shall summon him into this court of enquiry, and propound to him the question, the all-engrossing question;—Paul, what was *the faith*, or *the gospel*, which you preached? Paul responds—Have you not read what I wrote to the Corinthians, in my first Epistle, chapter 15?—! Did I not declare to them that faith—that gospel, which I preached to them on my first visit to their city? See my first letter, chapter 15th. Mark these words in its commencement:—"Moreover, brethren, I *declare* to you *the gospel* which I *preached* to you," on my first visit. Did I not present it in three facts—yes, in these words? "I delivered to you first of all that Jesus Christ *died for our sins*." In the second place, I preached unto you that he was positively *buried in a sepulcher;* and in the third place, I affirmed that he actually *rose from the dead on the third day.*

These, then, are the saving, soul-redeeming elements, or the principles—the life-giving principles, of THE FAITH then delivered to the

saints in Corinth, Anno Domini 57—one thousand eight hundred and three years ago.

No man of any intellectual culture, (with the New Testament in his hand,) to say nothing of spiritual culture, can for a moment doubt that this is the kernel of the tree of life eternal.

That Christ died as a *sin offering* for our sins; that he was *buried in the earth* some seven and thirty hours; that he rose very early in the morning of the third day from his interment; that he, after giving many demonstrations of his personal identity, did visibly ascend to the heaven of heavens, and sat down on the right hand of his God and Father; and was on the first Pentecost following, publicly proclaimed in the city of Jerusalem, in the presence of thousands assembled from every nation under heaven, in honor of God's descent to Mount Sinai, in Arabia; and so publicly proclaimed that he, the lately crucified Jesus of Nazareth was the then Divinely constituted Lord of the Universe—the King of kings, the Lord of lords—the ultimate Judge of the living and of the dead;—in one word, the ONLY POTENTATE of creation's area.

We have in this narrative the Divine summary of the faith, once for all delivered to the saints, terminating and culminating in the coronation of the Son of Mary, the Son of God, as head over all things —celestial, terrestrial and infernal. He alone, of all that ever wore humanity, was and is constituted the absolute King of kings, and Lord of lords—Supreme Lawgiver, law interpreter and law executor. Thus has he all forms of authority in the universe vested in him; so that he is, in fact, King of kings and Lord of lords, and the ultimate Judge of men and angels. To him, therefore, shall every knee bow, and every tongue confess to the glory of God the Father.

His second coming consummates the gospel, or the faith and the hope of the gospel. To all that love the kingdom and the coming of the Lord Jesus, the day of judgment and final rewards will be the most glorious day that ever was or ever can be imagined. It will be the culmination of the gospel—a scene of glory, a triumph of joy unspeakable, unconceivable, unprecedented in the drama of creation, of legislation, of redemption. It will be terribly glorious and gloriously terrible. An assembled universe—not one intelligent agent—angel, man, spirit or demon absent. Day of wonders, day of terrors, day of joys, day of glories, beyond the ken, the apprehension, the appreciation, the conception, the imagination of any finite mind—whether of man, angel, spirit or demon! It will be a long day, because the last day, of our solar system, of our sin-polluted, sin-cursed earth. It is the only day that will have, that can have, that must have no to-morrow.

Would to God that we now could have a just, an adequate conception of it, and ever live in harmony with the partially revealed and imperfectly anticipated developments of that great "white throne," and "him that shall sit upon it;" while around him and before him the entire universe of the intelligentials shall stand, enrobed in their characteristic peculiarities, and hear their irreversible and eternal destiny pronounced by the Divine Alpha and Omega, enrobed in all the peerless majesty of the truly supreme court of ubiquity and eternity. Such are our incipient conceptions of the Alpha and the Omega of the universe; and especially of humanity as developed in *The Faith* originally delivered to the saints. A. C.

FAITH VS. OPINION.

Mr. Campbell always insisted on the difference between faith and opinion. In the *Christian Baptist* he draws the distinction: faith begins and ends with testimony; opinion, a deduction beyond testimony. He insisted upon the largest liberty of opinion. In 1830, page 146, he says:

But men can not give up their opinions, and, therefore, they never can unite, says one. We do not ask them to give up their opinions—we ask them only not to impose them upon others. Let them hold their opinions; but let them hold them as private property. The faith is public property: opinions are, and always have been, private property. Men have foolishly attempted to make the deductions of some great minds the common measure of all Christians. Hence the deductions of a Luther, and a Calvin, and a Wesley, have been the rule and measure of all who coalesce under the names of the leaders.

In illustration of this most interesting point, I beg leave to introduce a narrative which justifies the course here recommended, and presents it, in a very eligible character, to the advocates of the ancient order of things:

In the year 1828, when the gospel, as taught by the apostles, was proclaimed with so much power, in the Western Reserve, Ohio, by our brothers Scott, Bentley, Rigdon, and others, some of all sects obeyed it. Among these some Methodist and two Universalist preachers were immersed for the remission of their sins. One of these Universalist preachers appeared at the Mahoning Association, held in Warren, in the month of August, 1828. He was invited to deliver an oration, at an early period of the session of the Association. He did so. Many of the brethren heard him with great pleasure; but some —remembering that he had, only a few weeks before, proclaimed Universalism, or some species of Restorationism—could not be altogether reconciled to invite him to a seat, and to treat him as a brother. Indeed, some worthy brothers were intent on having a motion made

calling upon this brother Rains for an unequivocal declaration of his opinions upon the Restoration scheme, to which he was suspected by some as still partial. It was intended, by some members, to non-fellowship this brother, if he avowed these principles. Some opposed this measure; but finally brother Rains arose, and in a very clear and forcible manner, and with all deference, declared that, when he obeyed the gospel, he had, as he thought, virtually renounced sectarianism, and did not expect that the disciples of Christ were to judge him for his private opinions. It was true, he said, that many of his former opinions remained. These opinions he did not wish to inculcate; but if we were asked to avow his private opinions concerning his former peculiarity, he must confess that he was substantially of the same opinion still.

This greatly alarmed some of the brothers, and they were prepared either to renounce him, or to withdraw from the Association, if he were acknowledged. Some of us made a proposition that if these peculiar opinions were held as PRIVATE opinions, and not taught by this brother, he might be, and constitutionally ought to be, retained; but if he should teach or inculcate such private opinions, or seek to make disciples to them, he would then become a factionist, and as such could not be fellowshipped.

Whether he held these views as matters of faith, or as pure matters of opinion, was then propounded to him. He avowed them to be, in his judgment, matters of opinion, and not matters of faith—and, in reply to another question, averred that he would not teach them, believing them to be matters of opinion, and not the Gospel of Jesus Christ. Although a majority of the brethren were satisfied, still a number were not reconciled to this decision. It was repeatedly urged that it mattered not what his private opinions were on this subject, provided he regarded them only as matters of opinion, and held them as private property.

Reason and experience unite their testimony in assuring us that, in the same proportion as individuals labor to be of one opinion, they disagree. The greater the emphasis laid upon opinions, the more rapidly they generate. The nearest approaches to a unity of opinion which I have ever witnessed, have appeared in those societies in which no effort was made to be of one opinion; in which they allowed the greatest liberty of opinion, and in which they talked more and boasted more of the glory and majesty of the great facts, the wonderful works of God's loving-kindness to the children of men, than of themselves, their views and attainments.

In an extra in 1832, Mr. Campbell teaches on opinions:

Q. 124. Are men never to be called to an account for their opinions?

A. No. There is no instance of this kind in the Jewish or Christian Scriptures—God alone is judge of thoughts and private opinions.

Q. 125. But if private opinions are expressed, are they not to become matters of discipline?

A. By no means, unless a person expresses them for the sake of compelling others to receive them, or to exclude them from their fellowship if they do not receive them. In that case he is answerable, not for his opinions, but his practices. He is a factionist, is seeking his own honor, making a party, and on these accounts sins against the Christian constitution; and such a person, after a second admonition, is to be rejected.

Q. 126. Are not opinions purely intellectual matters, and not to be regarded as moral principles?

A. They are purely intellectual matters, and ought to be so regarded; but when any person makes them principles of action, he places them upon the same footing with divine oracles, and demands as much for his own reasonings as for the express commandments of the Great King.

Q. 127. How do you distinguish between faith, opinion, and knowledge?

A. Faith is the belief of facts testified, or of testimony; knowledge is the assurance derived from actual and sensible perception, by the exercise of our own senses; and opinion is the view which the mind takes of all matters not certified to us by testimony, or our own experience. Thus Newton *knew* that bodies specifically lighter than water would swim in it; he *believed* that King Henry VIII. seceded from the Roman Catholic institution; and he was of *opinion* that the planet Saturn was inhabited.

Q. 128. Does not the correctness of a person's opinions depend upon the amount of information which chance may have thrown in his way, or upon the strength or activity of his own mind, and consequently are not necessarily a part of his moral character?

A. As the man who opines that the earth was once a metallic ball, and he who regards it as having always been as flat as a plate, may be equally good citizens, so he that opines that free agency and rationality are the same thing, and he that opines that God in some mysterious way,

> "Binding nature fast in fate,
> Left free the human will."

may be equally good citizens in the kingdom of the Messiah.

Q. 129. Are not the opinions of men placed upon the same footing with the commandments of God in all the creeds in the Christian world?

A. They are very generally, if not universally so.

Q. 130. Can you give us a very clear instance of this?

A. I think we have one in the institution of infant sprinkling, and in every speculative dogma found in the creeds of Christendom.

A CONFESSION OF FAITH, AND NOT EXPERIENCE, ON ENTERING THE KINGDOM OF CHRIST.

"For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, in word and deed, through mighty signs and wonders, by the power of the Spirit of God; so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ" (Rom. xv. 18, 19).

As is the kingdom, so is the entrance therein. All worldly kingdoms have terms of admission fixed by law. The Kingdom of Heaven would not be a kingdom did it not conform to the principles controlling all kingdoms in this respect. As this kingdom is from heaven, it follows, therefore, that heaven must establish the conditions of membership, and fix the mode of entrance, or all the prerequisites of a kingdom fail us at the starting-point.

Our object on this occasion is, to probe this subject to its foundations; and if "*experiences*" are entitled to the field, we shall cheerfully allow them possession. We believe that every Christian has an experience—of the deception of the human heart, the deceitfulness of sin, the fascinations of the world, the power of the passions and appetites and propensities of poor human nature—of the joy of pardon through the merits of Jesus Christ—of the love of God displayed in all the means of grace—the preciousness of the word of God, counseling the soul, comforting the heart, and assimilating the believer's spirit to its own—of the sanctifying presence of the Holy Spirit within us, calming down our natural feelings, and forming our tastes upon the model of the doctrine of our Divine Master, "helping our infirmities," and teaching us to pray as we ought. This kind of experience we admit in the kingdom, *but not as a law of reception on the part of sinners!*

The New Testament makes the clearest difference between the *state* and the *consciousness* of a sinner and a saint. The sinner is condemned and exposed to the "wrath of God;" while the saint is a sinner *saved*, pardoned, justified. If then the saint is pardoned and justified, by the mercy of God through Christ, and "with his heart *believeth* unto righteousness," how can he think of himself and speak of himself still as a sinner before God? Where is his faith, if he does it? It is not denied or doubted here, that the saint is conscious of great shortcomings, and many improprieties, but these belong to man's frail and exposed condition; and provision is made for them

in the remedial system. He comes to God as an erring child, "confessing his faults," and pleading the merits of the Redeemer, through whom, in this contrition and promise of reformation, God has promised to "forgive him his sins, and to cleanse him from all unrighteousness."

In the trials of the ancient saints there is something out of which to make up a large experience. Look at the trials of Job, of Abraham, of Moses, of Joshua, of David, of Jeremiah, of Daniel, of John the Baptist, of Peter, of Paul, of John, and lastly, "looking unto Jesus, the author and finisher of the faith," and it will appear, at a glance, that the most touching and moving experiences might be gathered together. Taking their side of the question, I am satisfied that a much better defense could be made out than the advocates of experience produce. That is, working by their rules, and showing that it is a proper use of the Bible to disregard the Bible difference between a saint and a sinner! It would be sufficient to show, in ordinary cases, that the whole matter of demanding experiences as introductory to the church of God, depended for its support upon an error as flagrant as that of substituting a saint's for a sinner's experience, to secure its entire abandonment in the case of every man believing the truth of the Bible, and understanding it for himself!

The clear fact that we have the narrative of many conversions in the Acts of Apostles, and one express baptism upon the "good confession," and every other case quadrating with that special case, and not one case of a baptism, or a reception into the church, on the recital of an experience, either long or short, is a sufficient overthrow of the doctrine we oppose. Those who defend it and practice it, do both upon the same treatment of the word of God that Pedobaptists do in defending infant baptism, and the advocates of National Churches defend their antichristian systems. But we mean to leave no stone untouched in this "Bunyan building," and in addition to the advantage of having the full scope and possession of the facts and acts found in the "Acts of the Apostles," we shall consider each reference made by the Apostles in their Epistles, to that entire change which all agree to call *conversion*.

To give our opponents warning, that, being "forewarned," they may be "forearmed," we intend to *show*, as we now *claim*, that every such reference to that change, which brought its fortunate possessor "out of darkness into light," and "out of the kingdom of Satan into the kingdom of God's dear Son," was by a *confession of faith in the Lord Jesus Christ*, and not by a narrative of his feelings, fears, tears, nor struggles of spirit, on the part of a sinner. When this is done, and do it we certainly shall, we shall claim clearly to have the field against all contestants! We do not claim in advance that we have

done it, but we give warning to our friends on the other side, what we are going to try, that they may prevent it, if they can. A Baptist preacher in Mississippi said to me the other day, that he believed Bro. Campbell's mission in this world to have been, to destroy extravagant and unreasonable experiences! What an admission! We consider it but a part, a small part, of the work he had to do when he lifted up his voice as a reformer of the abuses of Christianity. Mind the extent of this admission, if the reader pleases;—"*extravagant* and *unreasonable experiences.*" Now, it must be admitted that *extravagant* means that which goes beyond certain bounds and limits, and implies the existence of a certain rule and measure which is right; whereas we deny the existence of such rule. That which is unreasonable supposes something of the same kind within the bounds of reason, therefore we again deny that there are any reasonable experiences, to be made conditions of discipleship in the kingdom of Christ.

There is positively no ground to stand upon—nothing tangible, reasonable, or Scriptural, but the most moderate as well as the most extravagant are foundationless, and utterly without support, except from custom. Will not good men who fear God, review the ground on which they stand, and tremble for having condemned the pope because he substituted tradition for the Bible, and all pedobaptists for having followed the pope in some things, while they eschewed him in others? Would he not condemn himself in that which he alloweth? All men are culpable when they go against their acknowledged principles. Where, then, in baptism, both as to the mode and the subjects, is that demand the Baptists have always made, and by which they have always triumphed in making, for either a direct precept or a positive example for infant baptism? But if the Baptists abandon this grand principle in so solemn a case as the reception of members into their churches, do they not condemn or stultify themselves?

All this is brought forward here to wake them up to a rigid inquiry into the subject, that proper consideration may be given to every argument they have to offer, or apology they have to make for what we consider an unauthorized innovation. If they can defend it successfully, let them do it. It were time they were setting about it. The practice of the Baptist church *at this time* we consider entirely suicidal. They condemn us in words, and very often justify us in practice. Most of their teachers charge that our course opens the doors of the church so wide that the unconverted may flock in by swarms. Nevertheless, they receive many converts *merely upon a confession of faith in Christ, just as we do!* In this, we are strictly consistent, they are not. We never, in any case, take in a member on a recital of an experience. They often do it. So that their conduct has this twofold effect—it justifies us, and condemns themselves.

If this is not so, they can easily show it. And if it is so, it shows that good men can be swayed much beyond their own fears, or consciousness, by the force of passion or prejudice, which they themselves *mistook for principles*. A Christian man must stand by his principles with the tenacity shown by the marine to "stand by the ship." With us these are all matters of principle, north and south, east and west. Find our people where you will, and they plumb the track so truly that in every neighborhood they are decreed by the orthodox as heretical upon certain leading points in the creed of orthodoxy. "They take unconverted men into their churches," is the common complaint; not because their members are not as pious as their judges, but simply because they receive members on a confession of their faith, and not on a recital of their experience.

J. H., 1860, page 491.

In all constitutional governments, the mode of entrance is not only fixed by law, but by the *organic law*, being considered too serious a matter to be left to the changing and fleeting character of hasty legislation. In our own government, for instance, provision is made in the Constitution for the naturalization of foreigners.

Our Lord and Redeemer has arranged this important matter himself. He has not left it to an Apostle under his direction, or as guided by the Holy Spirit. We shall now adduce the passages of Scripture relating to this subject, interspersed with observations pertinent to the occasion. "Whosoever therefore shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven" (Matt. x. 32, 33). "*Whosoever shall confess me*," not himself, not his sins, nor anything under the skies but *Jesus!* As the great Apostle said, "If thou shalt confess with thy mouth *the Lord Jesus*, and shalt believe in thy heart that God hath raised him from the dead, thou shalt be saved."

The word *Homologeoo*, all critics say, means *to speak as another speaks*, and by implication, *to profess the same things as another*, and therefore, when one speaks as another, and professes the same things, one is considered his *follower*. "And this is the record of John, when the Jews sent priests and Levites from Jerusalem, to ask him, Who art thou? And he confessed, and denied not; but confessed, I am not the Christ." Here we see that John was impressed with the idea that Jesus would have to be confessed, and that publicly, and therefore he *confessed* that he was not the *Christ*. He preached, "That they should believe on him that should come after him, that is, on Christ Jesus." "These words spake his parents, because they feared the Jews; for the Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the

synagogue" (John ix. 22). The Jews, as well as John, saw the great point involved in the claims of Jesus, and therefore they would allow them to confess that they were great sinners, and greatly burdened with guilt, or, in other words, they would have allowed all the points of a modern *experience;* but if they confessed him to be the *Messiah,* they must be *cast out of the synagogue.*

"Nevertheless, among the chief rulers also, many believed on him; but because of the Pharisees, they did not *confess him,* lest they should be put out of the synagogue. For they loved the praise of men more than the praise of God" (John xii. 42, 43). Will the advocates of *experiences,* please observe, that these "*rulers,*" many of them, "believed" on him, but faith alone could not expel them from the synagogue, nor secure to them the favor of God!

"The word is nigh thee, even in thy mouth, and in thy heart: that is, *the word of faith,* which we preach; that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." "The word of faith," here, means, that which was preached for faith, in order that, when it was believed, it might be confessed. When a sinner believes that Jesus is the Christ, the Son of God, he has the means of salvation within his reach—he must confess with his mouth what he believes in his heart—and confess it "before men," in order to salvation. Nothing of *experience* yet; all that we have seen relates to Christ, and to faith in Christ, and to the confession of his name!

I could wish that the Baptists were with us on this confession, it is so much in unison with all their principles. Indeed, in theory they are obliged to occupy this ground, as they always do in contending with Pedobaptists. In Booth's "Pedobaptism Examined," the main issue is between baptism by proxy, and baptism on the profession of the faith of the party. It is not denied that the sinner has exercises of mind and heart in relation to his condition before God—nay, it is admitted that every sinner must feel, and feel intensely, as it is but natural that he should; but faith in Jesus *overcomes all his fears,* and hushes up all his doubts, and presents him with a ground of hope nothing else can supply. Why then substitute the fears and qualms which are natural to an incipient faith, for the confession of faith when we have it?

"Fight the good fight of faith; lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses." Literally this would be, "And hast confessed a good confession." It is the same word which in the next verse is rendered confession, "Who before Pontius Pilate witnessed a good confession."

Timothy had made that "good confession" before many witnesses, on the occasion of his baptism. "Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus" (Heb. iii. 1). "The apostle and high priest of our confession, Christ Jesus." The apostle here clearly understands that his Hebrew brethren had confessed their faith in Jesus Christ, as sent of God to be the Saviour of men. He calls upon them to "*consider*" him, that is, to look at him, contemplate him, to attend to him through whom they have been reconciled to God by the death of his Son, that being reconciled, they may have eternal salvation by his intercession as the High Priest of the House of God.

"Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession" (Heb. iv. 14). That which they had confessed was, that Jesus was the Son of God, and therefore Paul exhorts them to hold it fast. "For the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God; whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Jesus Christ" (II. Cor. ix. 12, 13). Few passages in the Bible stand more in need of revision than this. The Apostle shows that the bounty they had sent to the poor saints, had not only relieved them, but caused much thanksgiving to God, and especially they had glorified God for your *obedient confession of the gospel of Christ*. Obedient confession is good English, and conveys definite ideas, but professed subjection does not.

"Let us hold fast the profession of our faith without wavering" (Heb. x. 23). Now here the translators of the authorized version were singularly unfaithful. They changed the word "hope" into "faith," no doubt because they could not understand what a confession of hope was, while they know well what a profession of faith meant. In the original the word is hope, and not faith, and should have been so translated. The Apostle had spoken of entering into the holiest by the blood of Jesus, by a way *new* and living, that is, ever accessible, and having a High Priest over the House of God, he exhorted them to "draw near with a true heart, in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water;" he then naturally exhorts them to hold fast the confession of their hope. Faith laid hold upon the redemption they enjoyed through his blood, and Hope only could lay hold upon his work as intercessor. When a man confesses his faith in Christ and is baptized, he turns away from sin, and turns to God under Christ.

"By him therefore let us offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to his name." In this passage the words "giving thanks," are a translation of the

same word rendered elsewhere to confess, or to profess. Here it should have been, "*confessing* to his name." We are to confess Jesus every day and everywhere. The public profession in baptism is only introductory to a life of "confessing to his name." In all our words and ways, we should confess our dear Lord, and most of all when we are reviled and misrepresented on account of our love for him, for his word, and for his appointments. If we were to remember that we had made our public profession, and were to forget that it was only of advantage as we lived to him whom we had confessed, we should be as unfortunate as those who tell a long and astonishing experience, and then look back and draw consolation from it all the days of life!

We have reserved the passage in Acts for the last in this paper. "And as they went on their way, they came to a certain water; and the eunuch said, See, here is water, what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered, and said, I believe that Jesus Christ is the Son of God." This is the special case of the New Testament. It has been demanded from us to produce a single case where the preacher ever put the question, Do you believe that Jesus is the Christ, the Son of God? We reply that we can give what is equal to it, and that ought to suffice. When Peter made the confession, "Thou art the Christ, the Son of the living God," Jesus replied, "Upon this rock will I build my church." Now he either did *build* the church upon it, or he did not. If he did, then his word stands forever, but if he did not, his word has failed. Moreover, John says, "Many other signs did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of the living God, and that believing, ye might have life through his name."

"What doth hinder me to be baptized?" We contend that this question is obliged to bring out whatever hinders; and Philip, speaking by the Holy Spirit, said, "If thou believest with all thine heart, thou mayest." Nothing hinders the penitent believer. Ingenuity may affirm the necessity of an experience to ascertain whether a person does really believe with all the heart, but Philip only heard a confession of faith, of the faith we referred to above—"I believe that Jesus Christ is the Son of God." No personal experience or exercise of mind, but faith in Jesus Christ. The Athanasian creed, the Apostles' creed, as it is ecclesiastically called, and all the creeds of men, could not purify the earth and sanctify the soul, but faith in the Lord Jesus Christ, when it is publicly confessed, can. It is not faith as the act of the creature than can accomplish this, but the efficacy of that which is believed cleanses the soul.

The Apostles preached Christ for faith; they did not narrate, in the style of Bunyan, the workings and exercises of their own minds, that the people might learn from them how to be exercised in godliness. For the faith we preach nothing but the facts of the Word, for baptism nothing but a confession of the faith, and for the Lord's table and Christian fellowship, nothing but baptism and a good life.

J. H., 1860, page 682.

UNTAUGHT QUESTIONS.

"Follow peace with them that call on the Lord out of a pure heart. But foolish and untaught questions avoid, knowing that they do gender strifes."—II. Tim. ii. 23.

In reference to one of the principle objects of the present Reformation, there are no injunctions in Scripture more pertinent or important than those just quoted from II. Timothy. Nor are there any which possess a more obvious propriety in the view of sound reason and experience. It was the primary purpose of this religious movement to effect a union of the pious of all parties—or, in the words of the Apostle, to establish "peace with them that call on the Lord out of a pure heart," and, as an indispensable condition of the establishment and maintenance of Christian union, it was in the very beginning adopted as a fundamental principle that all should "avoid foolish and untaught questions," it being clearly perceived that these were the occasion, in almost every instance, of the existing religious strifes and divisions.

This principle was not designed as a prohibition of legitimate religious inquiry, nor was it intended to deprive any one of the liberty of forming or even expressing his opinion on any religious subject. It would, indeed, have been futile to have denied to men the exercise of their reason, or even of their imagination, in reference to the things of religion. Men will reason upon the subjects presented to the understanding; they will frame conceits; they will construct for themselves such theories as seem to them best fitted to explain the facts which they believe, and no scheme can be devised by which men will ever be compelled to coincide perfectly in their trains of thought, or in the conclusions to which they tend.

It is the attempt to establish such uniformity of opinion, that is, in fact, the principal cause of partyism. The religious teacher who propounds a specious and ingenious theory, will find many who are willing to give a general assent to his views. It is rare, indeed, that there is perfect agreement, but there is, at least, a central point of influence created around which individuals conglomerate, at different distances, and with varying adhesive force, until there is formed a distinct and independent swarm, which will have no communion with those who follow a different leader. The attempt is made to quash

all free investigation, to repress all rivalry; to protect the community from the intrusion of strangers and to build up the interests of a separate party.

All works well for a time, and peaceful labors occupy the harmonious and prosperous colony. But in the midst of this apparent quiet, secret influences are at work, and separate interests are established, and when it is, perhaps, least expected—when the day is calm and the sky serene, a new leader issues forth to lead away disciples after him. The opinions of no single individual can afford intellectual space enough to accommodate all the world, or even any considerable portion of it, and the attempt to confine men's thoughts, serves only to provoke resistance and create division.

To concede, on the other hand, an unrestricted liberty of opinion, is to preserve peace, by simply avoiding the cause or occasion of dispute. It is to remove every apology for schism, by conceding universal toleration. It is to obviate all necessity for revolt, by granting freedom. And all this without any extreme. For as to *opinion* in the proper sense of the word, and as it is constantly used in this reformatory effort, there can be neither bigotry nor latitudinarianism. An opinion is, at least, a mere intellectual conception. It is not a fact. It is not a truth. It can not be legitimately a matter of faith. It is something that is incapable of verification, something that is merely plausible; and, though it may sometimes be probable, it is always apocryphal. It is this just view of the position which religious opinions occupy, which at once relieves us from all difficulty in regard to them, and delivers us from their thraldom by divesting them of their usurped authority. It is this which restores to us Truth as our rightful sovereign, who rules by an inalienable divine right—the only *theological* Melchizedek—King of righteousness and of *peace*. It is in showing an unswerving fealty to the truth, and in avoiding "foolish and untaught questions," that we can alone "follow peace with them that call on the Lord out of a pure heart." Now, the word of God is the truth; and the "foolish and untaught questions" constitute the staple of men's opinions.

In order to determine, then, whether or not a proposition is a legitimate subject of discussion or of belief, it is only necessary to ascertain whether or not it be found in Scripture. If it can be found there, it can be produced without difficulty, and will be at once accepted as conclusively proved. If it can not be produced as expressed or directly implied, in the terms of Scripture, it is at once evident that it is not a matter of revelation, and, consequently, not a matter of faith, but that it belongs to the chapter of untaught questions which occupies so large a space in all the editions of Popular Theology. We

should, therefore, have nothing at all to do with it, as Christians and Reformers.

That there have been departures from this most wholesome restriction, and that some in our ranks have committed very grave errors in debating questions never mooted in the Bible, can be neither denied nor justified. Individuals have come into the reformation who seem to have no just conception of its nature or designs. Some of them, vain of even a superficial knowledge of the gospel, (though knowing scarcely any thing as they ought to know it,) and confident in their polemical abilities, seem ready at all times to discuss any and every question, with any one and every one. It matters not whether the subject be Calvinian or Arminian; economical or doctrinal; deep or shallow, it is all the same to them, since it furnishes the occasion for their usual display of flimsy rhetoric, artful misrepresentation, and specious emptiness. They will boldly undertake to maintain propositions no where found in the Bible, but involving some favorite theory or opinion of their own, and they become thus the means of attaching to the reformation the discredit of doctrinal errors, which are not really held by us as a people, and which, upon our principles, it is impossible that we should ever believe.

I do not say that religious controversy is either improper or unnecessary. As long as error exists, truth must be free to combat it. It is enjoined upon the Christian to "contend earnestly for the faith once delivered to the saints," but it is to be noted that this struggle is not to be for matters of opinion, but for the things of faith; not for the notions and idle reveries of human fancy or philosophy, nor for any modern style or modification of Christianity, but for "the faith formerly delivered to the saints." If thus confined to its legitimate sphere and purpose, religious discussion, properly conducted, is a benefit, and one, too, of so important and so desirable a character, that it is a thousand pities it is not oftener enjoyed. Such a struggle is for truth; undertaken for the love of truth; and not for victory, or for personal emolument or display. It is conducted with humility and love: with faithfulness and candor. It is, in fact, a process of investigation and of instruction, and differs, across the whole heavens, from that pert, self-sufficient, lawyer-like advocacy which, even when successfully employed on the side of truth, injures the cause of religion, in substituting self-conceit for humility, and logic for love.

As it respects opinions, these can never, with us, become legitimate matters of discussion. They are divested of importance, when it is known that they are incapable of proof, doubtful and variable products of the human brain. They can be entertained without injury as conjectures or hypotheses of greater or less probability, often agreeable to the mind, as bridging over, by a fanciful structure, some wide

chasm in the path of knowledge, or as picturing forth, in pleasing visions, the possible modes in which one class of facts can be rendered harmonious with another, and the established truths of Divine revelation be reconciled with an ever varying human experience. They are not, therefore, to be proscribed, but tolerated. They are not to be repressed, but rather encouraged. It is only when the attempt is made to blend them with faith, to substitute them for faith, or make them terms of communion and tests of orthodoxy, that they become destructive of the peace of religious society.

As for us, we have adopted the only infallible standard of religious truth, and it is our duty to adhere to it with scrupulous fidelity. The Bible reveals the only way from earth to heaven. It is a narrow way —it is but a single track, and the car of the reformation has been placed upon it. So long as we keep upon the track, we will go pleasantly and prosperously upon our journey, however the road may curve amidst the hills or pass over the vallies and the streams. We may gaze with pleasure upon them as they flash upon us in the sunlight, and rejoice in our safe and rapid progress, and even should we be suddenly whirled, from amidst those scenes of light and life, into some dark and sepulchral mountain tunnel, we shall fear no evil so long as we are assured that the car is *still upon the track*, but shall hope to emerge at the proper moment to see again the living landscape, glowing, from contrast, in more than former light and beauty.

R. R.

Admitting that there has been, on all sides, a lamentable inattention to the above quoted injunctions of the Apostle, it is the part of wisdom and of genuine piety, to labor for such a reformation as will secure their careful observance. In order to this, the subject must be understood, and a clear and impartial judgment must be rendered in regard to the extent to which these commands have been fulfilled or violated. It is proper for both individuals and communities to engage in self-examination, in reference to the manner in which they are fulfilling the responsibilities which rest upon them, and no pride of partyism, nor love of self-justification, nor personal and unworthy aims, should prevent that free and careful scrutiny which is always necessary to the discovery of truth. As the skilful navigator who knows that no ship pursues a direct line from port to port, but that it is often drifted aside by imperceptible currents, or driven far out of the way in long continued storms, will carefully take, at every opportunity, celestial observations to determine his exact position, and will vary his course accordingly; so every individual and every community, especially if they have been involved in the storms of protracted controversy, should, as often as in their power, consult their chart, observe the aspects of the heavens, and regulate their future move-

ments by a just induction from the things of the past and of the present.

In entering upon such inquiries in relation to the religious movement now in progress, it would be important to consider if there has been a steady adherence to the principles and objects proposed in the beginning, and if there has been a regular and happy progressive development of primitive Christianity in its original simplicity, purity and power. Have there been no deflections from the course proposed by its originators, and prescribed by Scripture? Has there been no drifting away from the true line of direction? Have no schemes or theories of human nature been introduced and adroitly blended with the things of faith? Have no untaught, or, as in the common version, "unlearned" questions been entertained and adopted, to become themes of perpetual controversy and strife? If not, then have we been truly fortunate, for even the apostolic churches, with all their peculiar advantages, failed to enjoy such immunities, or to judge themselves authorized to treat with neglect or scorn the pointed admonitions and exhortations in reference to these very things which they so often received from their religious teachers.

As, however, but little practical benefit can be expected to result from mere general statements or inquiries, I desire to direct attention to some definite instances of such aberrations on the part of some who profess to be engaged in this reformatory movement, and to express my conviction that a careful examination of the facts will convince any candid inquirer, that the attempt has been made, and with no small success, to merge, in a good degree, its noble plea for the Bible; for the primitive faith and practice of the church, and for Christian union, into a senseless and never-ending debate about "spiritual operations in conversion." Let any one compare the discussions and disquisitions which have taken place and are still progressing upon this subject in its various bearings, with the little that is said upon the great purposes and principles of the Reformation, and he will be surprised to see how small a proportion this will bear to the former. The truth is, that untaught questions about conversion have been started and debated to such an extent, as almost to equal the Arabian tales in number, though certainly not in merit, and theories about the power of the word and of the Spirit have been propounded, of which apostles never dreamed, but which are urged with as much earnestness and zeal as if the salvation of the world depended on believing said theories, rather than on believing the Gospel. Thus it is that the Reformation which was designed to put an end to all controversy, except with infidelity, is in danger of being turned aside from its legitimate aims, and that the freedom of opinion which it permits is converted into a license for a sort of universal polemical disputation.

As untaught questions in relation to this very subject of conversion are, at this very moment, creating "strifes" in certain quarters, I can not, perhaps, do better, for the elucidation and illustration of the whole subject, than present some of them to the attention of the reader, in order that he may perceive their entire irrelevancy in relation to the cause we plead, and realize that the discussion of such points can have no practical tendency either to convert sinners or to promote "peace among those who call on the Lord out of a pure heart."

Some there are, then, who, basing their views of conversion and their interpretations of Scripture upon a certain theory of human nature, derived mainly from the writings of Locke, have diligently sought to establish such propositions as these: "The Holy Spirit can exert no influence over the human mind except by words and arguments, and there is, therefore, no converting power except that which is contained in the words and arguments of the Scripture." "All converting power is in the facts, arguments and motives of the written word." "The Scriptures are all-sufficient and alone-sufficient for the conversion of sinners and the sanctification of those that believe." Others, again, are found, who, disgusted with the rationalism and empty human philosophy which underlies such propositions, and anxious to substitute their own favorite theories, furnish us with such propositions as these: "In conversion, there is an intimate co-operation between the word and Spirit, but their distinctness is not lost nor their respective portions of the work dispensed with. The preached or written word—the forerunner is indispensable." "The word is 'quick and powerful' only when it succeeds in arousing the slumbering conscience, and thus calling to its aid the 'quickening Spirit.'" "The word is the 'sword of the Spirit,' and is only efficient when the Spirit wields it." "The Spirit co-operates with the preaching of the written word in convincing the world of sin, righteousness and judgment." Thus we have two sets of opinions diametrically opposed to each other, each advocated with earnestness and zeal by well-meaning and pious persons, who urge them upon the attention of the brethren, and insist upon their adoption as indispensable articles of belief, and incontrovertible confessions of faith.

But where did these persons get their creeds? Not in the Bible, I am sure. No where in the Sacred Volume do we find such propositions stated. No where in God's Book do we find such questions discussed. They are things wholly unscriptural and untaught, with which, so far as faith or practice is concerned, we, as Reformers, can have nothing at all to do. If, indeed, any one chose to entertain such questions for his own enjoyment, or even to adopt such propositions as matters of private opinion, we have no particular objection, provided he do not make such opinions rules of action and grounds of controversy. It

is strange that the just and conservative position we occupy in relation to such discussions should not, by this time, be better understood; and that all our intelligent brethren should not have yet learned to make a practical application of the principles of the Reformation in the settlement of all such vexed questions, and the "strifes" which they create.

Let the reader take any one of the above propositions and consider for a moment into how wide a field of speculation it introduces us. It is asserted, for instance, that "all converting power is in the facts, arguments and motives of the written Word." Now who knows what is meant by "converting power"? We do not read of it in Scripture, and must, therefore, seek elsewhere for definitions. To what source shall we apply except to human philosophy? Is "converting power" physical, moral, or, as some contend, spiritual power? On what is this power exerted—on the heart or on the mind? If on both, if not simultaneously, then on which of them first? and how? and why? With regard to facts, arguments and motives, how are they to be distinguished? and what "power" belongs to each? Do the "heart" and "mind" remain intact, or is there "contact" or "impact," or nothing but a *compact?* Or, after all, what do philosophers mean by "heart" and "mind," or moral and intellectual powers? etc., etc., etc.

Again, when it is said, "The word is quick and powerful," we have a proposition worthy of all acceptation, because it is expressly stated in the Scriptures. But when it is added, "only when it succeeds in arousing the slumbering conscience, and thus calling to its aid the quickening spirit," we have a statement not only foreign to Scripture, but one which directly proposes to decide and define the manner in which the word and the Spirit operate, and which introduces us to a large company of questions of a very martial aspect, and veterans in the wars of religion and philosophy, to whom fighting is a regular vocation. "What," it will be immediately asked by a crooked little figure with but one leg, called a point of interrogation, "what do you mean by a slumbering conscience?" "Who put it to sleep?" "How does the Word sometimes succeed in awakening the slumbering conscience, and why does he sometimes fail?" "If the word can, of itself, awaken the slumbering conscience, for what more difficult task does it afterwards demand the aid of the Spirit?" etc., etc., etc.

In like manner, when it is said, "The word is the sword of the Spirit," all will be ready to consent to it, since it is so stated in the inspired volume, but when it is affirmed in addition that "it is only efficient when the Spirit wields it," we have a most unscriptural proposition, which, I fancy, will find but few supporters in the Reformation, and which is refuted in the very passage in which the expression occurs, in which the Apostle commands the *Christian* to "take the

sword of the Spirit"—a useless injunction, if the Spirit alone could "wield it." It is this very erroneous view of the relations between the Spirit and the word that is held by our opponents, who labor to show that the word of God is "a dead letter," until the Spirit, by some special influence, imparts to it an additional energy—and who seem to take the greatest delight in convincing men that they are hence unable to receive the Gospel, and that it is an indispensable preliminary to their salvation *that they believe that they cannot believe.*

But it is not the present object of the writer to discuss any of these propositions on either side. He presents them merely to arrest attention to the fact, that they are unscriptural, and that, notwithstanding this, they have been suffered, in some shape or other, to occupy the time and the minds of the brethren: that they have been made matters of debate and strife; and have acquired an undeserved prominence and authority which entitles some of them, in the estimation of many, to be regarded as cardinal doctrines of a reformation which utterly repudiates them, and the whole tribe of "foolish and untaught questions" to which they appertain. R. R.

The distinction between faith and opinion was clearly drawn at the very commencement of the present effort at reformation. It was evident to those with whom this movement originated, that the strifes and divisions of religious society were owing, not so much to differences in regard to the great facts and principles of Christianity, as to the theories and speculative opinions according to which men attempted to construct their religious systems. It was hence especially insisted on, that a broad distinction should be made between the things of direct revelation, and those remote inferences, conjectures, possibilities or even probabilities which depended upon mere human reasonings. The former alone were to be received as matters of faith. The latter were to be dismissed as unworthy of entire confidence, and as constituting no just ground either of Christian fellowship, or of ecclesiastical censure.

At first view, nothing could seem more simple than this method of resolving religious controversy; of disentangling the perplexities of interminable discussion, and of establishing universal peace and brotherhood amongst all who sincerely profess the name of Christ. It was so easy to make a direct appeal to the Scriptures; it was such a relief to know that their express teachings were to be decisive of every question treated in the Bible, and that any question not there treated and thus decided, were to be avoided as foolish or untaught, that there seemed to be no longer any room for disagreement or discouragement, or any apology for schism. Certainly, nothing could be more reasonable than such an overture for peace. Certainly, nothing

could be devised so likely to end dissensions among Christians, as a return to the precise ground occupied by the Apostles of Christ and the primitive Disciples, before such dissensions had ever originated.

However just the method thus proposed, and however reasonable the hopes of peace which it inspired, there was needed, nevertheless, but a short experience to show how much more easy it was to devise than to execute, and how very unreasonable it was to expect that any effort to restore primitive Christianity should be exempted from the difficulties and drawbacks which attended its introduction in the beginning. The same perversity of human nature was speedily apparent, and various weaknesses and errors, contentions and defections have accompanied this movement, similar to those that attended the Gospel when it was first preached among the nations. We have still "disciples," so ignorant of Christianity as not to know "that any Holy Spirit is received" by the believer. We have still those who "teach things which they ought not," and "strive about words to no profit, but to the subverting of the hearers." We have still, it is to be feared, those who "seek their own things and not the things of Christ," and labor to promote their own popularity and interests, rather than the real advancement of the cause of truth. There are still found those who "will not consent to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness," but who are "proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth. In a word, there are still those who, in open violation of the principles which they ostensibly advocate, and in contempt of all the lessons of experience, refuse to "follow righteousness, faith, charity, peace with them that call on the Lord out of a pure heart," and to avoid those "foolish and untaught questions which gender strifes." It is, hence, profitable to recur to the teachings and warnings of the Apostles upon these subjects, not only for the instruction and correction they afford, but that we may derive from them the encouragement which a similar experience warrants, as well by its example of a continued advocacy of truth even amidst the treachery of friends, as by the evidence it furnishes that while such aberrations may attend the best and noblest efforts, they detract not, in the slightest degree, from the value and importance of those immutable and eternal truths which God has revealed for our salvation, and which will ever command the support and the suffrage of his people.

How beautiful, how precious is Divine truth! What strength it imparts to the soul!—what a solace to the heart! And how delightful is the thought that God's truth is *free*, that the word of God is

not bound, and that, however men may seek to confine it by unrighteousness, or clothe it with the fetters of false glosses and interpretations, it will, nevertheless, burst all its bonds, and continually reassert its Divine unconquerable power! Let no one, then, flatter himself that he can succeed in establishing permanently any thing that will not bear the test of Holy Scripture. The word of God is as a fire that will try every man's work. "It is as a hammer that breaketh the rock in pieces," and will most assuredly accomplish the destruction of error, and the final overthrow of every structure which has error for any part of its materials.

We readily admit that some opinions may be true. The future may show this in regard to many conjectures and hypotheses of pious men, which admit of no such verification *now*. But it matters not, even if they were *all* true. They form no part whatever of the structure of Christianity, which consists alone of divinely revealed facts and truths, which are ever to be held sacred, and kept separate, by a wide interval, from the very best conclusions of the very best of men. The learned and honored Apostle Paul, gifted and privileged beyond his fellow Apostles, presumes not on these, nor on any other accounts, to combine his own judgments with the teachings of the Spirit of inspiration. What a lesson he teaches (if our opinionative scribes could only learn it), when he so carefully distinguishes what are merely his opinions as a man, from his teachings as an Apostle! "This," says he, "I speak by permission and not by commandment," but to certain others, "I command, yet not I, but the Lord." Even in regard to matters of mere expediency, with what scrupulous delicacy he inhibits an undue reliance upon the advice he gives, or the possibility of its being mistaken for a Divine injunction! Concerning a certain matter, he says, "I have no commandment of the Lord, yet I give my judgment as one that hath obtained mercy of the Lord to be faithful. I suppose, therefore, this is good for the present distress," etc. And how pointed a reproof is administered by John to such as presume to replace the words of inspiration, by the interpretations they put upon them! When Jesus said to Peter concerning John, "If I will that he tarry till I come, what is that to thee?" there went forth, we are told, this saying among the brethren, that that disciple should not die; yet, adds John, with beautiful simplicity, "Jesus said not unto him, He shall not die; but, if I will that he tarry till I come, what is that to thee?" It is with "what the Lord hath spoken"—and with "what the Lord hath answered," that we have to do in Christianity, and not with the inferences, the glosses and the guesses of fallible mortals, whether these be learned or ignorant, wise or simple, inspired or uninspired. However true their opinions may be, they are to be

carefully separated from the materials of our religion, and denied any place in the Divine edifice of Christianity. We do not need them here, for it is God that furnishes every thing from the "tried stone," the "foundation corner stone," to the topmost finishing stone, alike the gifts of the Divine grace and the means of the Divine mercy.

If our first parents had kept close by the word of God, and refused to hearken to opinion, they could have continued to dwell amidst the bowers of Eden. Satan was the first who tried his hand at interpreting the word of God, and it was his commentary that became at once the *unwritten* creed, and the ruin of our race. It was he who first introduced untaught questions, and tempted the human soul to go beyond the boundaries of divine revelation, and to add to the knowledge of good, the knowledge of evil. It was he who first infused into the human mind that criminal curiosity which lures its victims into the snares of Death;—the lawless ambition to "be as gods" in knowledge, rather than to resemble God in goodness. He, himself, "abode not in the truth," and in seducing our first parents from the truth, he acted in harmony with his own character, as he continues still to act, turning men away from the faith to fables, beguiling unstable souls, and leading them away captive by means of their vanity and their lusts.

It was by keeping close to the word of God, that the second Adam foiled this insidious foe. It was by a direct appeal to what was "written," that he repelled every assault, and triumphed in his terrible conflict with the Prince of darkness. He lived not by "bread alone," but by "every word that proceeds out of the mouth of God," and when Satan sought to delude him, as he has deluded many, by false quotations and false applications of the Scripture, he knew how to overcome by the majesty and simplicity of truth, truthfully and faithfully uttered. It is this example that his Disciples should ever imitate. "I have written unto you, young men," says John, "because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one." "If that which ye have heard from the beginning abide in you, ye also shall continue in the Son and in the Father."

It is a most fearful thing to know that Satan employs even the word of God itself as the means of temptation and delusion, and that there is no crime so great and no error so damnable, that he can not and will not attempt to sustain it by "it is written." How careful, then, this should render every disciple of Christ, in hearing and handling the word of God! How watchful he should be to avoid false applications, false renderings, false glosses and interpretations, and all the foolish and untaught questions which false teachers thus adroitly introduce to lead the mind away from the truth and turn men aside to fables. Let every true disciple, then, hold fast the faithful word

as taught by Christ and the Apostles, and endeavor by sound teaching, to confute those gainsayers, and empty debaters, who would convert the truth of God into a lie, and who, instead of prayerfully and humbly seeking to learn the way of the Lord more perfectly, are not ashamed to appeal from the Scripture itself to the authority of men's opinions in order to bolster up their theories.

Without purity, there can be no peace either individual, ecclesiastical or social. "Wars and fightings" come from the lusts of the carnal mind, ever unsubmissive to the law of God, but ever trusting in a wisdom that is "earthly, sensual and devilish," and which leads men to cherish bitter envying and strife in the heart, to glory in themselves, and to lie against the truth. "But the wisdom that is from above is first pure, then peaceable, gentle and easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy." And this is the wisdom that is taught by the "pure in heart," who alone bring forth its fruits; for purity is as necessary an attribute of that which *receives* as of that which is *received*. As the limpid dew of heaven should be received into a pure vessel, so the pure word of God must be received into a "good and honest heart," that it may be preserved in purity, and be productive of good fruits. It is with "those who call on the Lord with a pure heart," that we are to follow and to enjoy peace. And it is in avoiding "foolish and unlearned questions" that we are to secure the purity of Divine truth, and the peace which truth alone imparts. R. R.

PRAYER.

This is the spirit of the spirit of true religion. Without communion with God there is nothing gained by faith or hope, by promises or commands, by professions, confessions, or institutions. This is the *sanctum sanctorum*, the holy of holies, the inmost temple of religion. This was lost by Adam, and if we do not gain this by Messiah, we have gained nothing but a name. But *what is communion with God?* Let us ask, for illustration, *what is communion with man?* The reciprocation of common sentiment and common feeling. Language fails to define its intimacies. Two sentimental spirits in conversation with each other is its best illustration—two spirits of kindred thought pouring into each other the overflowings of congenial feelings.

Speech with us is the channel of thought. In this channel betwixt man and man flows every sentiment, feeling, and desire. And it is not only the circulating medium of spirits on earth, dwelling in houses of clay; but it is the medium of converse 'twixt God and man. Arrayed in words of human language, the Eternal Spirit appears to man not now only; for in Eden, blooming in primeval beauty and innocence, the voice of God, in harmonies sweeter than nature knows

fell upon that ear not yet polluted with the serpent's poisonous breath. Since then God has spoken to man through the mediation of angels, celestial and terrestrial; by prophets in times of old; and in later ages by his Son. The stipulated signs of human thought are the stipulated signs of all divine ideas suggested to man. God now speaks to us in his written word, and we speak to him in our prayers. Thus we have communion with God through his Holy Spirit which is imparted to us. If we listen to God when he speaks (for he speaks first as it becomes him) he promises to listen to us. But if we hear not him, he hears not us. What an honor to be admitted into the audience of the Almighty Father upon such gracious terms! We hear the recorded words of God spoken by him through angels, patriarchs, prophets, apostles, his own Son; and thus having given our ears for awhile to the voice of God, we lift up our voice to him. We utter our adorations, confessions, thanksgivings, petitions, and our unconditional submission to the will, authority, wisdom and goodness, mercy and love of him "who is, and was, and evermore shall be!" Thus our spirits ascend to the heavens and commune with God. This is the delightful fellowship which the *Christian indeed* has with the Father and with his Son Jesus Christ; "praying *always*, with all prayer and supplication in the spirit;" in the closet, by the way, in the field, morning, noon, evening, he prays "without ceasing." "My voice shalt thou hear in the morning, O Lord! In the morning will I direct my prayer to thee, and will look up." "In the morning shall my prayer anticipate thee." "As for me, I will call upon God, and the Lord shall save me. Evening and morning, and at noon, will I pray and cry aloud, and he shall hear my voice." "Seven times a day do I praise thee because of thy righteous judgments." "His praise shall be continually in my mouth." "By Jesus let us offer the sacrifice of praise continually." Thus speak the saints of both Testaments.

Men may talk about religion, about sound doctrine, about ordinances, about institutions, about every thing present and future; but without this communion with God, this habitual devotion of mind, these constant aspirations, ejaculations, and soarings to the throne of mercy and favor, man is unfit for heaven, and unworthy of the Christian profession. A zealot he may be, orthodox in doctrine, moral in demeanor; but he wants the life and power of Christianity. Meditation on what God has spoken to us, and the outpourings of our spirit to him, is to the moral man what free respiration in a pure atmosphere is to the physical man—life, health, vigor, beauty.

In 1839 Mr. Campbell wrote on the same subject:

Prayer, like faith and repentance, belongs to no age or dispensation; but has always been an institution of grace—a part of a remedial system; and is alike the privilege of all the miserable and dis-

tressed of human kind who acknowledge a Mediator. Hence, while they who want nothing need not pray, the right of petition is the inalienable, equal, and universal right of all the miserable and distressed under a just and merciful administration.

But in order to our being acceptably heard in our deprecations, supplications, intercessions, and thanksgivings, there are certain indispensable prerequisites; and the burthen of my present discourse shall be a definition of these prerequisites.

The first of these in order is a *Mediator*. God can not listen to a rebel on his own merit or account. It would be beneath his dignity, not merely in his own esteem, but also in that of a universe of pure and exalted intelligences, to commune with, or listen to, the importunities of a guilty and polluted transgressor. Hence we say with Paul, "There is but one God, and one Mediator between God and men —the man Christ Jesus"—and with Peter we say, "There is none other name under heaven given amongst men by which we must be saved:" for Jesus himself said, "I am the way, the truth, and the life: no man cometh to the Father but by me."

In the second place, faith in God and in his Son Jesus Christ is indispensable; for "without faith," says Paul, "it is impossible to please God: for he that comes to God must believe that he exists, and that he is a rewarder of them that diligently seek him." "Let him ask in faith," says James; and let not the man that is undecided, or that "wavereth think that he shall receive any thing from the Lord."

In the third place, repentance, or a full preparation of our hearts to seek the Lord, is a prerequisite, without which no man can be accepted of God. Thus spake Peter to Simon, "*Repent* of this thy wickedness, and pray to God." And said the Lord to Jeremiah, "You shall pray unto me, and I will hearken unto you; and you shall seek me and find me, when you shall search for me *with all your heart*" (Jer. xxix. 12, 13). A thousand testimonies speak the same things.

In the fourth place, we must be led by the Spirit; for we know not what we should ask without its teachings. In other words, we must pray according to the suggestion of the Holy Spirit, or its promptings in us. For example, we can not pray for worldly riches and honor in faith, in repentance, or in the Holy Spirit: not because we have no promise of these things, but because such requests are not compatible with repentance, nor with the teachings of the Holy Spirit. We may, indeed, pray for competence, for influence, for wisdom, for the salvation of our families, etc., because such desires are prompted by the Holy Spirit.

Four things are therefore indispensable to acceptable and successful prayer—a Mediator, faith, repentance, and the teachings of the Holy Spirit. Without these four, no person can expect to be answered or

accepted of the Lord. *And no man can ask any thing from the Lord, with these prerequisites, which he will not certainly obtain from the Lord.*

OCCASIONS OF PRAYER.

Occasions and *seasons*, though intimately connected, and sometimes confounded, are not identical. The *occasion* is the incident that calls for any thing to be done, and the *season* is the time when it should be done.

Among the *occasions* of prayer, afflictions are most prominent and chief. "In my distress I called upon the Lord," said the royal poet. Hezekiah in his afflictions besought the Lord. Jesus himself especially prayed in the scenes of darkness and distress through which he passed. "In the days of his flesh," says Paul, "when he had offered up prayers and supplications, with strong crying and tears, to him that was able to save him from death, and was heard because he was pious," or "in that he feared."

Prayer, indeed, is the language—the natural expression of affliction and distress. And to have a tender-hearted, sympathizing friend to whom to flee in times of affliction, is a relief, a consolation not to be expressed. Hence, among the many glorious attributes and accomplishments of our High Priest, that to us most suitable and admirable in our afflictions, is, that he is "touched with a feeling of our infirmities; that he was in all these respects made like to his brethren," that he might have a proper measure of compassion upon the erring and upon the afflicted.

Griefs and sorrows, if not divided, are diminished when uttered into the ears of a kind and sympathetic friend. When participated in by him, they are lessened to us. And when we come into the presence of him who "pitieth us as a father pitieth his own dear children," the belief that "he does not afflict willingly, nor grieve the children of men," is an alleviation, a comfort not to be described. "We have had fathers of our flesh, who chastised us, and we gave them reverence," (thanks for it;) "shall we not, then, much more be in subjection to the Father of our spirits, and live," who only afflicts us for our good!

But there are occasions of thanksgiving as well as of prayer. Favors received, and blessings enjoyed, call for thanksgiving. Therefore said James, "Is any one merry? Let him sing psalms." "In every thing give thanks," is a blissful precept. We may even in affliction thank the Lord on two accounts:—First, that he has not treated us as bastards; but as sons, in chastening us; and, in the second place, that he has mingled so many blessings amid so much less chastisement than we deserve.

There are seasons of prayer and thanksgiving as well as of petition and supplication. We may, indeed, convert particular times into occa-

sions both of prayer and thanksgiving. We may make the morning and the evening not only the times, but the occasions of petition and of praise. "Thou shalt hear my voice in the morning," said David. "O Lord, in the morning will I direct my prayer unto thee" (Ps. v. 3). "I will sing of thy power; yea, I will sing of thy mercy in the morning; for thou hast been my defense and refuge in the day of trouble" (Ps. lix. 16). "In the morning shall my prayer prevent thee" (Ps. lxxxviii. 13).

But the Apostles of Christ have taught us to pray always—to be instant in prayer—and to pray without ceasing. These expressions denote the habitual devotion, a constant communion with God.

In one word, then, we are to make all important occasions seasons of peculiar devotion; and we are to make the seasons themselves—morning, noon and evening, occasions of prayer and thanksgiving. We are to take occasions when they occur, and to make occasions when they do not, of pouring out our hearts to God. It is not a pharisaic precision, a sanctimoniousness at times and seasons, a hypocritical exactness; but a genuine, unaffected, cordial engagedness of soul, on all important occasions, and at regular seasons, for which we plead as the import both of the precepts and examples of the Holy Book.

REASONABLENESS OF PRAYER.

In the answer I have given to the first question, I have confined myself to the difficulties suggested in the preamble by which it was introduced. It seemed to be said, that because God does not reveal any thing to man by his Spirit, in the present day, therefore, he does not answer prayer. But we have showed that this conclusion is more general than the premises, and that we can only logically conclude that God does not answer prayers which ask for a spiritual revelation. Still, the question will be asked in a different sense—How does God answer prayer? The question is, indeed, asked daily, and by thousands—not in all cases, I trust, irreverently, or with an unlawful desire to inquire into untaught questions. Think not, indulgent reader, that it is with a presumptive spirit that I venture to throw before you a thought or two on a subject so difficult, or that I would attempt, with unholy step, to invade the secret places of the Most High. No: it is because I see some who are feeling—I trust honestly—after God, stumbling over this rock, that I would try to remove it out of the way, that those whose prayers are hindered by it, may be induced, nothing wavering, to draw near to God, and, in the full assurance of faith, call upon him for "mercy and grace to help in their time of need."

It can not be too distinctly noted, that, however God may have answered prayers in days past, he does not now answer them by a miraculous interference with the present order of nature. I do not

say a *supernatural*, but a *miraculous* interference, for no pious mind, who has thought much upon the ways of God, can hesitate to admit that He does always exercise an influence over the order of nature, which is *supernatural*, though not *miraculous*. Man can influence the laws of nature to a certain extent; he may direct them or concentrate them to a certain result; but he must work by them, and in accordance with them; he can not work without them, nor beyond them; hence, he can not work a *miracle*. But God can work by these laws, and in perfect harmony with them, to any extent; to a degree, therefore, and in a manner altogether *supernatural;* yet, so long as in harmony with them, not *miraculous*. God can also work without them, and beyond them, and against them, but in this he works *miraculously*. Let the reader bear in mind this distinction between a *miraculous* and a *supernatural* influence, and I shall proceed to inquire, What is the present course of nature?

Whether we examine into the operations of the moral or the material universe, we shall find that, whilst there is a most definite system in each department, yet these systems do not work themselves. They determine the mode of operation, but do not furnish the *primum mobile*—the moving cause of their own motions. Like nascent atoms, they are ready to move in obedience to whatever force or influence may urge or attract them, but always in accordance with a law and an order of their own. I shall suppose that, under this system, or according to the present course of nature, certain things are necessary to the production of an ear of corn. These things nature furnishes; but there is a certain preparation, collocation, arrangement, and application of them, which she does not and can not make. In this respect she is inert. This is partly the business of the farmer. He pulverizes the soil; plants, at a suitable season, the grain; watches and nurses the expanding germ; cultivates the growing plant; and brings to maturity the ripening ear. He has thus controlled the energies of nature; he has concentrated and directed her powers, and led her to results which, without his influence, she never would have produced. But he has wrought no miracle; he has done nothing without the aid and use of the powers of nature, nor contrary to the system by which they operate. Yet he says, and with propriety, too, "I have made this ear of corn;" "I have produced this, that, or the other result:" nor do we cavil about the truth of his assertions, because all that he has done is *sensible;* that is to say, it can be and is presented to the understanding through some or all of the avenues we call the *senses*, But the thinking mind, searching higher than the mere *phenomenal*, strives to trace the chain of concurrent causes beyond the mere chemical laws and human agency which observation and experiment reveal to him. He struggles on and up to the mystery of life, and feels him-

self lost. From out of the darkness, upon the verge of which he loses his way, he discovers a system of influences which he can not altogether control nor comprehend. Here are the "spirits of the vasty deep," which come not at his bidding. Electricity, magnetism, light —what are they? How do they operate upon matter and mind? Who moves them, and by whom are they directed in their invisible, wild, and restless journeyings? True, man can do some things with them; and with his cylinders, Leyden jars, and Franklin rods; his steel needles, U magnets and helices; his mirrors, his prisms and his lenses, build up plausible theories, whereby to give "a local habitation and a name" to his fancies; but how little is all this! When we have studied and learned it all, we must still exclaim with Job, "Lo, these *are* parts of his ways; but how little a portion is heard of him? but the thunder of his power, who can understand?" Yes! the profoundest science leads us to darkness or to God. The sceptic loses himself in a circle of reacting causes, with neither beginning nor end; whilst the man of faith, standing upon the confines of sensible demonstration, sees, in all beyond, the mystery of God, veiled not with darkness, but with glory.

Now, what if we conjecture, that upon these *outer* media, these imponderable, and, despite of our familiarity, mysterious instruments, God may be always operating; will the *thinking* reader call it presumptive speculation? If so, then I shall ask, Where do the Creator and his universe touch? But I can not allow that God is banished from the world he has made; and if, over parts of it, he has given control to the being he formed in his own image, so that man can claim to be himself a *creator* in some sense, let it not be thought strange that, over these other portions that lie, for the most part, outside of our dominion, it hath pleased God to erect the throne of his providence, and thence to exert those influences, not *miraculous*, but *supernatural*, which, working in perfect accordance with all that we know of the course of nature, yet work with an efficacy and a subtlety which we can neither anticipate nor resist. Through these and other instruments, trembling under the Spirit of God, what effects may he not produce, without a *miracle*, in harmony with the laws of nature?

It would be injustice, were any one to infer from these hints, which I have thrown out as merely suggestive to the mind of faith, that I have designed to prescribe the *modus operandi* of my Maker: the prime instrument or the causal sphere of his ever active and benevolent providence. An humbler purpose induced me to suggest that, if in perfect accordance with the present course of nature, man can and does control and direct some of her agents to the specific results of his own will, so it is reasonable to believe that God also

may and does, through the mighty working of his power, in like harmony with the laws of nature, educe results according to his will; and thus we may see how it is *reasonable* to believe that God, who has said that he will hear us, can grant our requests without a *miraculous* or *immediate* communication or revelation of his spirit. We have much more that I feel induced to say on the "reasonableness of prayer," but our last page is full, and, lest it should be deemed too speculative for practice, let it be reserved for our own meditation and comfort.

R. M. (Robert Milligan) writes on prayer, 1857, page 551:

Prayer is the spontaneous utterance of every grateful and pious heart. It flows from a sense of our dependence on God for blessings internal, as well as for things eternal. Any man who looks into the deep recesses of his own nature, will see and feel that there are there wants which he has no power to supply. He may not fully comprehend what these wants are; whence they are; and what will satisfy them. But this very uncertainty, if he knows the Father and Jesus Christ whom he has sent, will only prompt him to exclaim with a more profound and realizing sense of his own dependence, "Have mercy upon me, O God, according to thy loving kindness: according to the multitude of thy tender mercies, blot out my transgressions. Create in me a clean heart, O God, and renew a right spirit within me. Cast me not away from thy presence; and take not thy Holy Spirit from me."

This feeling of dependence is very greatly strengthened by a survey of our relations to the universe. Not only our happiness, but our very existence is suspended on a thousand objective realities, over which we have no control. Without the heat, the light, and other genial influences of the Sun, we would all very soon perish. But what mortal can guide the chariot of the king of Day? What sage or potentate can hasten the rising splendors of his coming, or stay for a moment the waning glories of his departure? Job once exulted in his own greatness and wisdom; but when interrogated on the laws, the operations, the ordinances, and the dependencies of nature, he was dumb. When asked, "Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion? Canst thou bring forth Mazzaroth in his season, or canst thou guide Arcturus with his sons? Knowest thou the ordinances of heaven? Canst thou set the dominion thereof in the earth? Canst thou lift up thy voice to the clouds that abundance of waters may cover thee? Canst thou send lightnings, that they may go, and say unto thee, Here we are?"—to all such questions he could only say, "Behold, I am vile; what shall I answer thee? I will lay my hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no farther."

The study of nature, therefore, as well as the study of Divine Revelation, causes us to feel our dependence on something beyond ourselves for life and happiness. And hence it is just as natural to pray as it is to sigh, or as it is to moan. The very atheist is often heard to utter exclamations which indicate the wants of his soul; the weakness of his nature; his longing after something which he has never been able to realize; and his dependence on that God whom he has proudly and theoretically discarded.

But to whom shall we pray? for what shall we pray? and how shall we pray? These are questions of paramount interest to every humble penitent who feels his need of help from some superior power; but they are questions to which the book of nature gives no satisfactory answer. "The world by wisdom knew not God," said the greatest of all the apostles. And a greater than he has said, "No man knoweth the Son but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him."

To look up through nature to nature's God; to prove that the visible creation is but an index of the infinite power, and wisdom, and goodness of Jehovah; that it is, in fact, but the medium through which God pours out on all mankind, the oceans of his love, and the rich streams of his benevolence, seems to have been a problem entirely too profound for the unassisted powers of man's erring reason. The proximate causes of life and happiness were more easily seen and comprehended. The Sun diffused its light and heat upon the world, and therefore it was deified. The Nile poured its flood of annual blessings upon Egypt, and hence it, too, became an object of worship. This principle of deification was extended until, in some countries, the gods became almost as numerous as the objects of nature. At one time the Greeks worshipped thirty thousand legalized divinities; and the Hindoos adored three hundred and thirty-three millions.

It is true, that the idea of Jehovah's existence, first communicated to Adam in Paradise, and afterwards transmitted, by tradition, to his posterity, was never wholly forgotten. The ancient philosophers often spoke familiarly of the Supreme God. But they did not generally regard him as a proper object of worship. They supposed that he was too far above them to feel any concern for their welfare.

How strongly does this contrast with the doctrine of Divine Revelation! We are there taught that God sits upon a throne of mercy. That he has opened up a new and living way through which all men may come to him, and find grace to help in every time of need. Nay, more, we there learn not only that this is our privilege, but that Jehovah, the Almighty Maker, Preserver, and Upholder of this vast universe, condescends even to entreat us to come to him; and in the name of his own dear Son, whom he has set forth as a propitiation

for our sins, to ask any and every thing that can, in any way, contribute to our real enjoyment, with the assurance that whatever we ask in faith, will be certainly granted. "Ask," says he, "and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you; for every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. For what man is there of you, whom if his son ask bread, will he give him a stone? or if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father who is in heaven, give good things to them that ask him." "Come now, and let us reason together, saith Jehovah; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool." "If," says John, "we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

Is it not strange then—passing strange, that all men do not pray? that they do not pray always? that they do not pray without ceasing? that they do not in every thing give thanks, knowing that this is good and acceptable unto God? If an audience even infinitely less gracious than this were offered to the whole world by the Autocrat of all the Russias, how soon would the Court of St. Petersburgh be thronged with humble suppliants from the remotest parts of the earth! Why, then, do not all men press to the mercy seat of the King of kings and the Lord of lords? Why do they not participate in an honor, than which there is none greater enjoyed even by Gabriel who stands in the presence of God? Surely there is nothing more reasonable than that fallen, sinful, perishing mortals should worship, serve, and adore their Creator, Preserver, and Redeemer.

"And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. But thou when thou prayest, enter into thy closet, and when thou hast shut the door, pray to thy Father who is in secret; and thy Father who seeth in secret, shall reward thee openly."

Our present subject is the utility of secret prayer. We shall not attempt to exhaust it; we shall only briefly notice and illustrate some of the most obvious benefits which result from this part of Christian devotion.

1. The first of these is the cultivation of our own spiritual nature. If it is a law of the human constitution, that all its powers and susceptibilities are developed and strengthened by exercise, then what can be more beneficial than the devotions of the closet? There is no other place beneath the heavens, that is so favorable for the legitimate

exercise of our moral faculties. Even in the religious assembly, the attention is often arrested, and the heart made to wander, by some improper display of the lusts of the flesh, the lusts of the eye, and the pride of life. But from the closet, all such evil influences are excluded. There is no motive to deceive, or to make a vain display of our persons, our dress, and our good works. But there the mind turns in upon itself. There the conscience is awakened. There we see ourselves in the light of Heaven. And there, under the deep, solemn conviction, that we are on holy ground, and that the eye of God is upon us, we are almost compelled to be humble; to repent of our sins; to forgive our enemies; to sympathize with the afflicted; to adore our Creator; to love our Redeemer; and to exercise all the powers of our souls in harmony with the will of God.

An hour in the closet may, therefore, do more to rectify and strengthen our religious impressions and moral faculties, than many days of ordinary service in the public congregation. And hence all the great moral heroes of the world have been distinguished for their devotion to the closet, and for the consecration of much of their time to the duties and privileges of secret prayer.

2. It forms a habit of close union, communion, and fellowship with God. The law of habit is well understood. All men live and act under its influence. The man who frequents the theatre, the bar-room, the drinking or the gambling saloon, soon feels that he is by an invisible and almost irresistible influence drawn to these haunts of idleness, vice, and dissipation. He may see poverty, disgrace, misery, and wretchedness before him; and he may feel the awful forebodings of an awakened conscience within him; but the force of habit overcomes all his fears and feeble resolutions. Under its still increasing power, he visits and revisits these charnel-houses of iniquity, till a dart strikes through his liver, and by his own folly he seals forever the doom of his eternal infamy.

But the man who begins his course of life on the ascending scale; who forms habits of industry, frugality, temperance, patience, godliness, brotherly kindness, and philanthropy, will soon find no difficulty in ascending to the mount of God. These habits become to him the secondary laws of his nature; and he hungers and thirsts after righteousness as the weary hart pants after the brooks of water.

The habit of secret prayer is no exception to this general law. In no other religious exercise are we brought so near to God; in no other can we be so familiar with the Creator of our bodies and the Father and Preserver of our spirits. And, as it is a law of our nature, that we form attachments to those with whom we associate; and even become assimilated to them in the elements of our character; it follows that no other acts of devotion are so favorable for the cultivation

of godliness, and for the formation of those other virtues, the tendency of which is to draw us nearer and nearer to God, as the only immutable, eternal, and unwasting fountain of life and happiness. And hence those who have been most devoted to the closet, and who in this way have formed habits of intimacy, communion, and fellowship with God, have always been the happiest of men.

This is no merely theoretical or speculative conclusion. It is sustained by the history of all past ages. The prophets, the apostles, and the martyrs were all remarkable examples of the truth of this hypothesis, and so are the spirits of the just in Heaven who cease not day nor night to "worship Him that liveth for ever and ever, and to cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, and honor, and power; for thou hast created all things, and for thy pleasure they are and were created."

3. It preserves us from many evils. Our worst enemies are our own lusts and passions. But these may all be subdued by and through the influence of secret prayer. How, for example, can any man cherish a feeling of pride in his heart, when, concealed from the world, he pours out the desires of his soul in humble supplication, to the God who rules in Heaven and who does what he pleases among the inhabitants of the earth! How can he cultivate a spirit of revenge, while imploring the forgiveness from that Being who has said, "Vengeance is mine; I will repay, saith the Lord!" How can he indulge in anger, wrath, malice, or any of the other works of the flesh, while seeking the aid of that Spirit, whose fruits are always "love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, and temperance!" Prayer, when properly offered, must always have a soothing influence on the affections. Its tendency is to allay the passions, to promote the virtues, and to harmonize all the powers and faculties of the soul. It subdues the will of man, and makes the will of God the supreme law of the universe.

4. It also secures to us much positive good, by fulfilling a condition on which God can and does bestow his blessing on fallen man. It is a great mistake to suppose that the influence of prayer is altogether subjective; or at any rate, that it never extends beyond the narrow limits of our own earthly associations. It reaches God himself: it moves the very throne of the universe.

I know some have ridiculed the idea that the prayers and entreaties of fallen, sinful, rebel worms of the dust should in any way affect the Divine administration. But this is only to express our own ignorance of the moral government of God. If a father finds it consistent with his dignity; with the regulations of his government; and with the best interests of his children, to bestow favors in answer to their petitions, why may not the Almighty Father of the universe act on

the same principle? If this is a wise and prudent regulation in the government of a family, why may it not be so in the economy and administration of the universe?

Surely this is not a proper subject for ridicule. If we can not understand it, let us humbly confess our ignorance, and seek for more enlarged and comprehensive views of the Divine government. To many persons, it would appear just as absurd that the pen in my hand should have an influence on the most remote of the fixed stars, as that the prayers of a poor, penniless, and despised follower of Jesus Christ should excite the sympathies of Heaven, and affect the purposes of the King of kings and the Lord of lords.

But these two problems have both been solved. Newton obtained an answer to the one, and the Holy Spirit is the great demonstrator of the other. The question, then, is forever settled with those who regard the Bible as of paramount authority.

The following illustrations from the Holy Oracles may serve to stir up the minds of many by way of remembrance on this important subject. We quote first from Moses, Num. xiv. 11-20, "And the Lord said unto Moses, How long will this people provoke me? and how long will it be before they believe me for all the signs which I have shewed among them? I will smite them with the pestilence, and disinherit them, and I will make of thee a greater nation and a mightier than they. And Moses said unto the Lord, Then the Egyptians shall hear it, for thou broughtest up this people from among them, and they will tell it to the inhabitants of this land, for they have heard that thou Lord art among this people, that thou Lord art seen face to face, and that thy cloud standeth over them, and that thou goest before them, by daytime in a pillar of a cloud, and in a pillar of fire by night. Now if thou wilt kill all this people as one man, then the nations which have heard the fame of thee will speak, saying, Because the Lord was not able to bring this people into the land which he sware unto them, therefore he hath slain them in the wilderness. And now I beseech thee, let the power of my Lord be great, according as thou hast spoken, saying, The Lord is long-suffering and of great mercy, forgiving iniquity and transgression, and by no means clearing the guilty, visiting the iniquity of the fathers upon the children unto the third and fourth generation. Pardon, I beseech thee, this people, according unto the greatness of thy mercy, and as thou hast forgiven this people from Egypt even until now. *And the Lord said, I have pardoned according to thy word.*"

The testimony of the apostle James on this subject is altogether conclusive. "Confess your faults," says he, "one to another, and pray one for another, that ye may be healed. The effectual, fervent prayer of a righteous man availeth much. Elias was a man subject to like

passions as we are, and he prayed earnestly that it might not rain; and it rained not on the earth for the space of three years and six months. And he prayed again, and the heaven gave rain, and the earth brought forth her fruit."

Our space will not permit us to make any additional quotations; but, as an antidote to the scepticism that now exists on this subject, we commend to our readers, and especially to the young, the study and careful examination of such passages as Gen. xix. 17-21; Num. xi. 1, 2; Deut. ix. 12-20; I. Sam. xii. 16-19; II. Kings xx. 1-6; Job xlii. 7, 8; Psa. xviii. 6-15; Dan. ii. 18, 19; Jonah iii. 1-10; Luke xviii. 1-8; I. John iii. 22; all of which illustrate the great efficacy of prayer and its influence even on the will and purposes of Jehovah. As long, then, as it is written, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness," it will be in vain to speculate and philosophize against the utility and propriety of secret prayer. The rational and well-grounded conviction that, by a solemn appeal to our Heavenly Father, through our Lord and Saviour Jesus Christ, we may obtain the free and full pardon of all our sins, gives more peace, joy, comfort and consolation to the soul than all the honors and wealth of this time-perishing world.

5. It enables us to promote the good and happiness of others. This it does in several ways. In the first place, it is, as we have seen, the means of securing the favor of God in their behalf. The prayers of Abraham were worth more to Lot than all the riches of the plain; the entreaties of Job were full of blessings to Eliphaz, and Bildad, and Zophar; and the intercession of Moses saved the nation of Israel.

Who, then, can estimate the amount of good that has been secured to mankind through the humble, earnest, and penitential supplications of the closet? Who can recount the various individual, social, ecclesiastical, and national blessings that have been poured out of the windows of Heaven in answer to secret prayer? Who can tell how many poor, wandering prodigals have been brought back to their Father's house, and made heirs of immortality and eternal life, through the earnest and repeated prayers of a pious brother, or sister, or mother?

Why, then, do we not all thus pray? Why do we not more frequently retire to our closets, and pray more earnestly for the salvation of immortal souls? How much more parents might do in this way to promote the present and eternal well-being of their children, than they can by constantly laboring to secure for them a large supply of the riches, and the honors, and the pleasures of this vain world! Let us, then, endeavor to appreciate more highly the great value and efficacy of secret prayer, as a means of securing to others the rich blessings of the life that now is and of that which is to come.

Another way in which our private devotion may have an influence on the life and destiny of others, is through the effects on our own character, temper and disposition. There is a fitness in all the arrangements of creation, providence and redemption. The iceberg never promotes the growth of vegetation. The frosts of winter do not cause the bud and the tender flowers to spring forth. And the heart that is filled with envy, jealousy, and revenge, has no power to win souls to Christ. But the man whose evil passions have been subdued; and whose love, mercy, and benevolence have been excited and strengthened by the devotions of the closet, is a savor of life unto life, wherever he goes. He is a living illustration of the power of the Gospel on the soul; and must always have an attractive, as well as a transforming, influence on the minds and hearts of others.

If, then, we would be good, and do good, and glorify our Father who is in Heaven, let us not forget the duties and privileges of secret prayer; let us often retire to our closets, and when we have shut the door, let us pray to our Father who is in secret, and our Father who seeth in secret will surely reward us openly. R. M.

CHRISTIAN CULTURE.

In 1838 Mr. Campbell taught on Christian morality:

The morality of the gospel extends to all the relations in which man stands to man. The perfection of the evangelical system consists in this—that it fully contemplates all these relations, even to the most minute, and graduates all its requirements upon the benevolent principle of practical utility. There is not an arbitrary requisition in all the moral code. The things enjoined are not right simply because enjoined, but they are right in themselves whether enjoined or not. A supernatural knowledge of man in the author of the gospel code is as clearly apparent to him intimately acquainted with the Christian Scriptures, as the eternal power and divinity of the Architect of the universe is to the eye of the rational student of nature. The evidences of intelligent design, however numerous and striking, everywhere imprinted on the face of the heavens and earth, do not more irresistibly arrest the attention and command the reverence of the true philosopher than do the wisdom and benevolence of Christian morality, assert the divine mission and unction of the author and founder of the Christian faith.

None but the Author of human nature could have suggested such a moral code as the Christian Scriptures have promulged to the world. The reason is obvious. A perfect and infallible knowledge of the whole constitution of man, as an animal, intellectual, and moral being —of all his relations to that whole universe of which he is a part, is essentially a prerequisite to the author of a perfect moral system.

For, in our estimation, a perfect moral system is one adapted to human nature in all its attitudes and relations to the universe. Now such a knowledge of the human constitution, and of the whole universe, no mere man, however gifted by nature, or cultivated by art, has ever possessed. Therefore, a perfect moral code out of the Bible is not to be expected or found in all the learning and science of the world.

But we need not to assume the peerless endowments of the Author of the Christian moral code, in proof of the superexcellency of the system: for the impress of Omnipotence is not more clearly stamped upon the miracles, nor the attributes of Omniscience more legibly written upon the doctrine, than are infinite purity, wisdom, and benevolence inscribed upon the morality of the Gospel. The Divine excellence of its moral precepts as loudly proclaim its celestial descent, and as irresistibly command the homage of the heart, as the sublime originality of its communications, and the unparalleled glory of its supernatural and monumental attestations. In one word, its faith, its morality, and its miracles are, to the eye of the most enlightened reason, equally original, heavenly, and divine.

The moral institutes of the most cultivated and refined lawgivers of the Pagan world were all more or less defective in three respects—they wanted truth, motive, and authority. As it respected truth, the requisitions themselves were sometimes in the nature of things wrong, or were not in harmony with the whole universe; as respected motives, they were not only oftentimes false, but even when true and proper, they were too weak for the strength of human passion; and as respected the lawgivers or authors of those systems, they wanted authority—their jurisdiction was restricted to the outward actions—they took no cognizance of the fountain whence issue all the actions of men, and had not the power to reward and punish in accordance with merit and demerit. These three advantages the Christian system possesses above all others:—The things commanded are in their own nature right and good, because in harmony with the whole universe, as well as with the whole constitution of the individual; in the second place, the motives are addressed to the whole nature of man, and superadd to the present utility and fitness of things, an augmentation of bliss in the enlargement of his capacities for enjoyment, and in the future elevation of his rank, condition, and circumstances; and in the third place, the supereminent dignity of the Author of the system, and his almighty ability to retribute to every man in accordance with all his thoughts, words, and actions. These elevate the Messiah's code of morals incomparably above all the systems of all men, in all the ages of the world. Compared with the wisdom, simplicity, purity, and systematic harmony of the institutes of Jesus, the systems of the moral sages and the most profound theories of the ethical philosophers

of the Pagan nations, are weak, puerile, and inefficient. They are like the feeble and remote twinklings of the most distant stars, in contrast with the bright and glowing effulgence of a midsummer noon.

One might imagine that the genial fruits of such a system in antithesis with those of every other, would commend it to universal acceptance and give it a triumphant power over every rival institution in the world. And so it undoubtedly does, and always will, when clearly understood, cordially embraced, and unreservedly submitted to by those who assume the profession of it.

But of its warmest admirers, alas! how comparatively few perceive and relish the full extent and elevated character of those requisitions —of that holiness and purity which it proposes and enacts as essential to the formation of that most splendid and lovely of all human creations—a Christian character! The morality of this age, like its doctrinal views of the New Institution, is far below that standard of Christian excellence propounded by the precepts and example of the Divine Founder of the religion of immortality. Jesus intended that all men should know his disciples, not by the singularity of their profession, but by the superior purity of their lives—the heaven-born excellence of their characters. He intended that they should appear worthy of the renovating hope of the resurrection of the just, as well as to cherish it, and boast of it before the world.

Most unfortunately both for the church and the world, the attention of Christendom has for ages been turned away from the sweet enjoyments of Christianity—its pure, and peaceable, and holy temper —its divine intimacies—its holy communions—its hallowed conversation, and its guileless, spotless innocence of behaviour, to the weak and beggarly elements of speculative, scholastic, and polemic theology.

True, indeed, a corrupt theory will never yield a correct and pure practice. While men are all their lives seeking or getting religion, or hungering and thirsting after excitements, rather than after righteousness and true holiness, they can not have better morality or religion than such as we daily witness. Nay, indeed, there is in some systems such a conflict between grace and morality, that the latter is constrained to yield to the former; lest, forsooth, there should even be the appearance of merit, or any indication of the righteousness of law. Many talk as though they feared merit more than they hated sin; and would seem rather to eschew righteousness than to have the trouble of renouncing it.

There is no separating true morality from true religion; they stand in the relation of cause and effect, while they mutually embrace each other as parent and child. There is a species of religion without morality, and a species of morality without religion; but neither of these is the system of Jesus. No tree will produce Chris-

tian morality but that tree of heaven which the Lord has planted on earth.

To take a compendious view of this subject is all that we propose; but we intend a highly practical one. An outline of the whole subject may be drawn from the following miniature:—

There are three objects, and three things respecting each of these objects, which supremely command the Christian's attention; for these three engross the whole subject of religion and morality. The three objects are, God, his neighbor, and himself. The three things in relation to God, are—his being, perfections, and revealed will; and these comprehend the whole of religion. The three things concerning his neighbor, are—his person, his character, and his property, which include the whole subject of morality; and the three things in himself in reference to each of these three objects, are—his heart, his lips, and his hands. The proper direction and government of these three, in reference to these objects, constitute him both a religious and moral being. And in the ratio of his progress in the direction and government of his heart, his lips, and his hands to God, his neighbor, and himself, are his advances in the practice of religion and morality. The perfect Christian is the man of a pure heart, of hallowed lips, and clean hands. A. C.

Morality without religion is conceivable, but religion without morality is impossible. Bodies there may be without souls; but on this wide earth a soul without a body is no where to be found. Christian morality is the effect of Christian religion; and not only do they stand to each other in the relation of cause and effect, but according to the measure of our piety will ever be the ratios of our morality.

The being, perfections, and will of God concerning us, are the themes, as we have seen, on which our piety will meditate, and feast, and invigorate itself forever. The declared will of the Self-Existent, all whose excellencies are infinite, immutable, and everlasting, will be the mainspring of all our volitions, efforts, and enterprize during the infinite ages of eternity. His making himself our divine and natural Father through the incarnation of his only begotten and infinitely beloved Son, whose wonderful name is EMANUEL, has laid a foundation for new classes of feelings which shall spring up eternally in the human breast, and endear us to one another by sympathies and attachments pure, and holy, and lasting as heaven itself. These shall continually enlarge our capacities of enjoyment and multiply our sources of pleasure by the whole number of the innumerable millions of sons and daughters that the Captain of our salvation shall eventually lead into glory.

The roots of Christian morality spread themselves over the whole surface of these religious considerations, and strike deep into the

Divinity which has assumed human nature into personal union with itself, and elevated it to a throne which now commands the destinies of a universe. And while they thus bury themselves deep in these invisible and eternal realities, and derive nourishment divine and celestial from so many sources, they clothe with verdure and beauty that splendid vine whose branches embrace men of all nations, and whose rich and delicious clusters refresh and cheer every human being that sits under its fragrant shadow.

Christian Morality, being the daughter of Christian Religion, seeks to find in man as many objects to engage its affections as Christian Piety finds in our heavenly Father. These sacred three are the person, the character, and the property of our fellows, wherever they may happen to have been born, or wherever they may happen to live. The cold, calculating principle of that morality which makes utility to the State the standard of all its excellencies, is not of the royal family of heaven, and has impiously assumed to itself a name which it cannot adorn—a name which it desecrates on every occasion. It is mere selfishness arrayed in the costume of benevolence.

The morality of the gospel sees more in man than the philosopher, the statesman, or the merchant ever saw in him. While the philosopher speculates upon his constitution, and the statesman upon his political rights and his political dues; while the lawyer sees in him only a client—the physician, a patient—the divine, a parishioner—the merchant and the mechanic, a customer; the Christian moralist sees in him a brother made in the image of God, and capable of being again restored to it and of becoming an immortal guest in the mansions of glory.

True, indeed, he often finds him so laden with sins and degraded with his follies, that there is nothing in him to love, nothing to esteem, everything to make him ashamed of his brotherhood; but even then the reflection that he himself might have stood in his place, and been as wretched, too, but for the kind protection and distinguishing grace of the Father of mercies, awakens in his bosom emotions of pity and compassion, which, when occasion requires, overflows to him in deeds of kindness and benevolence.

But that we may proceed in order in the consideration of this most important subject, we shall first consider the morality of Christians as respects the *persons* of our neighbors, of whom there are two distinct classes—those who are our neighbors only, and those who are both our neighbors and our brethren.

When a neighbor is all immersed into a *brother*, his person is much nearer to us than it was before; because it is now a member of that mystical body of which the King of heaven is the true and proper head, and calls for that respect, attention, and affection which are due

to a relative so high born, so intimately connected with the family of God, and who is bound up with us in the same bundle of life and to be our companion and delight in a world that shall never end. We owe to him *honor*, because of his pedigree and relatives; we owe to him *affection*, because of brotherhood; hence our *counsel*, *assistance*, *protection*, and *constant good will* are always to be actively employed in his behalf when necessity requires our interposition. He is also under all the same responsibilities, because he stands in the same relations to us that we stand to him; and therefore the obligations of Christian morality secure to us all that they demand from us, being altogether social and reciprocal.

Those who in any way violate or injure the persons of men, or those who, having it in their power, fail to relieve them in sickness or distress, are of course unworthy of the name of neighbor or brother. He that injures the person of his brother, is an evil doer of the first class—a sinner of the highest order, whether that injury be only temporary or perpetual. As most of the positive injuries inflicted on the persons of men, may, by some fatality, terminate in death, to lay one's hand upon man with any evil intent, is, in every case, of the essence of murder; and whatever it may be in effect, it is not in morality distinguishable from it. Hence the Good Book teaches us that he who only "hates his brother is a murderer," though that hatred should never ripen into actual violence against his life. To strike our neighbor or our brother in a passion, in the spirit of retaliation, is therefore one of the highest of moral misdemeanors, and must greatly pollute the conscience and degrade the character who does it.

Corporal chastisement, in any case, ought to be like cannon, the *ultima ratio regum*;—the last argument of those in authority. Parents and masters ought never to resort to it until reason and remonstrance have proved themselves inadequate means of reformation. Those Christian masters who have Christian servants, cannot, in any case, violate their persons, inasmuch as they are brethren. The censures of the church are the only punishments which, on any Christian principle, can be inflicted on them. No man can lay his hand upon the person of one acknowledged as a Christian brother, although he may stand in the relation of father, or master, or magistrate, or officer of any rank, without insulting his Master in heaven, himself, and the whole community of Christians both in heaven and on earth.

Those, too, who deficiently and meanly clothe their domestics, or who deprive them of proper food and lodging, under whatever pretence it may be done, cannot, without the highest profanation of Christian principle and character, assume to themselves the holy profession of Christ. Humanity, to say nothing of Christianity, is outraged by such conduct. If Jesus said that he would certainly reward every one that

gave only a cup of cold water to any of his disciples, what shall be the doom of those professors, who, while they enrich themselves with the toils of Christian brethren, withhold from them necessary and comfortable food and raiment, as well as lodging, medicine, and attendance when they become necessary!! Such Christians are not enrolled in heaven nor recognized in the New Testament.

Personal rights are paramount rights; hence all violations of them are crimes of the deepest dye. Sins against property, how enormous soever, are venal, compared with sins against one's person. Better take away by violence a man's whole patrimony than one of his eyes; better invade his possession than break his skin or injure his person.

To neglect a brother in distress is a high misdemeanor: "I was sick and in prison and you visited me not." How much more to injure him by a positive infraction of his rights! But when the Christian has refrained from all these, he must not imagine that he has attained any excellence. His virtues are yet rather of the negative than of the positive kind. Christian morality not only says, "You must do not evil;" it says also, "You must do good." Its first precept to the penitent is, "Cease to do evil—learn to do well."

Good manners, or what is sometimes called politeness or courtesy, belong to this chapter of personal rights. Personal respect is due to all men. One of the injunctions of the Apostle Paul, is, "Render to all their dues—honor to whom honor, and reverence [or fear] to whom reverence is due." Peter also commands us to "*honor all men*," or to treat all men with respect, as well as to "fear God and honor the king." Indeed, the very essence of all politeness is found in the apostolic maxim: "*In honor prefer one another;*" or, in the Christian precept, "*Deny yourself.*"

A selfish person is always impolite, ungentlemanly, and unchristian in his manners. This is manifest even in the beggarly elements of indecency, from the tobacco-chewer up to the veriest gormandizer, or from him who smokes in your face up to him who smites you upon the cheek.* A due, and becoming, and graceful respect for the

*I received the other day a very interesting letter from a sensible lady in Philadelphia, on the grievances to which herself and others had been subjected, by tobacco-chewers in the church. Not only was the floor of the synagogue polluted by their ambeer pools, so that kneeling was rendered impossible, but even the cup of blessings bore upon it the indignity of the narcotic perfume of some tobacco-breathing brother, whose juicy lips had either defiled the cup or impregnated the symbolic wine. This is really intolerable. Last year the General Assembly, that supreme and august court of the Presbyterian Church, was prohibited the use of the best meeting-houses in "the city of brotherly kindness," because of the pollutions of its priesthood at the shrine of the idol TOBACCO. They were, as we learn, almost literally turned out of doors, because no decent synagogue would throw open its doors to be inundated and strewed with the libations of these devotees to the stupifying herb.

As I have been reclaimed from this vice, I can lift up my voice against it, and testify that in my judgment it is deservedly obnoxious to the reprobation of the philosopher, the physician, the moralist, the gentleman, and the Christian.

personal rights of others, taught Abraham to bow down to the sons of Heth; the Patriarchs to make their humble obeisance to the Governor of Egypt; and David to bow himself to the unworthy Paul. It insinuated itself into the Jewish code, and was sanctioned by a divine precept, which said, "Thou shalt rise up before the hoary head, and honor the face of the old man, and fear thy God." It taught Paul not only to address men in authority with the most honorable epithets, but to teach Christians to respect aged men and women; and not to look every man upon his own welfare, but to pay a just regard to that of his neighbor.

The Christian spirit is the spirit of true politeness, and Christian morality is the very standard of good manners. A perfect Christian, while reason and good taste retain their supremacy on earth, will always be found to be a perfect gentleman in every thing that rightfully enters into the composition of such a personage.

Christians in this age and country appear never to have been generally awakened to this subject. I know many fathers whose sons and daughters receive scarcely one hour's moral or religious training per week, and indeed their literary education elevates them but a very little above the aborigines of our country in what may be called book-learning and science; yet are these parents depriving themselves of many enjoyments in their power, for the sake of what they judge a reasonable outfit in goods and chattels for their children when they leave them. I also have the misfortune to know many other Christian parents who spare no expense on the intellectual and fashionable training of their sons and daughters, who most mysteriously almost wholly neglect their moral and religious improvement. They seem so wholly absorbed in their worldly prospects and glory, as to have lost sight of their eternal welfare.

We must awaken to the cause of domestic education. There is no substitute for it. Public schools, private schools, Sunday-schools, are all good and useful, but none of them, nor all of them, afford a substitute for the family school and parental education. Nor will reading a few chapters per day, singing a few hymns, nor making a few prayers, be a substitute for that study and catechetical analysis of what is read around the family hearth. The daily instruction, religious and moral, of *the household*, the whole household, must be regarded as the most essential business of the family, else it will never, never, never be what it ought to be. It must not be an unimportant item, a great duty; but it must be *the chief concern*, the great business of life to have intelligent, moral, religious households.

Among the unwritten traditions of the Arabian Christians it is told that while Paul tarried in the village of Ichabo he found the remains of an ancient synagogue, then reduced to about ten families, to whom

he preached Jesus and the Resurrection. At first he was attentively and candidly heard by most of them, and by many of the villagers who occasionally frequented their solemnities. Seven of the Jewish families were converted to Christ, with the households of the two chief proselytes of the gate, which greatly incensed the ruler of the synagogue and one of the deacons. Unable to refute the preaching of the Apostle by the Law or the Prophets, the director of the synagogue sought to defame his character and thus to turn away the ears of the people from his ministrations. This, however, he dared not to attempt openly; but in his private walks he took every occasion to impute licentious and irreligious tenets to the Apostle, and even to impeach his veracity and integrity as a man. He was quite successful in a few instances in preventing his friends from hearing the ambassador of Christ. Esdras, one of his sons-in-law, had been amongst the first who were immersed into Christ before his father had returned from Jerusalem; but neither of the other two would listen to the gospel after they had heard the defamations of Bezaleel their father-in-law. The consequence was, as tradition runs, that all the descendants of Esdras, even to the fourth generation, were Christians; while, during the same period, all the posterity of Hermas and Lucius, his two other sons-in-law, lived and died unbelievers. Now, if the demerit of human actions is to be estimated by the injuries done to others consequential upon them, and if their punishment be in the ratio of the evils following, what must be the doom of such false religionists as the president of Ichabo? But the mischief ended not here: for through his imputations and misrepresentations Paul was beaten with rods and driven from the village.

A similar story is found amongst the oral traditions of Lucerne, one of the Catholic cantons of Switzerland. In the days of Luther and Calvin almost half of the cantons turned Protestant. The magistrates of Lucerne were about declaring in favor of the reformers, when a cunning and plausible priest, under the guise of a Protestant exile from one of the German states, obtained an interview with the principal magistrates friendly to the Calvinistic views, and under the pretence of defending Protestantism, so caricatured it in its most vulnerable points as to prejudice the magistrates against it and to secure their adhesion to the Pope, with the banishment of all Protestant preachers from its territory. Lucerne, with its one hundred and fifty thousand inhabitants, has continued Roman Catholic for the last three centuries, while many of the neighboring states are wholly Protestant, and enjoy vastly superior privileges, both civil and religious.

Character is the product of a life, and is therefore the most expensive of all human acquisitions. It is not any definite number or class

of actions, but it is the scope and meaning of all the actions of one's whole existence. A fortune is only sometimes made or lost by it, but invariably our influence on all our associates depends exclusively upon it; and the best and richest favors received from mortals are its procurements. It is, then, viewed from every point in the compass of social life, the richest of all human acquisitions—and the most precious deposite which can be placed in the hands of society. A high sense and estimate of its value are essential to the obtainment of a good character, but even then it must be purchased at a higher expense than that of gold or rubies. Every thing but conscience may be lawfully sacrificed for it; and when gained it is not to be parted with at even the cost of life itself.

I am looking at a class of Christians who always reprove their brethren or admonish them by enumerating their frailties in their absence and displaying them to others. These are well-meaning brethren, who in their social circles deliver lectures for the benefit of the present on texts extracted from the delinquencies and defects of the absent. They are generally shrewd and skilful in their efforts; for they select their texts of frailty and obliquity from superiors, and regard it as more acceptable to the present to be admonished of faults of which they are yet innocent, than that they should explicitly address them on the frailties with which they are chargeable. Thus these faithful reprovers in all their circuits of benevolence reserve the faults of the present for the service of the absent, and make the frailties of the absent a feast or a fast for the sanctification of the present. Their philosophy seems to say—

> Prevention is the better cure:
> So says the proverb, and 'tis sure.

Some might even infer, without doing much violence to text or context, that Paul regarded those who speak of the alleged errors of the absent, as *blasphemers*, *whisperers*, a species of newsmongers called *tattlers* and *busy-bodies*, envious slanderers or detractors, false accusers or makebates, rather than as kind reprovers or Christian friends. I own that in all these terms there is too much latitude to suit the character in our eye. They are not mere *makebates* or breeders of quarrels, nor are they true and trusty tattlers and newsmongers. The terms "blasphemers" and "slanderers," though descriptive of those who simply speak to the injury of others, are too strong and general for their color.

Hence the charge, "Speak not evil one of another, brethren," and *all things whatsoever you would that men should say of you, say you of them*—so far, of course, as truth will warrant. But, above all things, take not up an evil report hastily against any man; for he that would dwell for ever in the tabernacle of the Most High, must

not, "take up an evil report against his neighbor," if King David rightly judged in answering the question, Who should enter the abodes of the blessed?

Every individual Christian must then regard himself as the keeper of his brother's reputation, and he must feel that he is under the most solemn obligations to do it faithfully; that he is not at liberty to equivocate, suppress, or exaggerate, but to speak the truth, if he speak at all, upon the most delicate subject. It has been said by them of old time, "If you can say no good, say no evil of any man." This, as a worldly and general maxim, is a safe one, unless it be understood to extend to those cases where we are called to testify or to warn others. In such cases it is as much our duty to censure as to commend, and to tell the whole truth, whether it may be favorable or unfavorable. This, indeed, benevolence would dictate; for the good of society requires it. To warn others of a deep ditch is as much our duty as it is to relieve those who have fallen into it.

AN APPEAL.

Beloved brethren in the Lord: Favor, mercy, and peace from God our Father, and from Jesus Christ our Lord, be multiplied to you!

There are three things to which we most affectionately and devoutly invite the attention of all our brethren in the kingdom of the Messiah. These are, the religious training of their families—the order, worship, and discipline of the congregation—and the conversion of the world. What do you more than others, brethren, in these three great objects of Christian care and enterprise? We honor the Bible as sufficient not only to make us wise to salvation, but as divinely adapted to accomplish the man of God for every good word and work. Do we use it thus in our daily practice, and in the education of our families? Do we teach it to our children and those under our care, as we teach them the learning, the science, and business of this world; or do we rather devote our thoughts and our efforts as if we valued the acquisitions of *this* life as the pearl of great value, and the things of the life *to come* as of inferior importance? Are our families nurseries for Christ and heaven, or are they schools for training our children to live according to the flesh, according to the course of this deceitful world, the fashion of which passes away? These are questions which the word of God and conscience constrain every head of a family to propose to himself.

Again, are the congregations walking in the admonition and consolations of the Apostles' teaching? Do they continue steadfast in the teaching, in the breaking of the loaf, in the fellowship, and prayers of the Apostles? Do the brethren meet regularly, timously, and zealously on every first day, as health and opportunity permit; or are they content to appear in the Lord's house once a month, as conveni-

ence and inclination may prompt? Do they meet rather for the sake of hearing a preacher of some note, or for commemorating the Lord's death and resurrection, and keeping his holy institutions? Do they tenderly and affectionately cultivate all brotherly kindness and love, and admonish one another by their example to take heed lest there be in any one of them an evil heart of unbelief in departing from the living God? If any brother seems to grow cold and remiss in waiting upon the assemblies of the brethren, do the brotherhood inquire after him as an absent member of a family? Do they in all tenderness and affectionate regard, endeavor to stir him up to his duty? Or do they, in a censorious spirit, first arraign him as an evil doer, and propose to him exclusion, unless he forthwith render satisfaction? Is the discipline of the congregation at one time so exact that scarce a Christian can continue in it without censure; and at another time so lax that scarce a defaulter or an evil doer can be excluded? Is every thing done decently and in order, that no stumbling-block is thrown in the way of saint or sinner? Are the congregations walking in the Holy Scriptures, growing in knowledge, and in favor with God and all the people?

Again, what is doing for the conversion of the world? Are you brethren, to whom the Lord and your brethren have given ability and opportunity to win souls, ardently and perseveringly engaged in this work, gathering fruit to eternal life? Are you enduring hardships as good soldiers of Jesus Christ, and laboring in season and out of season in proclaiming the word; or are you seeking your own things only or chiefly, and not the things of Jesus Christ? Do you complain of the brethren that they will not sustain you while you labor for the Lord and for an eternal crown; and cannot you trust in the Lord and look to him for reward? or do you think that because the brethren do not do their duty, that you will help the matter by not doing yours? Will two wrongs make one right? And you, brethren, of whom they complain, do you think that it is the duty of only one or two citizens in the kingdom to leave their wives, and children, and farms, and labor for the Lord; and yours to wait upon your wives, and children, and farms, without spending one day's labor, or the value of it, in a month, for the conversion of those who are living and dying in their sins? Has the Lord said that one in fifty shall labor all the year for him, and the forty-nine shall labor for themselves? Has he thus called and honored one per cent. or two per cent. of his citizens, and doomed the remainder to toil for their own appetites and passions, and leave their treasure in the earth? 1834, page 86.

Some men would be the janitors of Pandemonium for a living. They would invent machines for cursing, perjury, and blasphemy, if they could find a ready market for them; and would flatter them-

selves that neither the inventor, nor the manufacturer, nor the vender, but the operator who uses them, is culpable. The exhalations of iniquity that rise from such hearts so becloud the understanding of men, that their own corrupt and corrupting interests are truth, and reason, and good sense; and the contrary of these are the only falsehoods they can appreciate. Oh! what pitchy darkness has sin thrown over the intellects of men! Many who once could have reasoned like angels, now reason as the demons of perdition. God has given over multitudes to a reprobate or undiscerning mind. The conscience, the understanding, the feelings, the affections of men, all —all are depraved by sinning. The understanding is blinded, the conscience is searched, the feelings are blunted, the affections are alienated from all beauty and loveliness by the same process of tampering with temptation, of habitually pressing upon the restraints of conscience and of moral feeling.

As respects the rights of property, it has decreed that, as no man can justly demand what is not his own, so neither can any person keep or hold back the property of another person one moment without his consent. It has recognized, if not established, the principles upon which any thing becomes our property; and then it decides how that property shall be transferred to another. Common consent has, without any recorded conventional agreement, ordained the ways and means by which any creature of God becomes ours; and therefore there are but few controversies about these rules and reasons; but very many difficulties arise in society about the infraction or disregard of those principles, both in the pursuit of property and in the enjoyment of it.

In all covenant transactions justice and truth go hand in hand. The one can not stand without the other. He that for value received promises to pay a stipulated sum against a given day, and fails to do it, is guilty of two sins—falsehood and injustice. There may be extenuating circumstances, it is admitted; but still the word is forfeited and the pledge unredeemed.

I do not say that men—that Christians, are neither to borrow nor lend. We are commanded to *lend;* therefore it can not be a sin to borrow. Still we may borrow and lend without violating the precept of the Apostle. But he that borrows what he can not pay when it is due; and still more, he that borrows what he has not good reason to think he can pay at the time promised, must be a defaulter so far as Paul commands in the precept before us.

PERSONAL EVIDENCES.

There are the internal and external evidences of the Christian religion; and there are the internal and external evidences of Christian character. By the *internal evidences of Christian character*, we

mean the evidences which every individual Christian has that he is born of God—that he is a Christian in deed and in fact. By the *external evidences of Christian character*, we mean those fruits of the Christian faith which distinguish the "Israelite indeed" from one of the nominal Israel of God, in the judgment of all competent and impartial witnesses. But we now speak of the internal evidences of Christian character; and who is the best author on this subject? We answer, John the Apostle. "Christian experience" is best examined in the light of this luminous author on the internal evidences. Of these the following are chief:

Personal Internal Evidences of Christian Character.

1. We know that we have passed away from death to life, because we love the brethren. He that loves not his brethren abides in death. On this evidence a question arises—viz.: *How do we know that we love the brethren?* The same author settles this question. "By this we know that we love the children of God: when we love God and keep his commandments" (chap. v. 2).

2. "By this we know that we have known God, if we keep his commandments:" and "Whosoever keeps his word, truly in this man the love of God is perfected." By this we know that we are in him. "Now he who keeps his commandments abides in him, and he in him; and by this we know that he abides in us, even by the Spirit which he has given to us."

These two witnesses in us are sufficient. Love to the brethren is distinguished from natural affection and common benevolence by the most unequivocal criteria. It is a love active and operative by the Lord Messiah's sake, terminating upon a person because he is Christ's. The keeping of all the commandments, or that spirit of universal obedience, exciting and stirring up a person to do all that the Lord commands, *because he commands it*, is as distinct from the lashings of conscience and that servile attention to orders, from a sense of duty, as the affectionate regard of a child to its parents is distinguishable from the unwilling and partial obedience of a slave.

These two witnesses are more credible and responsible than the longest experience ever told, which substitutes any thing else as evidence of Christian character, than what is found written in their testimony by the beloved Apostle.

External Evidences of Christian Character.

1. "By this shall all men know that you are my disciples, if you love one another."—*Jesus.*

2. "If you know that the Lord is righteous, you know that every one who works righteousness has been begotten by him" (I. John ii. 29).

Internal Evidences that a Person is a Child of the Devil.

1. "Whosoever hates his brother, is a murderer; and, like Cain, is of the wicked one. And no one that hates his brother has eternal life abiding in him" (I. John iii. 12, 15).

2. "He that works sin is of the devil" (I. John iii. 8).

External Evidences that a Person is a Child of the Devil.

"In this the children of the devil are manifest: whosoever works not righteousness is not of God; neither he who loves not his brother" (I. John iii. 10).

Infallible Evidences of Self-Deception.

1. "If we say that we have fellowship with him and walk in darkness, we lie" (I. John i. 6).

2. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (I. John i. 8).

3. "If a man say, I know him, and keep not his commandments, he is a liar, and the truth is not in him" (John ii. 4).

4. "He that says he is in the light, and hates his brother, is in darkness even till now" (ii. 9).

5. "If a man say, I love God, and hate his brother, he is a liar" (iv. 20).

Such are the personal evidences laid down by the infallible pen of the distinguished Apostle of Christ. He who is inquisitive to ascertain whether his heart and life be right in the sight of the Sovereign Judge of all, or whether he be a child of God or of the devil—a hypocrite or self-deceived, needs no other treatise than the catholic epistle of John.

The question of personal interest in the salvation of God is incomparably the most interesting of all questions. Were a person master of the eloquence of men and angels—could he, in the lofty strains of David and Isaiah, in the glowing and seraphic strains of heaven-taught Prophets, set forth the glory and excellency of the salvation of God—could he describe, with supernatural power and beauty, all the glories which the new heavens and the new earth will unfold—the eternity of bliss, the exceeding and eternal weight of glory which awaits all the righteous—what is it to you or me, candid reader, if we can not feel that we have a personal interest in it—if we can not be assured that our individual selves will be partakers of the glory to be revealed? Let us, then, give all heed to make our calling and election certain. EDITOR.

"WHEREIN DO YOU EXCEL?"

This is such a common-sense sort of question, that every one expects to hear it who professes any thing different from others. If a person proposes to himself any object superior to those objects

which the many propose to themselves, he can not think of accomplishing it unless by doing more than others. Does a student desire to excel his companions in science? He must read more, think more, labor more than they. Does any one propose to himself more learning, more wealth, more fame, more honor than fall to the lot of the many? and will he not feel and think that he must make greater exertions than others, and use means correspondent to the end proposed? This is common sense.

In religion is it otherwise? Does a person profess religion? Then all the world expect a difference, not only from himself in days that are past, but from all who do not profess religion. But in no department in society is this expectation more correctly founded, more general, than in reference to those who profess to be reformers in religion. Envy and jealousy, and the zeal of those who feel themselves rivalled in such attempts, will lead them to exclaim, "In what do these reformers excel? Excellence, they say, they profess; but in what, and how far?"

But we professors of reformation were not induced to this course because others will goad us with the question, "*Wherein do you excel?*" but because we saw that personal, family and social reformation were indispensable, and have set out in this great and holy enterprise.

Brethren, we must excel—we must do more than others. A Christian is one of rare excellence. He is one that greatly excels all other men. His model casts a shade over all the excellence of the heathen world. As the stars become invisible when the sun lifts his glowing face above the horizon, so all the excellence of the Pagan world is unworthy of admiration in the presence of the Sun of righteousness. More, then, much more, will be expected from us Christians, than from those who never had before them a model of perfect excellence.

But in reference to our fellows in this age of apostacy, there are various points in which we must excel, else we shall fall short of our high standard of religion and morality. Our standard is the Bible. Theirs is the Bible as explained and set forth at Rome, at Westminster, at Geneva, or at Cambridge—that is, the Bible lowered down in its tone of religion and morality to suit courts and worldly sanctuaries. Everybody who can think correctly, must know that a perfect sectary is a very imperfect Christian. We want much more than the liturgy or the books of discipline framed by the sons of hierarchies, to bring us up to the Christian standard—the Bible alone.

Brethren of the Reformation, we want more knowledge of the Scriptures, more faith, more zeal, more liberality, a higher and a purer morality, more disconformity to this vain and foolish world—we want the devotedness to God which distinguished the first Christians. To these points we intend to call your attention in the present

volume. We shall be explicit—we shall speak out. The Lord's cause demands it. It is not a reformation in theory, in name, in profession, but in reality, for which we contend. We shall lose our labor if we fail in the end proposed.

In the first place, then, (and we can only now suggest it,) every reformer must read, and study, and even commit the Scriptures to memory, more than other professors—more than he has done formerly. He must have the word of Christ dwelling in his heart—he must be able to bring out of his treasury things new and old.

There is nothing more distressing to an intelligent and benevolent mind, than the prevailing ignorance of the Living Oracles. Fathers, mothers, and children are, in innumerable instances, almost alike ignorant of the Word of Life. In travelling a hundred miles one can not find, sometimes, a single family that altogether can repeat a single epistle or two chapters of Old Testament or New. We repeat it, this must not be so amongst the disciples. We must either renounce our profession or reform. Every Christian family ought to be a nursery for Christ. Moses and all the Prophets, as well as all the Apostles, concur in admonishing us in this affair.

We may, in our next number, submit to our readers a plan of improvement in this business. The reformation we plead calls for more knowledge of God's word and will—of his precepts and his promises; for more prayer—more abstraction from the world—more devotion to God—more purity, and more consecration of ourselves to the Lord, than appear in any sect in Christendom. On these we must be —we shall be, most explicit. Vol. 1834, pp. 47, 48.

LIBERALITY.

There is nothing in which modern Christians, even the best, are farther behind the ancient, than in the spirit and practice of *liberality;* not liberality of opinion, for in this the modern far excel the ancients—but liberality of purse and scrip. The ancient Jews were the most liberal nation on earth—the modern Jews the most selfish. Great faith has always been the parent of great liberality. Little faith makes a man large in spirit. Abraham, the Father of the Faithful, is as much distinguished in eternal fame for his liberality as for his faith. His donations to Melchisedec became the measure and standard of all good Jews towards the ministers of religion among the elect nation. Independence of Mind, and Liberality of Spirit are twin sisters. Faith and love are their parents. The Father of all Believers is a model of the noblest independence of mind, of genuine hospitality, and of the most rational liberty.

Since the days of righteous Abel to the present time, true religion has always been an expensive and an expending thing. A cheap relig-

ion, and a religion that costs but little, is of no account in the Reign of Heaven. Jesus Christ and all the martyrs gave life itself away, and the first converts gave up to heaven all they had on earth. Times and circumstances always have been not only the occasion, but an army of volunteers who are ready at a moment to give up all at the beck of Heaven. Christians of old were industrious, frugal, economical—that they might be liberal. One of the precepts of our Apostle, still extant, is couched in the following words:—"Let him that stole, steal no more; but rather let him labour, working with his hands that which is good—that he may have to impart to him who has need." To labor for the purpose of having to distribute; to seek to be rich for the purpose of being rich in good works, is not the most ordinary virtue in this age. But such belongs to the calendar of Heaven's virtues; and this, more than the purest orthodoxy, is a blessing to society.

If all the hours that are expended in strifes and debates about orthodox opinions were devoted to business for the purpose of accumulating to bless the poor and to teach the ignorant, the Christian communities would wear a quite different aspect in society. But this spirit has been quenched; and, instead of it, the selfishness of avarice, the pride of opinion, the furious zeal of orthodoxy, have converted the green fields of the plantations of grace into a dry and parched land, in which no waters flow. The sterility and barrenness of the church is the proper fruit of the commercial, trading, speculating, and peculating spirit of this age and country. Young men of ardent spirit, and of much devotion and useful talent, who might have turned many to righteousness, are induced to study law, physic, or trade, because of the neglects arising from the avarice and secular spirit of the church. The best talents of the country are thus alienated from the Lord, and made tributary to the world, the flesh, and Satan, often directly, without the professor intending it or forming a due estimate of his course. Thus the Lord is robbed to help the world, under the pretext of honesty and good faith.

Men complain if the Lord demand from them more than the state; and they think they have done a great deal for the salvation of the world if they should give as much in twelve months for the furtherance of the gospel as they pay to government to protect their political rights: as if they owed more to Cesar than to God—to the reign of Jackson than to the reign of Christ. Until men can duly appreciate the things of Cesar and the things of God, the affairs of the forum, the barn, the cellar, the worship, and the counting-room, and the affairs of the church, the cause of salvation must languish, and the cause of destruction must advance with fearful rapidity.

The spirit of the world, like a gangrene, is wasting away the strength of the church; and health and beauty can not be restored to the body of Christ till the church adopts the regimen of heaven and appreciates the balm of Gilead more than all the nostrums of religious quackery. But we now speak of liberality; and we regret to say that the disciples of the Reformation do not generally excel in their contributions for the poor, the ignorant, and the perishing, the votaries of human creeds and the supporters of human inventions.

Because the avarice of a corrupt priesthood is worthy of reprobation, and the credulity of a priest-ridden and misguided liberality loudly calls for Christian pity, some think that it is a virtue to keep all to themselves, and to make martyrs of the public servants of the Lord. There are, indeed, honorable and noble exceptions; but what is the honor of the few ought to be the boast of the majority. Every believer of the ancient gospel ought to be as eminent for liberality as for faith in God and zeal for his institutions. A great majority of the disciples in works of benevolence, charity, and in general liberality, are in no respect conspicuous above the devotees of human institutions. They are, indeed, equal in their zeal for themselves, and in endeavors to promote their own interest in all things temporal and worldly; but in the works of self-denial there is no very convincing weight of argument on their side. This is not at all what it ought to be. Christians ought to be industrious, frugal, economical, in order to have more than they want for themselves that they may be rich in good works, liberal, and communicative to the necessities of saints and to the exigencies of society: "that they may lay up in store for themselves a good foundation for the time to come, that they may lay hold on eternal life." It is much more blessed to give than to receive; and the soul of the liberal shall wax fat, and he that watereth others shall himself be watered again.

It is rather a rare occurrence to see a person laboring daily and assiduously for the sake of expending even a proportionate part of all the avails of his industry in the promotion of piety and humanity. However we may theorize about duty, privilege, and the use of means and money as one of the chief means of doing good, one thing is becoming more and more obvious—that until Christians, especially the rich and affluent, labor as devotedly for a constant revenue to expend under the guidance of the Messiah, and faithfully apply a just proportion of their incomes to the furtherance of the gospel, it will not run and be glorified as in the days of yore. Vol. 1835, pp. 381-383.

When a person becomes a member or citizen of any state, the constitutional compact secures to him all that the government can bestow, and it also secures him and all that he has to the support of the state. His person, talents, property, and all that he calls his own, belong to

the state; and all the privileges, immunities, and rights which the state has to bestow on its citizens belong, by constitutional right and guarantee, to him. Hence, if the state want his person, his talents, or his property, or any portion of his talents or property, it levies upon it without any apology, by virtue of the social covenant. The benefits which he expects from civilized and social life, compared with the savage state, or the simple state of nature, authorize him to make such a surrender of his person, talents, and property as the state requires for the pledges which it stipulates to him. Such is the nature and design of the national compact.

Now be it observed, that the imposts or taxes levied upon his time, his talents, or his property, for the simple support of the national compact, are always regarded, not as bounties or donations, but as just debts. Therefore, when a person pays off all the imposts of the government, he does no more than pay off a debt, which he has, by his naturalization or birth, contracted. So far justice, and not generosity, demands. But should he, after paying off all such taxes to the last farthing, consider that by volunteering his services personal, or by making a donation of land or money, out of pure patriotism for some public interest, which may either extend the resources or the territory of the state, and should actually tender such services or such donation, then is it that he acts liberally, and such appropriations of time or money are regarded as bounties, favors, or gifts to the whole community, which secure to him not merely the character of a just, but of a generous man.

Now, is it otherwise in the kingdom of heaven? Is not the Christian community a religious commonwealth, under a government which guarantees to it the greatest—even spiritual and eternal immunities and privileges? And is not every citizen, from the instant of his adoption or regeneration, secured and transferred to the community, body, soul, spirit, and property? Does not the government claim his person, talents, and property, so far as it needs him, or his talents, and property, in consideration of the immense privileges which the constitution guarantees to him? Does not the law of Christ require the same—and does it not propound this as a fundamental maxim on which it bases all its claims—"YOU ARE NOT YOUR OWN"—"*All things are yours*"—"YOU ARE CHRIST'S *property*."

Now, if personal services or property are of any account in the kingdom of heaven, or church of Christ, will not all that we have said on the social compact, by the most exact analogy, apply to the Christian community? For so all the *names* and *characters* of the house, family, kingdom, city, or holy nation of God undeniably indicate

The first question of importance, then, is, Are personal services or property of any account in the church? Does the Lord *need* them?

Has he placed himself and his people in such earthly circumstances as to need men's services, talents, or property for the extension of the territory of his kingdom, (the multiplication of its citizens,) or for the comfort and happiness of the community under his presidency? Most certainly he has: for as clearly and as unequivocally as Jesus once said of a colt, "*The Master needs it*," so clearly has he and his Apostles called for the *ministrations* of his people in personal services, talent, and earthly substance. Nay, the Lord sometimes condescends to borrow from his disciples, as a father borrows from his children the property he has given them: "He that giveth to the poor" in advance of his just dues to them, "*lends* to the Lord." But it is not of charity we now write. The Lord "has *ordained* that they who preach the gospel should *live by the gospel*." Not only the Apostles who first announced it, but "others partook of this authority" to live by the gospel, and "*the Apostles rather*" (I. Cor. ix. 14). "Contributions for the gospel" is a part of the Christian's tax in the kingdom of heaven. I will not argue this as if it were a matter of dispute, for it is not. It is as clear as that there is a gospel, and that Christ commanded it to be preached and taught. The law, Paul says, taught it—the gospel ordains it—and reason sanctions it.

But the question is, On what *principle* must these gracious imposts of the Christian government be levied? Paul decides as the laws of our American government decide not on the principle of *gratuitous donations*—not on the principles of generosity and liberality; but on the principles of immutable *justice*. "I mean," says Paul, "EQUALITY" —"not that one should be eased, and another burdened." I mean *equality;* and what is equality but justice!

This reminds us of a suggestion made to me by brother Thomas Bullock, of Versailles, Kentucky, last April. "Our brethren," said he, "wish to be liberal in supporting the government of Jesus Christ. I want to be first just, then liberal. Now the difficulty with many is, How shall we have equality or justice in all contributions for our government? My plan," continued he, "would be as follows:—

"The state, in its wisdom, aiming at equality, has levied taxes, ad valorem, on our property; so that every man's political tax and imposts are levied on a just principle—he that has most property pays most to the government; because he has most at stake, or because he has derived the most benefit from it. Now," said he, "as we at least owe as much to the government of Heaven as to the government of the state, I am willing that on the ground of simple justice we pay on the same ratio to the furtherance of our spiritual privileges, annually, as much as we pay to the state. Let this be adopted as a basis principle, and if every church in the Union paid as much annually into the Lord's treasury as into the state treasury, we would then see how

much was left to our *liberality*. I would not, indeed, make the pittance of our political taxes the standard of our obligations to the government of Jesus Christ; but I would fix it as a sort of minimum to ascertain equality; and then, this being paid as the lowest demand of justice, let the brethren talk of liberality."

It is not so much admiration of the plan, as it is of the principle recognized in the suggestion, that we quote from our recollections so largely. Yet as many brethren seem at a loss to find some standard of justice in these matters, it may not be amiss to state that they have in the suggestion a principle which would at once introduce equality at the minimum demands of justice. I have, however, too high an opinion of the good sense of our brethren to imagine that any of them would think so meanly of the government of Jesus Christ, and of their privileges, temporal and spiritual, derived from it, as to make its demands no more imperious, obligatory, or enlarged than those of the state government for its guarantee of political advantages.

But, really, I am sometimes astonished to hear persons talk of liberality to Jesus Christ, who have not come up to the minimum demands of justice to his government.

It is sometimes said that we are to blame for this, having said so much against the hireling systems now in fashion. On that subject we have, indeed, written much; but if any one confound the views inculcated in this essay with the system we denominate the hireling system, he has mistaken us altogether. The hireling is one who works for wages merely; but every one who receives wages is not a hireling. Were that the truth, then Paul himself was a hireling; for he says, "*I received wages* of other churches to do you service." There is priestcraft, and in opposing that, shall we establish laycraft? And, indeed, when I see men sent out by congregations to republish the gospel, and impoverished by their labors so as to become objects of sympathy, if not of positive charity—then I think it is time to watch against laycraft, if indeed we ought to use the word priestcraft or laycraft at all.

But the only point now before us is to remind the brethren that in coming into the kingdom of Heaven, they have surrendered themselves and all that they have to Jesus Christ, and as far as they judge he needs their services it is their honor and their duty to contribute —according to equality? No; but according to ability and exigency. I thank the Lord that I write not thus that so it should be done to me; but I write thus that it should be so done to the brethren who labor in the word, and whose modesty and devotion to the Lord and the brethren forbid their opening the law or the testimony on this topic. I have already volunteered twenty-five years of my life, and by far the best part of it, at my own expense and charges. A. C.

BOOK X.

THE CHURCH.

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THE CHURCH.

The word CHURCH has been so variously defined and understood that it is necessary for me to submit a definition in order that you may know what I mean by it. Thus some apply it to a meeting-house; some to the people therein assembling. Some suppose it to be the kingdom of heaven, and others imagine that the bishops are the church. The definition adopted by the Protestants since the days of Luther, is, that "it is an assembly of persons united by the profession of the same Christian faith, and the participation of the same ordinances;" to which Bellarmine and the Romish clergy add, "*Under the same Pope, sovereign pontiff, and vicar of Jesus Christ on earth;*" which comes of the notion that there must be a visible head to the church on earth, a conceit which even the English reformers have admitted in fact by regarding the king as head of the church. All agree that Jesus Christ is the true head of his church, which is by the same figure called his body; but they suppose that, he being invisible, the church must of necessity need a substitute; and while they have thus converted a *figurative truth* into a *literal absurdity*, as they have also done in transubstantiation, they have in the absence of Jesus, like ancient Israel in the absence of Moses, made themselves "gods to go before them." It was precisely in the same way that heathen idolatry originated, when men on account of their inability to behold the invisible God, formed to themselves vain and fanciful representatives, and changed the glory of the divine and immortal being "into the likeness of mortal man, of fowls, of four-footed beasts, and reptiles." In my opinion there is just as much necessity for a calf as a representative of God, as there is for a Pope to represent Christ. And there is as much resemblance between such an idol and the ever glorious and infinitely perfect Jehovah, as there is in this capacity, between either pope or king, and the meek and lowly—the illustrious and exalted Redeemer of the world—the ever-living prophet, priest, king and head of his people.

By the word *church*, however, I understand neither the king of England nor the kingdom of heaven, neither bishops nor the pope of Rome, neither a meeting-house nor the sinners who assemble in it; but simply a congregation of saints or Christians who have mutually and definitely agreed to assemble together statedly at a place appointed, for the purpose of worshipping God, keeping his ordinances,

correcting, exhorting, edifying, and watching over one another in the fear of God; and who in pursuance of this agreement have organized themselves for the accomplishment of these important purposes. Such a church is a church of Jesus Christ, meeting in his name or by his authority, and enjoying his presence according to the promise, "Wherever two or three are gathered together in my name, there am I in the midst of them."

The word *church* or *kirk*, derived you know from KURIAKOS, would import etymologically something belonging to the Lord. *Church* does not, any more than *congregation*, express the full meaning of ECCLESIA. I find that the king's translators have uniformly rendered this word *church*, except in three instances, where they translate it by *assembly* (Acts ch. xix. ver. 32, 39, 40). And it is worthy of remark that out of a hundred and thirteen times which this word occurs in the New Testament, it is only twelve times applied to the church universal,(Eph. and Coloss., where Paul speaks of the church under the figure of the body of Christ,) and no less than ninety-eight used to denote single and distinct societies of Christians. This, therefore, is to be considered the Scripture sense of the word, and it is in this sense I would employ it, since it is impossible to have Scriptural ideas, or, in other words, *correct* ideas on the subject of religion, without having both Scriptural words and the Scripture sense of these words.

I have said it is composed of Christians who have *mutually* and *definitely agreed* to meet, etc.; for it is absolutely necessary in the first place that they should consult and come to a *distinct, definite, and formal agreement* to associate themselves under the character of a church. This indeed is always done from the *necessity of the case* at the first, since it is *impossible* that a church *could be formed without* such consultation and agreement. In the propriety of this, therefore, all concur; but when the *same principle* is to be applied in the reception of *new members*, or rather persons applying for membership, many become squeamish and think there should be no consultation, agreement, or formal reception in their case. This point of order, therefore, deserves notice; for these suppose that persons are introduced into the church by believing and being baptized, forgetting that those who are born of water and spirit are introduced into the kingdom of heaven, and that "kingdom of heaven" and "church" stand for very different ideas. For though the word "church" is sometimes made to stand for all the *subjects* of the kingdom, and perhaps even to include the king, it never includes the territory of the kingdom, and therefore can not be synonymous with the "kingdom of heaven;" and besides we do not use the word in the wide and less frequent sense when we apply it, as in the case in question, to a particular body of disciples meeting in a particular place, and therefore distinguished

from every other congregation. Neither does any one become a member of any such particular body by immersion, even if immersed by one of its members, as the circumstances of the case, location, etc., may render it more convenient for the person to have his membership in a distant part of the country. When, therefore, such a one selects that congregation with which it is most convenient for him to meet, it is just as necessary that he should distinctly and publicly express his desire to unite with them in keeping the ordinances and be received by them accordingly, as it was for them to agree with and receive each other in the first instance. And it is improper on either of these occasions to inquire each others' opinions or views of Christianity upon any pretence, and sit in judgment upon them; for when the church is assured from letters of recommendation or from their own knowledge that the person applying for membership has confessed Christ and put him on by immersion, and that he continues to walk in him, (and these are the only inquiries which can lawfully be made,) it would be wrong, in my opinion, to make his reception a question at all. All that is necessary is that he should publicly express his wish to unite with the congregation and be formally and cordially received.

The peculiar form to be adopted on these occasions does not seem to me of much consequence, so that it express the thing done. The giving the right hand, which is the common token of the ratification of an agreement between men in general, and which was employed for this end by James, John and Cephas in regard of Paul and Barnabas, (Gal. ii. 9,) is a very proper and appropriate form. The church in Alleghany town has a very pleasing and impressive way of receiving members. The right hand of fellowship is given, and at the same time a Bible is presented in the name of the church, accompanied by a few appropriate remarks. Thus each new member receives a Bible as a present from the church, (to which the Bible *of right belongs*, and by which it is therefore most *appropriately* bestowed,) and this token of regard and cordial reception is not only greatly endeared on this account, but is ever a source of the most agreeable and often beneficial associations.

It is scarcely necessary to add what must appear plain to all, that each church, being distinguished by the circumstances of its locality and recognized as a separate body, ought as a matter of course to know distinctly who are members of the congregation; and for this end should keep a list of the original members, to which the names of new ones can be added, and from which the names of those who leave the church can be taken. By this, as it were, family record of births and deaths, the church can always be definitely recognized as a body, and many matters often most important to the congregation in cases of

discipline are thus preserved correctly, instead of being committed to the unfaithful memories of an ever changing population.

While on this part of the subject, I will notice another point which presents itself immediately after the organization of a church, and concerns the church particularly. When disciples agree to meet regularly under the character of a church, there are certain expenses necessarily incurred in carrying their resolution into effect. A house to meet in must be procured—fuel is to be laid in, and lights procured for night meetings, together with some other matters relating to the comfort of the church alone, and varying according to circumstances. My object in noticing these expenses is, to call attention to this point, viz.: that these things are purely temporal and have nothing to do with the Christian religion, but solely with the bodily or social comfort of the members. A political society, a debating club, a literary association of any kind would be compelled to raise a fund for these purposes if they held regular and stated meetings. And the application I wish to make of it is this; that the fund or contribution to meet these expenses should be carefully distinguished from the contribution of the church on the Lord's day, as a religious ordinance, which is a giving to the Lord, and which is to be devoted to his service in relieving the poor. Now the contribution for light and fuel is not a giving to the Lord, but is for the personal comfort of the disciples and those who assemble with them, and is equally necessary when they are in their own houses. This distinction, then, should be carefully noticed, and *every member* should pay a certain *equal* sum annually or quarterly (12½ cents per quarter will generally suffice) to meet these current expenses—I say *every member*, for every member *equally occasions* these expenses and *equally enjoys* the light and warmth provided. The contribution for the poor, however, must of course be left to the liberality of the members. This matter, though it may appear small, has often produced confusion, and many have absurdly supposed they were giving to the Lord, when they were merely supplying their own wants, and have thus perverted the weekly contribution. Hence it is necessary that order should be taken in this matter, and that every thing should have its due place. R. RICHARDSON.

Harbinger, 1836, page 323.

There is nothing on earth to be contemplated, that is so sublime as the church. Weak in power, and few in numbers, as it may seem to a superficial observer, it is nevertheless of a grandeur transcending that of the kingdom of Alexander, of the empire of the Cæsars, or of all the allied glory and greatness of all the dynasties of earth. How august its introduction! What interminable processions of heralds have flourished its approach. From the garden of Eden to the garden of Gethsemane; from the fall of the first Adam—*a living soul*—to the

resurrection and glorification of the second Adam—*a life-giving spirit;* for forty centuries kingdoms, and peoples, and tongues have been but as preparatory characters, uttering or acting the prologue of the sublime drama of redemption, "to enlighten all men, that they may see what is the fellowship of the mystery, which for ages was hidden with God, who created all things by Jesus Christ: to the intent that the manifold wisdom of God might be known throughout the church, unto the principalities and powers in the heavenly places, according to the eternal purpose which he purposed in Jesus Christ our Lord" (Eph. iii. 9-11). It is the visible *family of God* on earth, and, as such, is *the pillar and support of the truth;* it is the body of Christ, and, as such, the representative power among men of the only true and rightful sovereign of heaven and earth, the King of kings, the Lord of lords, who sitteth at the right hand of the majesty on high, where he must reign till he have put all his enemies under his feet. When the last enemy, death, shall have been destroyed, then will he deliver up the kingdom to the Father, that God may be all in all.

The greatness and grandeur of the church may be considered from three points of view—

1st. Its wonderful introduction and establishment.

2d. Its glorious and divine head.

3d. Its triumphant destiny.

We may premise, that by "the church," in sacred style, something more is meant than material temples of brick or marble. The *oikos theou*—"the house of God," in which Paul desired that Timothy might know how to behave himself, was not a *templum* made with human hands, like Solomon's, at Jerusalem, or St. Peter's, at Rome, or St. Paul's, at London, but it was a *household*, a family of called ones, elected and adopted children of God, saints, who had passed into a new life, through the mysterious operation of the word of God; heirs of eternal life, and, with Christ, partakers of the heavenly inheritance. Still it was a visible organization; a formal power, a governmental and disciplinary institution, with its laws and its ordinances, and its members and its offices, appropriately appointed and displayed before the world, and destined to act and to be felt as a conservative and saving influence in all the earth and amongst all nations. It is as a city of refuge for sinners, wherever they may be found, and, as such, is the consummation and visible display of the eternal wisdom of God for the salvation of man.

In the divine purpose, therefore, the church is logically coeval with the fall of man, but in its chronological manifestation, not only to the inhabitants of the earth, but to "the principalities and powers in the heavenly places," it dates from the pouring out of the Spirit on the day of Pentecost, Anno Domini 33. Through long cycles of vicissi-

tude, however, God had been preparing for this event, and through many a rapt prophet bard awakening, in the hearts of the faithful, hopes of its future dawn upon the night of *mystery*, in which, *for ages, was hidden this manifold wisdom of God.* The Saviour alludes to these ancient preparations in the parable of the vineyard,* and seven centuries before, God had said through Isaiah—

"In that day sing ye a responsive song, concerning the vineyard.
I the Lord do keep it;
I water it every moment;
Lest any hurt it,
I keep it night and day."†

With reference to this development was the whole of the Old Testament written. From Moses to Malachi, God inspired historians and prophets to image forth in type and symbol this sublime purpose. Typical men and a typical people were raised up and directed by a special providence, as the material vehicle, the vanishing encasement of the perpetually evolving psyche—the soul—the eternal power and animating principle of the developing humanity, culminating in "the church of the living God, the pillar and support of the truth." So that without controversy we may say, "Great is the mystery of godliness: God manifested in the flesh, justified by the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, and received up into glory.‡

In full harmony with these views, in another prophetic strain sings Isaiah—

"In the last days the mountains of the Lord's house
Shall be established in the top of the mountains,
And shall be exalted above the hills;
And all nations shall flow into it.
And many people shall go and say,
Come, ye, and let us go up to the mountain of the Lord,
To the house of the God of Jacob;
And he will teach us of his ways, and we will walk in his paths.
For out of Zion shall go forth the law,
And the word of the Lord from Jerusalem."§

Thus introduced by a concatenation of events stretching through four thousand years, heralded by a procession of prophetic bards singing in every age, the idea of the church is seen as the soul of all history. All else is made to work together for it, and derive its importance, in the world's annals, from its bearing on, and connection with, this only ark of human safety and hope.

Accordingly when the time was fully come for these long-laid and deep foundations to be uncovered, and the glorious temple of the Holy Spirit to be fully displayed,—the time sung of by the prophet, when he says:

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*Luke xx. 9, etc. †Isa. xxvii. 2, etc. ‡I. Tim. iii. 15. §Isa. iii. 1, 2.

" Awake! awake! put on thy strength, O Zion;
Put on thy beautiful garments, O Jerusalem, the holy city;
For henceforth there shall no more come into thee
The uncircumcised and the unclean.
Shake thyself from the dust;
Ascend thy lofty seat, O Jerusalem;
Loose thyself from the bands of thy neck
O captive daughter of Zion."*

In this fulness of time the portents begin to thicken; the dim shadows delineated by the prophets ages before, fashion themselves into real living forms, and light breaks upon the darkness that had so long enveloped them with obscurity. Zacharias, while burning incense at the altar, is stricken dumb for his incredulity concerning the child of *favor*, John the Harbinger. The Spirit of the Lord overshadows the Virgin Mary; the angel Gabriel appears unto her and announces the purpose of God to make her the mother of Jesus, the Son of the Highest, who should sit upon the throne of his father David, and of whose kingdom there should be no end; Joseph and Mary go up to Bethlehem, according to a decree of Augustus, to be enrolled, and thus, in fulfillment of an ancient prophecy, the infant Messiah is born in the city of David; the glorious event is announced by an angel to the shepherds in the vicinity, who were watching their flocks by night, and the voice of a multitude of the heavenly host is heard praising God, and saying, "Glory to God in the highest heavens, peace on earth, and good will amongst men;" a star, the Star of Bethlehem, rests over the manger in which Jesus sleeps; magicians from the East, attracted by its appearance, come to worship him and offer gifts—gold, and frankincense, and myrrh; the jealousy of Herod is aroused, and he slays all the male children in Bethlehem, and the borders thereof, from two years old and under, so that, as Jeremiah had prophesied, "In Rama a voice was heard, lamentation and weeping, and great mourning; Rachel weeping for her children, and would not be comforted because they are not." †

We pass over the few incidents we have recorded of the early life of our Saviour, and come to his entry upon his personal public ministry on earth. In the fifteenth year of the reign of Tiberias Cæsar, the word of the Lord came unto John, and, as had been predicted by Isaiah, he appears as "the voice of one crying out in the wilderness, Prepare ye the way of the Lord, make his paths straight." ‡ He "preached the baptism of repentance for the remission of sins," and "the glad tidings of the gospel unto the people," § and when multitudes of the people were flocking to him to his baptism, Jesus also came "from Galilee to the Jordan unto John, to be baptized by him. But John forbade him, saying, I have need to be baptized of thee, and

* Isa. lii. 1, 2. † Matt. iii. 2. ‡ Isa. xl. 3. § Luke iii. 3, 18.

comest thou to me? And Jesus answering said unto him, Suffer it to be so now; for thus it becomes us to fulfill every divine ordinance. Then he suffered him. And Jesus, after he was baptized, immediately went up from the water; and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him; and, lo, a voice from the heavens, saying, This is my beloved Son, in whom I delight." *

Thus introduced and miraculously authenticated, the blessed Saviour commences his brief but busy and eventful career. The twelve Apostles are chosen, the seventy are sent out to preach, saying, "The kingdom of heaven is at hand," and the testimony of miracles challenges the dead infidelity of the people to the claims of the Messiah. Meantime, the political relations of the world were all preparing for the same consummation. The declining and partially subjugated condition of the Jewish state, filled the fathers of Israel with the expectation and desire that a deliverer would soon come. They remembered, with hope, the ancient promise, that "the sceptre should not depart from Judah, nor a lawgiver from his feet, till Shiloh come," and as often as they looked over the waste places of Zion, and saw the gradually growing tyranny and assumptions of the Roman power over their once proud and exclusive glory, they sighed for the fulfilment of the cherished promise concerning the seed, and waited anxiously for the appearance of a successor, to establish again in triumph the throne of David in the Holy City, Jerusalem. But their national ambition was too narrow for the wide philanthropy of God, and they knew not the King when he came. He was to them "as a root out of dry ground; he had no form or comeliness that they should regard him." Therefore, they rejected him as an impostor, and crucified him as a blasphemer.

But his sufferings and death were for the church. He "purchased it with his own blood;" † because he loved it, even as a faithful husband loves his wife, therefore gave he himself for it.‡ Herein differs the church from all other establishments. It was to be introduced by the voluntary and sacrificial death of its founder and head; it was to rise upon the ruins of the proudest monuments of sin; it was to be built of living stones from the quarry of a fallen humanity; it was to lift up its peaceful front amidst storms of Satanic opposition; it was to subvert the powers of darkness, and shake the deep and strong foundations of human bondage and corruption; and, therefore, with such a purpose and destiny, having no parallel in human annals, it was fitting that it should have an introduction and a basis of establishment, beyond all comparison glorious and strong, at once super-

* Matt. iii. 11, 13. † Acts xx. 28. ‡ Eph. v. 25.

human and divine. It was to be no temporary expedient, adjusting itself to passing circumstances;—no ephemeral fabric, dissolving as the shadows of time; no kingdom of the land or the sea, crumbling into ruin by its own inherent elements of decay;—but it was to be the eternal wisdom and power of God for universal salvation to all that believe;* the great and perfect tabernacle, wherein Christ, by the offering of his own blood, should obtain eternal redemption for his people;† the kingdom that should rise in the latter days of Nebuchadnezzar's vision, seen by him as a little stone cut out of a mountain without hands, which smote the combined powers of the world, and broke them to pieces, and ground them, till they became as the chaff of the summer threshing-floor, and the winds carried them away, that there was no place found for them;—the kingdom that should never be destroyed—that should not be left to other people, but that should break in pieces and consume all other kingdoms, and itself fill the whole earth and stand forever.‡

It was fitting, then, that this kingdom, which is the church, should be introduced with wonderful and glorious power of ceremony and fact, and that its establishment, unlike that of any other, should be accompanied with convulsions, grand and universal as the conquest it was destined to achieve. Hence, the powers of heaven, and of earth, and of hell, are all enlisted. The throne of David, the throne of Cæsar, the throne of Satan—these are the powers; two against one, and this one Christ, *alone—alone!* Yes, methinks I see him as he cometh from Edom, with dyed garments from Bozrah, glorious in his apparel, traveling in the greatness of his strength; the announcer of righteousness, mighty to save, with the blood of his downtrodden enemies sprinkled upon his garments, having trodden the wine-press *alone!*§ He passes from the tribunal of Pilate, the kingdom of Cæsar, a captive under death, into the grave, the heart of the empire of Satan; and there he lies, a spectacle to angels and to men, degraded and prostrate between the pillars of the temple of Dagon. And the heaven is sorrowful, and the light of its countenance is darkened, and the earth is shaken, and the dead are moved, and amid this universal and awfu disturbance and confusion, the like of which has not been since ancient chaos, the Sun of Righteousness arises with healing in his beams, the Spirit of God broods once more upon the darkness, and beautiful in the robes of righteousness, renovated and redeemed, the church arises upon the ruins of her enemies, and the "righteousness of Zion goes forth as brightness, and her salvation as a lamp that burneth."

Christ, after his resurrection from the dead, is declared to be the Son of God, invested, in his spiritual and glorified state, with all power,

* Rom. i. 16. † Heb. ix. 11, 12. ‡ Dan. ii. 33, etc. § Isa. lxiii. 1-3.

both in heaven and in earth,* and thus "justified in the Spirit,"† he pours out upon the church miraculous and manifold gifts. As David had sung long before—

> "Thou hast ascended on high,
> Thou hast led thy enemies captive;
> Thou hast received gifts for men;
> Yea, for the rebellious also, that the Lord God might dwell among them."‡

And, in full harmony with these ancient intimations, Paul says that, "The manifestation of the Spirit is given to every one therewith to profit," and that "God hath set in the church diversities of gifts—apostles, prophets, teachers, miracles, gifts of healings, helps, governments, diversities of tongues,§ for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ; till we all come into the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of God."‖

Thus has God "set watchmen upon thy walls, O Jerusalem! who shall never hold their peace day nor night;" and let those "who make mention of the Lord, keep not silence, and give him no rest, till he establish, and till he make Jerusalem a praise in the earth."**

W. K. P., Vol. 1855, page 14.

In an extra issued in 1832, Mr. Campbell teaches concerning the church:

Q. 93. What is *the church* of Christ?

A. The congregation of saints on earth and in heaven.

Q. 94. What is meant by *a church* of Christ?

A. An assembly of persons meeting statedly in one place; built upon the foundation of the Apostles and Prophets, Jesus himself the chief corner-stone.

Q. 95. Who are the members of the church of Christ?

A. Those only who voluntarily and joyfully submit to him as lawgiver, prophet, priest, and king: who assume him as their Saviour, die to sin, are buried with him, and rise to walk in a new life.

Q. 96. What is the constitution of a Christian congregation?

A. The New Constitution detailed by Paul, Hebrews, 8th chapter.

Q. 97. Are no other articles of confederation necessary?

A. None for a *Christian* congregation. Jesus is king and lawgiver.

Q. 98. How are the articles of the Christian constitution to be acceded to and adopted?

A. The articles of the Christian constitution are all adopted by every individual, in his immersion into the death and resurrection of the Lord.

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*Rom. i. 3, 4. †I. Tim. iii. 16. ‡Ps. lxviii. 18. §I. Cor. xii. 28.
‖Eph. iii. 12. **Isa. lxii. 6, 7.

Q. 99. Are Christians born into Christ's kingdom by being born of water and the Spirit?

A. Yes. Thus they become citizens of the kingdom of Jesus.

Q. 100. But does this make them members of every Christian community?

A. No: their particular membership in any one community is an after act. Their being members in Jerusalem, Rome, or Corinth, depends upon their location, personal application, and reception.

Q. 101. Can any Christian congregation, by any order from the King, refuse to receive any citizen of his kingdom?

A. No: unless he act in a manner unworthy of a citizen.

Q. 102. But must he not always prove his citizenship before he can be received as a citizen?

A. The congregation which receives him, must have evidence that he is a citizen.

Q. 103. Of what nature is this evidence?

A. The community must either have seen him naturalized, or have testimony from such members of it as have seen him regenerated; but if he have not been born in that place, he must produce letters of recommendation, or written testimony of his naturalization and demeanor as a citizen, before he is worthy of the confidence of any community.

Q. 104. What constitutes the regeneration or naturalization of a citizen?

A. His being born of water and of the Spirit.

Q. 105. What are the social privileges of a citizen in the congregation?

A. He has certain natural and inalienable rights in this kingdom; amongst which are a Christian education, a place at the Lord's table, the affection of all the brotherhood, the right of being heard on all matters which concern his individual spiritual interest, or that of the community; and a part in every privilege, honor, and immunity which belongs to the whole society; for whatever belongs to the whole belongs to each individual member of the body of Christ.

Q. 106. How may he lose his citizenship in this kingdom?

A. By committing treason against the King.

Q. 107. What constitutes treason against the King?

A. The placing, or an attempt to place, upon the throne of legislation and government any rival of the King; or what is in effect the same, a renunciation of Jesus as Prophet, Priest, and King.

Q. 108. Is not any moral outrage upon a fellow-citizen an act of rebellion against the King?

A. Unless repented of, abandoned, and redressed, as far as in the power of the aggressor, it is an act of rebellion, and may amount in the end to a renunciation of the King.

Q. 109. Does not the possibility of such occurrences require government or presidency in every congregation?

A. Every Christian community, large or small, is an organized society—not a mob, not a popular assembly—in which there are persons whose business it is to preside over the community, and to execute the laws of the King.

Q. 110. What are these persons called?

A. Presidents or bishops, elders or seniors, and deacons or servants of the congregation.

Q. 111. How are they appointed to office?

A. By the election or appointment of the community.

Q. 112. What are the qualifications of the presidents or overseers?

A. The art of teaching, the art of governing or presiding with effect, and a high reputation for piety and humanity.

Q. 113. What are the qualifications of the deacons or public servants of the congregations?

A. That they be business men of known fidelity and integrity.

Q. 114. Is there any mode of induction into these offices?

A. Yes; every thing in the Christian kingdom that is done is to be done in some manner. Every thing is to be done in the name of the King, or by calling upon his name. Authority is always conferred by the voice and by the hands of the community over which the supervision or presidency is to be exercised. Their own voice and their own hands, their erection and their separation and consecration to the work, are necessary to the appointment of all public functionaries.

Q. 115. What is meant by the discipline of a congregation?

A. The application of the laws of the Christian King to the behavior of the citizens.

Q. 116. Are there general laws from the King for the exercise of discipline in the Christian assemblies?

A. There are general rules and special examples found in the apostolic epistles to the congregations; and the Saviour himself for private offenses propounded rules of universal acceptance, adapted to all ages and all conditions of men. But experience and prudence will, in reference to all specialties, guide in the application of these laws and precedents, for the preservation of the purity and unity of the congregation.

Q. 117. When the members of any community sin against one another, or commit offenses of a private and personal character; and when they are not adjusted in private, but brought into the congregation, are they not to be managed in the public assembly as public misdemeanors or offenses against the Christian profession?

A. Yes, so far as this:—that the congregation, or those appointed by the congregation to judge such grievances, must act upon good and valid testimony.

Q. 118. Are Christian congregations to have any matter decided by a committee?

A. Not ultimately. The whole congregation must finally act in all cases which come before it. But as the whole congregation could not in all cases be judges of many matters, they are to appoint what Paul calls "judges," or "secular sects of judicature," for the arbitrament or adjustment of such matters as could not be correctly examined by females and minors.

Q. 119. But are not the presidents of a congregation appointed, not only to preside in the meeting on the Lord's day, but also to see that the laws of the King be executed in reference to those who offend?

A. They are indeed called rulers, presidents, overseers and elders in the New Testament; which terms, in the then current acceptation of them, implied as much as that they had in charge the discipline of the congregation, but not in such a sense as to preclude the necessity of all cases of discipline being ultimately decided by the whole community whose organs they are.

Q. 120. Is there any pecular meaning in the forms in which the discipline of a Christian community shall be practiced, which calls for a divine model?

A. No. The object is to preclude all injustice, unrighteousness, partiality and impurity, from Christian communities. The things to be avoided are all pointed out, and the general principles which are to govern a community are propounded; but as there are no supernatural objects to be accomplished, there are no supernatural or extraordinary rules submitted. The only difference between the discipline of the church and any other society is this, that it aims at greater purity in its members, and to secure that object it proposes a more elevated code, and takes the most efficient measures to preclude partiality or injustice in the execution of its laws.

Q. 121. Is there no divine model of decency and order?

A. Yes, the visible universe, nature and society, are models of order, and suggest to us our first conceptions of decency. "Go to the ant, thou sluggard!" "Consider the ravens," you that are anxious for the morrow; "Observe the guests who seat themselves at the tables of public entertainments," you that aspire to high places; "Put new wine into new bottles," you that would confound things ancient and modern; "Look at nature," you men who wear long hair. In every great house there are vessels of wood, earth, iron, silver and gold. "Have you not houses to eat in?" etc., etc., etc.

But there is no divine model of the mode in which every offense shall be tried and decided in a Christian congregation. But whether it shall be decided upon the testimony of two, upon the first hearing, by the whole congregation; or whether it shall be communicated first to the presidents of the congregation, and stated by them to the congregation; or whether a committee, or judges be appointed; or whether these shall again report their decision to the whole congregation, are matters which are not decided by a positive law, as if the discipline of a church was, like the ritual of Moses, full of symbolic import, or a part of the positive worship of God. But one thing is evident, that that man is to be treated as a heathen or a publican who will not hear the congregation, whether it speak, every one in turn, or through its tongue—the president for the day; or by a committee appointed for the purpose by the parties, if parties there be; or by the congregation; or by the elders whom the congregation has chosen.

Q. 122. But would it not appear expedient, and Scriptural, too, that when there are presidents appointed in a congregation, no matter of discipline come before the congregation until they are apprized of it, and until the case is prepared for the ears of all who ought to act upon it?

A. There is no positive law that says so: but Paul puts to the blush the Corinthians, for not following their own reason and sense of propriety in a case not more clear nor evident than this. See I. Cor. vi. 4, 5.

CHURCH ORDER AND ORGANIZATION.

In 1835 Mr. Campbell issued an extra on order. Its main points are:

ORDER—*as respects the Church.*

OF THE FORMATION OF A CHURCH.

The materials for a church or congregation of Christians must, in the necessity of things, exist before a church can be formed. We have the stones quarried before we put them together in the house. The Lord's house is built of living stones closely laid together and well cemented. Figure apart: the materials for a church are regenerated men and women—disciples of Christ. By regenerated persons we mean those born of water and Spirit—those who, believing that Jesus is the Son of God on the proper evidence, the witness of the Spirit, penitent for their sins, understanding his blood as the only procuring cause of remission, and determined to obey the Lord in all things according to his word; such persons having confessed the Lord by being immersed into the name of the Father, and of the Son, and of the Holy Spirit, according to his commandment, are the proper materials for the congregation of the Lord.

But the simple existence of such persons, or their being thrown together by accident, does not make them a church or house of God. There is some form of coming together as a church. There must be an agreement expressed in some way. They pledge themselves to one another in the name of the Lord, that they will walk together as becometh saints in the relation of a Christian congregation.

How this shall be done, or in what *form*, is not prescribed in the way of a positive statute or by special formalities. It is enough that *they give themselves to one another* by some token or pledge—"*the right hand of fellowship*," or some such significant action, the unequivocal token of accord.

Forms, however, are not to be dispensed with; for every thing that is done must be done in some form; and a becoming form is preferable to an unbecoming or insignificant form. Joshua set up a stone under an oak as a witness that the people agreed to serve the Lord. This was better than no witness, or he would not have adopted it. Forms are not without their use. It is to be presumed that every Jew who for forty years afterwards looked at that stone, would remember that Joshua said when he set it up, "This stone shall be a witness unto us: for it hath heard all the words of the Lord which he spake to us: it shall therefore be a witness to you lest you deny your God."

Because we have forms without the thing signified, "the form of godliness without the power," some object to all forms as of no value. This is an error. We may have the form of religion without the power; but we can not have the power without the form. Shall we not "lift up holy hands," or "bow the knee," or give "the right hand of fellowship"? because these are but forms, and forms which have been abused and are susceptible of abuse? The giving of the right hand as a pledge of a covenant or of friendship, is one of the most natural, most ancient, and most common forms in existence. Locke says it was not only the sign of accord among the Jews, but among all the Gentiles. The Apostles themselves, in Jerusalem, used this form, and as a token of accord gave to Paul and Barnabas the *right hands* of fellowship—not one, but all of them gave their right hands to these two, in sign of their fellowship with the gospel which they preached among the Gentiles, and with them as proclaimers of it.

Nothing is more comely than when a number of unassociated disciples agree to come together, and to be built together as a church, having heartily and fully expressed their determination to walk together under the Lord, that in token of their determination they give to each other the right hand, and make it a matter of record. In separating themselves from all others, and in giving themselves to one another in the Lord under the New Constitution, the more emphat-

ically, significantly, and solemnly it is done, the better. And should they call others to witness their solemn covenant, it may not be regarded as an unmeaning ceremony; nay, should "they subscribe it with their hands," as did the Jews, who, under the guidance of the reformers Ezra and Nehemiah, resolved to unite in the covenant of their God, no man could condemn them. The names of the signers are yet attached to that covenant, and to the honor of those renowned names their signatures are preserved to this day.*

Speaking probably with this in his eye, and prospectively of gospel times, Isaiah says, "One shall say, I am the Lord's; another shall call himself by the name of Jacob; and another shall *subscribe with his hand unto the Lord*, and surname himself by the name of Israel."† Should any society subscribe with their hands to the Lord to walk by the New Institution, as well as give to each other the pledge of the right hand of fellowship, no person could condemn them from Old Testament or New. The more solemnly and impressively Christians come together as a church, and the more significantly and devoutly they receive members into their community the better. We need these helps to our steadfastness, as much as we need to "lift up holy hands," or to "bow the knee," or to speak with earnestness in our prayers in order to quicken and animate our devotion.

ORGANIZATION OF A CHURCH.

When a society of disciples agree thus to walk as Christians under the New Testament, solemnly adopted as the rule of their piety and morality, they are not organized as a body having all the officers necessary to their furtherance in the faith, and growth in the knowledge of God, and of Jesus our Redeemer. They need bishops and deacons; but it may happen that in the meantime they have no persons qualified for these highly useful and responsible offices; yet they must go forward and grow in the knowledge and favor of the Lord. In order to be useful to the most feeble band who have thus come together, we shall suppose ourselves called to counsel those who have just entered into the covenant, and have yet no persons approved to place over them in the Lord.

There are but two cases supposable, because there are but two distinct cases which have as yet occurred. The one is a church composed of disciples who have come together without the intervention of any preacher or teacher—persons who may have migrated far from the place in which they were first converted, or who may have been brought to a knowledge and belief of the truth without any other creed than the Bible. The other is the case of those who have been recently illuminated by the instrumentality of a preacher, by

* Neh. ix. 38; x. 1. † Isa. xliv. 5.

whose labors in their neighborhood they have been translated into the kingdom of God's beloved Son. In the latter case he should labor among them till they are able to make a Scriptural selection from among themselves. But the former case presents the greater difficulty, and to it we shall more particularly attend.

It is obvious that churches were found in the age of the Apostles that were *incomplete;* still they were churches of Christ, and enjoyed some of the ordinances without the full order of a church. Had this not been the case Paul could not have left Titus in Crete "*to set in order the things wanting*, and to ordain elders in every city." Even in Christian communities that had all the ordinances of the Apostles there were some more exemplary than others in all the excellencies of good order.

Now as in the nature of things there is the infancy of a community as well as its manhood, so is it in every particular church of Christ. In the case before us we have an infant church, like an infant family, without an experienced oversight. Some person must either assume the temporary management of its affairs, or be appointed to officiate for the time being. There can not be any debate in deciding whether this responsibility ought to be granted or assumed. All will agree, in theory at least, that it ought to be granted by the voice of the community, and not assumed by any individual or individuals. Numerous and great must be the misfortunes of any community who give themselves up to the assumption of any of its members. The best qualified are always the most modest and backward; while those least qualified to preside or to lead, push themselves forward. If, then, the brethren will not give their voice in favor of those they judge best qualified, they must give themselves up into the hands of an individual more zealous than intelligent, more confident than modest, or more conceited than wise in the affairs of the kingdom of heaven.

Good order in such a case requires that some persons, and those of the best attainments, and the best character, should be elected, for the time being, to go forward in social worship and in the edification and discipline of the infant flock. The New Testament, indeed, requires this: for the Apostles would not consent to the ordination of a novice, nor of one who has not been first *proved* to be competent to the duties assigned bishops and deacons.

It is disorderly, in the fullest sense of the word, for any person to assume anything in an organized community. *The voice of the church must be distinctly heard before any person can be acceptably heard by it.* It is conceded that in a called or accidental meeting of citizens of any country, or of Christ's kingdom, some person must move an organization, or call the assembly to order, anterior to their action on any subject. But so soon as they are organized no person can

open his lips but by permission of the assembly, through its approved organs. And be it observed with emphasis, once for all, *that whatever is disorderly in any community is always disorderly in the church of God;* for the house of God necessarily is, and ought always to be, the most orderly assembly on earth.

When, then, a church is formed, and persons appointed to preside over it, every one that prays, sings, exhorts, speaks, or performs any service in, or for the church, does it by permission, request, or appointment of the brotherhood, through the person or persons whom they have appointed to administer the affairs of the congregation. And whoever speaks or acts in, or for the community, without such request, permission, or appointment, acts out of order, and despises the whole congregation; for he that dishonors the overseers of the congregation, dishonors the congregation that has called him to this office, though it were but for a single meeting.

So long, then, as in every community there are some more advanced in knowledge, experience, and years, than others, and so long as every Christian community has the living oracles—the writings and teachings of Apostles and Prophets—there is not a case likely to happen, in which it will be lawful to forsake the assembling of themselves together for all the acts of social worship, and all the means of edification and consolation in the truth, because of the want of officers or persons to serve them in any capacity. If they are all such perfect babes in Christ—*infants*, unable to speak a single word to edification, let them *read*, and sing, and pray, and commemorate the Saviour's death, with the Book in their hands, under the presidency of the oldest infants in the Lord among them. The senior infants, chosen and appointed to lead the way, are, to them, elders and overseers in the Lord.

It is true that this is supposing an extreme case, merely to test a principle, or its universality; yet in this extreme case the rule will work well: for if the church is composed of such very babes, they will not require learned men to instruct them. One that is a few days in advance will be relatively a senior among them and fit to assist them in the Lord.

"Experience is a good teacher," and "Practice makes perfect," are maxims of the most catholic orthodoxy. If, then, there is not wanting devotion to the Lord, there will be a very discernible proficiency in a short time; and their infant church will soon advance under the wholesome doctrine which is according to godliness, not only in age, but in strength. They will grow in favor as they grow in knowledge, and they will advance in usefulness in the ratio of their unfeigned devotion to the Lord. Still there is no surrendering any principle of the Christian institution in the case before us. As we have the man

in the infant, so we have in the arrangement *the church of Christ*, with its officers, growing up to manhood.

There is no wild democracy, no despotic papacy, no self-created ministry, no lay administration of ordinances in this economy. It is, however, an *infant* church, and it ought soon to learn to speak for Christ, by the eloquence of both word and action, suiting the action to the word, and the word to the occasion.

Generally it happens in the present time, as it did in the age of the Apostle,—most new congregations are gathered by the labors of some evangelist. In such cases it becomes his duty not only to immerse them on confession of their faith, but also to teach them how they ought to walk and please the Lord in all things, by directing their attention to the Apostles' doctrine, or to such portions of it as apply to their circumstances. But constitutionally it is they themselves, and not he that chooses for them their officers.

ORDER—*as respects the Ordination of Bishops.*

The right to officiate in any office in the Christian church being derived from the head of the church alone, we must regard all constitutional officers as acting under the authority, as well as by the direction of the Great King.

The long debated question about the *jus divinum*, or divine right of bishops, deacons, and their ordination, we promise not to discuss in this essay, farther than a passing remark. This much of the question only falls within our present object,—Whether is the right to ordain derived directly from the Lord to the church; or indirectly through a long succession of ordained persons, in an unbroken series, from the Apostles.

The great majority of Christendom, Catholic and Protestant, are on the side of an *order of bishops in succession* from the Apostles, with the right to ordain vested in them by the head of the church. Their model is the Levitical Priesthood. The order of Aaron and the order of Peter are, with the majority, the same sort of an institution, only with the exception of flesh and blood lineage. Their views make the priesthood an order distinct from the church, though acknowledged to belong to it and to be a component part of it.

The right to ordain is, then, in popular esteem, a right vested in an order of men now of eighteen hundred years' continuance, transmitted through many hands; and is, therefore, to us, indirect from Jesus Christ. We, however, from many reasons, are constrained to reject the idea of *an elect order in succession* in the Christian Church, possessing vested rights, derived not from the community as such, but from Jesus Christ, through a distinct class in the community,

as essentially papistical in its tendency, and contrary to the letter and spirit of the Christian institution.

We expect not to find the living among the dead. We seek not authority in the church from an order distinct from the church, so liable to deterioration and abuse at what is usually called "the Christian priesthood." Authority from the head of the church is much more direct than that claimed by Rome, England, and Scotland. *Theirs has passed through many hands, polluted with the blood of saints and martyrs.*

There is not a sectarian bishop on this continent, call him Episcopal, Presbyterial, Baptist, or Methodist, who pretends to trace his descent from the Apostles, through Roman, English, or Scotch bishops, who, in passing up the stream of his authority, through the times of Papistical and Protestant supremacy, can find one line of clean hands, pure from the blood of the confessors of the Lord Jesus. If the hands that consecrated him are not dripping with the blood of those crying from under the celestial altar for vengeance on their murderers, it is impossible for him to show that those who laid their hands upon his predecessors were not stained with that blood; for the bishops of the Man of Sin are crimsoned from head to foot with the blood of slain millions, who, but for them and their orders, would not have given their lives rather than deny their Lord or pollute their own consciences.

Has the Lord Jesus, then, left his church and people to seek for authority to preach, teach, and administer ordinances from the hands of his worst enemies! or has the grace of ordination descended to us, pure and uncorrupt, through hearts and hands stained with Christian blood! It can not be. We must look for authority from the Lord more direct and less liable to deterioration than that of which many Catholics and Protestants make their boast.

These things premised, we hasten to state and answer the following questions:—

1. *What is ordination* as respects the Christian church?

It is the solemn election and appointment of persons to the oversight and service of a Christian community. To ordain is to appoint; and all appointments, from that of a successor to Judas as a witness of the resurrection, from an apostle to the messenger of a church, or an almoner, was in the beginning *by an election of the whole community.**

But there must be some form of setting persons apart to the work, or of inducting them into the office to which they have been elected. This is self-evident. It must be done after some form. Still we must distinguish between the election or appointment and the mode of con-

*Acts i. 23; vi. 3, 5; II. Cor. viii. 19.

secration or induction. The election or choice of the community, guided in that choice by the Living Oracles, is the essential consideration, without which all forms would be unavailing. VOX POPULI VOX DEI, or, in English, "the voice of the people" is, in this case, "the voice of God," calling the persons elect to the work of the Lord.

To comprehend the meaning of the form it is necessary to regard the ordination throughout in the light of a covenant, or an agreement between the congregation that elects and the persons elected.

I say, a *covenant;* for, in truth, a solemn compact it is. The items of agreement are these:—"The electors, persuaded that no society can exist comfortably without government, or the exercise of authority; that what is every person's business is no person's business; and that every society, as much as every family, has its own proper business; that the congregation, as a whole, sustains a certain relation to the world as well as that subsisting among the members themselves; that she owes many duties to her own members and to the world, which she can not discharge faithfully and effectually in the aggregate, or as a community, but by persons authorized and directed by her to act for her and in her name—stipulates and agrees with A, B, and C. whom she has proved to be qualified by the Holy Spirit for rendering those services to the church, that they devote themselves to the work of bishops or deacons, as the case may be; and in consideration of their submitting and devoting themselves to the exercise of those functions from a ready mind, she agrees to submit to them in the Lord, and to sustain them in all respects, so far as she has ability and they require her aids.

Such, in substance, though not in all its details, is the understanding, agreement, or compact between the electors and the elected; and on this understanding they proceed to ordination, or the consecration of those persons to the work assigned them.

Such being the agreement, in virtue of which the forms of ordination are called for, it follows that the forms themselves must in some way correspond with the thing signified, and necessarily the parties themselves, and not a distinct order, are to take part: *for the covenant is between the electors and the elected, and not between the elected and a distinct order of men.* The corollary from these premises is, that THE CONGREGATION HERSELF ELECTS AND ORDAINS ALL HER OFFICERS.

No person can take any part in these forms of consecration or separation to the work of the Lord, but only so far as they are regarded as members of the congregation, and to be under the authority of those whom they invest with office, or to give direction to them as servants of the congregation.*

* Why the Apostles laid hands in the ordination of bishops or deacons, may appear more evident in the sequel.

2. What, then, may we ask in the second place, are the forms of ordination? The answer is at hand—Imposition of hands, accompanied with fasting and prayer. Thus have persons been consecrated to sacred offices in the Christian church from the beginning. And, indeed, since ever there was an *organized assembly* of worshippers on earth, the forms of ordination to office have been substantially the same: so far at least, that "holy hands" have universally been laid upon the heads of those invested with sacred offices.

3. The third question is still more interesting because of the crisis in which we live, and to it more attention must be paid. It is this:—*Who may, or who ought, to lay hands on the bishops, or deacons, or messengers elect?*

I answer, without dubiety, and in a few words, The community, the whole community, or such elders of the community as may be approved in behalf of the congregation. I am fully aware of the objections which will arise in many minds to such an unqualified declaration. We can not argue the question here; but we dare not leave it with a simple assertion, and shall therefore suggest some reasons for the answer given:—

1st. The nature of the understanding or covenant between the electors and the elected, and of the authority to be delegated to the elected by the electors, demands that they who give the power, or the grace, or the office, should *give it with their own hands*, and not by proxy. Imposition of hands in the act of ordination is simply the conferring of office, or devoting a person to the work of the Lord; and therefore all that is decent and comely requires that those who give the office give it with their own hands.

2d. Besides it is most dignified on the part of the elected to receive the office from those to whom they are to minister, than from any foreign order of men. To receive a crown from a foreign prince is always indicative of vassalage on the part of the prince who receives it to him who confers it. To be ordained by the hands of those without the congregation that confers the honor, is dishonorable to both parties—the bishops elect, and the electors. It argues subordination and vassalage in both the bishops and their flocks to those foreigners who impose their hands in ordination.

3d. "Without all contradiction," says Paul, "the less is blessed by the superior." If, then, the bishops and deacons are *servants* of the church, and if the conferring of office be a blessing or an honor to them who receive it, the church being superior to them that serve, it is most apposite that the congregation impose hands, than that a class of public servants, the equals of the elect, should do it.

4th. But more authoritative than all, when sacred office became necessary in God's first congregation, he commanded the multitude,

and not Moses nor Aaron, to impose hands on the heads of those who were to be devoted to the service of the congregation. Be it, then, distinctly observed, that those now called THE LAITY by the Man of Sin, and those accustomed to his style, were commanded by God to consecrate the Levites and to devote them to the service of the tabernacle of the Lord. Hence ordination began with the common people. Let the reader who is sceptical turn over to the book of Numbers, chapter viii., 9th and 10th verses: "And thou shalt bring the Levites before the tabernacle of the congregation, and thou shalt gather the whole assembly of the children of Israel together, and thou shalt bring the Levites before the Lord, *and the children of Israel shall put their hands upon the Levites.* And Aaron shall offer the Levites before the Lord for an offering of the children of Israel that they may execute the service of the Lord." It is, I believe, universally agreed that the whole 600,000 militia of Israel could not impose their hands upon 22,000 Levites; but that the heads of the people, the representatives of all the tribes, for and in behalf of all the congregation, and in the presence of the whole assembly, did actually put their hands upon the heads of the Levites. But however this may be agreed upon, one thing is certain, that those who first imposed hands were the community who had never hands imposed upon themselves.

5th. In the last place here: The idea of superiority of power in those who ordain, above the community, is without countenance in the New Testament. Nay, the contrary is taught: for when the Apostles Paul and Barnabas were sojourners and members of the congregation in Antioch—at the suggestion of the Holy Spirit, the prophets and teachers, with the concurrence of the whole congregation, certainly inferior in dignity to the great Apostle to the Gentiles, laid hands on Paul and Barnabas and consecrated them to the work assigned them by the great head of the church.*

From this imposition of hands we learn, 1st. That hands were imposed not always for conferring spiritual gifts, even in the days of the Apostles; but for devoting and separating persons to the work of the Lord. 2d. That persons of inferior standing in point of office laid the hands of ordination on those who were their superiors in gifts and abilities, as well as in general standing in the estimation of the brethren. 3d. That imposition of hands was essential to ordination, accompanied with prayer and fasting; and 4th. That no excellence in the gifts of preaching, teaching, or of administering the affairs of the family of God; that no call or qualification on the part of Heaven, however clear and unequivocal, was allowed in the primitive church to dispense with these sacred forms of ordination.

* For a more full and argumentative development on the whole subject of ordination, the reader will please examine the whole series of my letters to Dr. Otey, of Tennessee, now in progress.

It may not be out of order to observe, that if every particular congregation thus elect and ordain its officers by the authority of the Lord, and according to the suggestions of the Holy Spirit, then, in that case, the right and authority of such officers to administer the affairs of the church is directly derived, not by succession, through ignorant and blood-stained hands, but directly from heaven. To such elders it may in truth be said, "Take heed to yourselves and to the whole flock over which *the Holy Spirit* has constituted you bishops." *

In such a case there is no need to go out of the particular congregation to search the rolls and moth-eaten registers of an order of clergy pretending to lineal official descent from Peter, through more than three hundred popes and their clergy; which, by the way, would be on the popular hypothesis essential to the confidence of the church in the legitimacy of their succession.

In this case the church has only to consult the sacred Scriptures, and to see that the persons whom they elect are those pointed out by the Holy Spirit speaking in the Apostles. They have to take heed that they are duly elected by the voice of the congregation, and that they are devoted to the Lord by the imposition of their hands, with prayer to God and fasting. Then they have an assurance that they have a divinely authorized ministry, to which it is their duty, their honor, and their happiness to submit themselves as to those who are responsible to Jesus Christ and to them for the faithful performance of the duties of their office. To them they are, in duty bound, to submit as "to them that watch for their souls," under the solemn responsibility of "giving an account to the Lord"—"that they may do it with joy and not with sorrowing;" for that would be to their eternal detriment and dishonor.

Against all this we anticipate that it will be repeated the ten thousandth time, that the Apostles *alone* laid hands on those elected by the congregation. But this can not be sustained: for the elders of a congregation laid their hands upon the head of Timothy†—for the distinguished members of the church of Antioch laid their hands upon the head of the missionaries Paul and Barnabas‡—as in the antecedent house of God the elders of the whole congregation, or persons deputed by the community, who had never hands imposed upon them, laid their hands upon the Levites.

And even should it be still argued that it was most usual for the Apostles to lay on their hands, a question arises, which, when fairly settled, nullifies the papistical argument deduced therefrom: for it can be argued, and argued triumphantly, that the Apostles, not by virtue of apostleship, but because *elders* in the congregation of Jerusalem, laid hands on the deacons elect; and as *elders* in other con-

*Acts xx. 28. †I. Tim. iv. 14. ‡Acts xiii. 3.

gregations which they planted or watered, assisted in the consecration of those appointed by the churches, by and with the advice, and according to the direction of the Apostles, that persons are nominated, elected, and ordained.

If the Apostle Paul could, with propriety, while absent in the body, say that he acted with the Corinthians in the exercise of discipline, may it not in the same license be said, that "though absent in the body, yet present in spirit," or by his will, he acts with the church in executing the order which he gave?*

To be still more explicit and copious on this long debated topic, we would add, that when a church is once arrived at manhood, having its bishops and deacons—that when any person is elected by the congregation to fill any vacancy, by death or resignation, then indeed the congregation will most naturally act through its own elders in laying on hands on the newly elected bishop. And is not this the reason, and a good reason, why the Apostles, who were always the *elders*† in every church where they sojourned, took so active a part in the imposition of hands on the bishops and deacons elect.

He that concludes that ordination is a part of the apostleship, must, to be consistent, plead that the eldership and diaconate are parts of the apostolic office; for the Apostles acted as elders and deacons in some churches. They all attended upon tables in Jerusalem before persons were elected to those duties; and Peter exhorts elders because he says himself is one; and consequently it was in good order for him as a bishop, and a senior bishop, to exhort not only the Christian community, but the elders that presided over them. And be it observed, that he addresses the elders as pastors or shepherds, feeding the flock of God under the supervision of the great, the chief Shepherd and Bishop of souls. The only divinely authorized Archbishop is, then, "the chief Shepherd" of God's flock, the Lord Jesus, who "purchased the flock with his own blood."

There is reason for the frequency of allusion to the imposition of the Apostles' hands, which merits our notice. They were entrusted with the erection of the kingdom of the Messiah in the world. This threw into their hands every sort of office and duty. They preached first, they taught first—they first exhorted—first waited upon the tables of the poor—were the first deacons and the first bishops of the churches which they planted. They appointed persons, such as Timothy, Titus, and others, to assist them in getting things in order. But that they had successors in this character is insusceptible of proof, from all that is on sacred record. Many things they taught by word, and many things by letter. Their traditions by word are sometimes alluded to; and when learned are as obligatory as what is writ-

*I. Cor iii. †1. Pet. v. 1.

ten. They are, however, only found in an authoritative form in their epistles still extant.

One thing is most obvious: they never appointed bishops over two or more churches; but so soon as it was expedient obtained *bishops* in *every* city—*elders* in *every* church. Hence we read of the *elders*, or *bishops*, (for these words are used interchangeably,) of the church in Ephesus; of the church in Jerusalem—of elders ordained in every church; *but never of one bishop over two churches.*

Are we not now prepared to state the order of ordination?

1. The congregation, after having proved the abilities and capacities to teach and rule found in its own members, and, above all, tested their character as approved by those within and without the congregation, appoints a day for the election of its proper officers.

2. Having agreed upon those eligible, possessing in an acceptable measure the qualifications commanded by the Apostles, a day is appointed for their solemn consecration to the Lord.

3. The day arrives; the church assemble with fasting, and proceeds to select members to impose hands on the officers elect in behalf of the congregation.

The persons thus chosen then proceed to impose their hands on the heads of those elected, while all unite in prayer to God that those brethren chosen by them, and now devoted to the Lord as their bishops or deacons, may, feeling their responsibility, with all diligence and fidelity to the Lord, and with all humility of mind and affectionate concern for the brotherhood, exercise the office with which they are hereby invested in the name of the Lord, according to the true intent and meaning of the Christian institution, as they shall account to the Lord at his glorious appearing and kingdom. The whole congregation then lifting up their voice, say, *Amen!*

Whether this may include all the solemnities of such an occasion, may, perhaps, be questioned by some; but that it does not transcend all that is taught and implied in the ancient order of ordination, can not, we think, be doubted by any one intelligent in the Oracles of God. It will be remembered that we are writing in reference to a new church—to a congregation coming into the apostolic order; for after being once set in order, it will be unnecessary to select persons to ordain or to introduce other seniors into a participation of the oversight or ministry of the community. Those already ordained will for the brotherhood always act in such matters. They are the standing presbytery or senate of the congregation.

It was, however, expedient, in our judgment, to select the most difficult case, and one that will place the true fountain of all official authority in the boldest relief before the brotherhood.

Q. 130. Can you give us a very clear instance of this?

A. I think we have one in the institution of infant sprinkling, and in every speculative dogma found in the creeds of Christendom.

UNTAUGHT QUESTIONS.

"Follow peace with them that call on the Lord out of a pure heart. But foolish and untaught questions avoid, knowing that they do gender strifes."—II. Tim. ii. 23.

In reference to one of the principal objects of the present Reformation, there are no injunctions in Scripture more pertinent or important than those just quoted from II. Timothy. Nor are there any which possess a more obvious propriety in the view of sound reason and experience. It was the primary purpose of this religious movement to effect a union of the pious of all parties—or, in the words of the Apostle, to establish "peace with them that call on the Lord out of a pure heart," and, as an indispensable condition of the establishment and maintenance of Christian union, it was in the very beginning adopted as a fundamental principle that all should "avoid foolish and untaught questions," it being clearly perceived that these were the occasion, in almost every instance, of the existing religious strifes and divisions.

This principle was not designed as a prohibition of legitimate religious inquiry, nor was it intended to deprive any one of the liberty of forming or even expressing his opinion on any religious subject. It was agreed that every one should have the privilege of thinking for himself—the unquestioned right to entertain any opinions he thought proper, provided only, he would be content to hold them as *private property*, and not attempt to debate them, or impose them upon others. It would, indeed, have been futile to have denied to men the exercise of their reason, or even of their imagination, in reference to the things of religion. Men will reason upon the subjects presented to the understanding; they will frame conceits; they will construct for themselves such theories as seem to them best fitted to explain the facts which they believe, and no scheme can be devised by which men will ever be compelled to coincide perfectly in their trains of thought, or in the conclusions to which they tend.

It is the attempt to establish such uniformity of opinion, that is, in fact, the principal cause of partyism. The religious teacher who propounds a specious and ingenious theory, will find many who are willing to give a general assent to his views. It is rare, indeed, that there is perfect agreement, but there is, at least, a central point of influence created, around which individuals conglomerate, at different distances, and with varying adhesive force, until there is formed a distinct and independent swarm, which will have no communion with those who follow a different leader. The attempt is made to quash

by common feeling and common consent, become president of the senate* or eldership of the whole community?

By translating this influence and presidency to mean church authority, and not distinguishing between moral influence and ecclesiastic power, before the end of the second century they called the president bishop "*the* bishop," and the others were commonly regarded only as the eldership; and finally *the* bishop became the only bishop, and his jurisdiction was extended first over the city—then, over its suburbs—then, over its vicinity—then, over the province—then, over the kingdom—then, over the empire—then, over the world, until it ended in "His Holiness *the Father universal*," or "the Pope."

Still it is a fact that one person can only preside at a time in one congregation; and it is unavoidable but that the most gifted and dignified will most generally preside when present, for the congregation will have it so. But confine this presidency, even though it should become stated, within its constitutional limits, (a single congregation,) and a Pope will never be born.

In all societies this presidency will obtain. It obtains in all republics; it obtained even in the fierce democracy of Greece—in the Roman Republic; it now obtains in the American Republics during the tenure of office. The senate has its president; a committee has a chairman; the Supreme Court, and all courts down to that of Common Pleas, have their president judges. It obtained in the commonwealth of Israel, in the time of Moses, in the time of Joshua, in the time of the Judges, in the time of the Kings, in the time of the Captivity, in the times when it was a Roman province.

There are hierarchs in the skies. In heaven among angels there are thrones, dominions, principalities, and powers. In the church the Lord gave first, apostles; secondly, prophets; thirdly, teachers; then, various helpers. And when the church arrived at its manhood state on earth there were private persons—deacons—bishops; and of these bishops, though alike in power, one generally presided, and to this it as naturally tends as do the waters to the sea: and it is best so, provided only, all is done with knowledge, good understanding, good spirit—without pride and lordship in him that presides—and without envy, and jealousy, and suspicion, and evil surmisings among the bishops and in the congregation. And be it observed with all emphasis, *that there is no order of things, divine or human, that, in this earthly state, can wholly exclude occasions or opportunities for the display of these evil passions.* Moses and Aaron were envied, Joseph was envied, Jesus was envied, Paul was envied, and some of his

*The Greek word *presbuterion*, found three times in the New Testament, may be rendered either senate, presbytery, or eldership.

acquaintance even preached Christ through envy. Humility, condescension, brotherly kindness, paternal solicitude for all the brotherhood, and a profound regard to the model Christ Jesus the Lord of all, are the only shield and defense against the workings of all evil passions.

THE DUTIES OF THE BISHOPS.

They have no legislative power, and therefore lawgiving is no function of theirs. The Messiah was careful to repeat that he only taught what he had heard and learned from the Father. The Apostles were peculiarly attentive to inculcate that they had received from the Lord whatever they taught the disciples; and the primitive elders and bishops gave all attention to inculcate only the commandments of the Apostles of the Lord and Saviour; and James says there is but ONE LAWGIVER, who is able to save and to destroy.

1. As they are required to be apt or fit to teach, it is their duty to teach "the whole counsel of God." In doing this, they are to regard the church as consisting of little children, young men, and fathers—as consisting of masters and servants, husbands and wives, parents and children, brothers and sisters, and subjects of political government. As to the manner of this teaching, they are to have the Scriptures read in the congregation, applied to all contingencies, and diligently examined and considered by all the disciples. They are to call forth all the gifts and talents of the congregation, and to give directions concerning reading, exhortation, and prayer. It is not presumed that they are to be the only readers, teachers, exhorters, intercessors, or singers in the congregation. But they are to preside over all, to give directions to all, as far as public edification is concerned. They may call upon A to read; upon B to expound a difficult word, phrase, or passage; upon C to pray; upon D to sing; upon E to preside at the Lord's table; upon F to exhort; or they may give a general invitation to all to minister to the general edification. But no one is to read, speak, teach, or exhort in the congregation without a special call or leave of the bishop presiding for the day. They will deliver didactic discourses, admonitions, and exhortations as the exigencies of the community require. And they will occasionally labor in the word, or preach the gospel where the presence of unbelievers makes it necessary. The elders who thus labor both in the word and in teaching, as Paul teaches, are worthy of the highest honor.

2. They are "*to rule well.*" Presidency and ruling, though much akin, are not identically the same. To preside may sometimes imply no more than preserving order and decorum in the regular proceedings of a public worshipping assembly. But "*to rule well*" has respect more immediately to the disorders which are incident to every earthly community—from which the church of Jesus Christ never has yet

been fully exempt. The discipline of the church is as essential as its doctrine: for no church can be prosperous or happy, however zealous for the doctrine according to godliness, if there be in it lax discipline, or if transgressors of the law of Christ are suffered to pass with impunity.

To rule well is one of the most difficult attainments. It calls for meekness, candor, firmness, courage, patience, and indefatigable attention to the first indications of remissness or delinquency. So peculiar is the assemblage of attributes requisite to ruling well, that they are more rarely to be met with than the gifts of eloquence and the highest didactic powers.

To anticipate and prevent transgression, delinquency, or actual apostacy, is much more desirable and profitable than to reprove and punish it when actually consummated. He that rules well his own family is best prepared to rule well the church of God; and he that rules well his own family needs not to be informed that more depends upon *watching* the dispositions and frailties of his children, and guarding them from error and disobedience, by removing them from temptation, or by removing temptation out of their way, than in correcting them for actual offences. Much the larger part of all the errors, follies, and faults of children and of disciples might have been prevented under a discreet and attentive administration. Timely remonstrance, counsel, and the interposing oneself between temptation and the occasions of error in practice, are the great secrets of a good administration, and require degrees of wisdom and devotion seldom to be met with. More youths and more disciples have been saved from ruin by the judicious watchings of those entrusted with their fortunes, than have ever been reclaimed by corrections and rebukes. On this point a hint must now suffice: for we only aim at a full development of what is meant by ruling well. On the subject of discipline we shall have a better opportunity to illustrate good rule as contrasted with bad rule.

3. Besides the teaching, presidency, and ruling well in the public assembly, there is a class of duties comprehended in constant visitation, of paramount importance to the edification, good order, and growth of a congregation. Private, is often much better than public teaching; and reproofs, corrections, and instructions are frequently given with greater effect by the fireside than in the synagogue.

Paul, in his exhortations to the Ephesian bishops, gives his own example as the best illustration of what he would enjoin. Speaking on the class of duties to which I now allude, he says, "For the space of three years I ceased not to warn every one, night and day, with tears." Again, he says, "You know how I have been conversant among you all the time, from the first day that I entered Asia, serving the

Lord with all humility, and with tears"—"teaching you publicly and privately"—"watch, therefore, remembering" these things, etc. Well might this Apostle say, "He who desires the office of a bishop, desires a *good* work." A *work*, indeed, which if not divided among a plurality of persons, will require much of the time of an individual or two, even in a congregation of one hundred members.

They are the most useful and successful preachers and teachers of Christ who go from house to house, and mingle with the people in their daily and constant avocations. In sickness and in health, in business and in leisure, in the most intimate social intercourse, they will find numerous occasions of doing good, and of speaking with effect, which will not occur in a meeting house or public assembly.

When the Apostles in Jerusalem, though all present in one church, and aided by many such men as Stephen, Philip, Prochorus, Nicanor, Timon, Parmenas, and Nicholas, found it expedient to give themselves up to the ministry of the word and to prayer, and to have persons appointed to attend on the tables of the widows and the poor; may we not learn that the work of teaching and preaching Christ, of presiding over a Christian congregation with dignity and profit, of ruling well, requires a devoted heart and an undivided attention, and that every business ought to have some persons set over it?

To go into all the particular duties of the Christian bishop, would require us to transcribe much of the epistles; we therefore dismiss the subject, having noticed the three classes of duties already stated.

DEACON'S OFFICE.

To perfect, as far as the limits of a short essay will allow, our sketch of order, as respects the church, it is necessary to notice the *deacon's* as well as the bishop's office. The deacon, as the name imports, is the minister or servant of the congregation. He is the steward, the treasurer, the almoner of the church. The *seven* chosen and ordained in the congregation of Jerusalem were set over the business of supplying the tables of the poor saints and widows. They are a standing institution in the Christian house of God. It was anciently the custom to commit to the deacon's care the Lord's table, the bishop's table, and the tables of the poor. From all that is said of their office in the Epistles, and of their qualifications, they must be regarded as were the deacons in the synagogues—the public servants of the church in all things pertaining to its internal and external relations—in all matters of temporal concern.*

There ought to be a plurality of deacons in every church. As keepers of the treasury of the church, it is most satisfactory to him that

* Acts vi. 1-3; Phil. i. 1; I. Tim. iii. 8-12; Rom. xvi. 1. From this last passage, as well as from 1. Tim. iii. 11, it appears that females were constituted deaconesses in the primitive church. Duties to females, as well as tomales, demand this.

officiates to have a companion or companions in office; and on many occasions the duties are too oppressive for a single individual.

ORDER—*of the Church as respects Worship.*

The worship of false gods is a scene of superlative tumult, confusion, and disorder. So is much of the corrupt worship of some who acknowledge the only living and true God.

In the antecedent economy the tabernacle and temple worship was a perfect model of good order. Every thing was done according to a divine pattern, which was itself an image of the perfect order of the Supreme Intelligence. So exact was the obedience required, even to the utmost minutia, that Moses and the Prophets used all diligence to have the people understand all its details. To this effect spake the Holy Spirit to Ezekiel—"Son of man, show the house to the house of Israel; and let them measure the pattern." "Show them the form of the house, and the fashion thereof, and the goings out thereof, and the comings in thereof, and all the ordinances thereof, and all the laws thereof; and write it in their sight, that they may keep the whole form thereof, and all the ordinances thereof, and *do* them."

Such was the discipline of the Jewish institution as preparatory to the Christian age. Now as the Christian church is God's earthly house, it would be rationally and analogically expected that the worship of the Lord's day would be a display of the most rational and religious arrangement—a model, indeed, of the utility and beauty of perfect order. So sensitive was our Apostle Paul on this subject, that he besought the Gentile congregations to have "all things done decently and in order."

The Apostle carries his ideas of *decency* to the minutia of a brother's uncovered head, and of a sister's veil; therefore, may we not infer that even the dress of Christians in the public assembly is either decent or indecent, according to the standard of Christian simplicity and decorum? If this be true of a Christian's dress, it is equally true of his manners. The dress and manners of God's house ought not to be after the model of the dress and manners of the forum, the theatre, or the carousals of a public entertainment.

When the heirs of heaven present themselves in the presence of the Lord, and meet around that sacred board which commemorates the ignominy, reproach, and sufferings of him who redeemed them to God by offering up himself a sacrifice for their sins; that gaiety of dress and flippancy of manners, so fascinating amongst the sons and daughters of fashion, festivity, and song, are wholly indecent, in the good sense of all the admirers of the fitness of things, or of the innocence and simplicity which adorned the ancient Christians.

In the solemn assembly simplicity of dress and manners—gravity, sobriety, and serious cheerfulness, equidistant from the morose austerity of Pharisaic sanctity and the thoughtless gaiety of Sadducean levity, are essential elements of Christian decency and good order.

But we must attend to good order as well as to decency. The congregation thus organized, with its bishops and deacons being assembled on the Lord's day, in all its movements ought never to lose sight of that dignity and decorum which accord with its high and holy relations to its exalted head. The church must view herself, if sincere in her professions, as "an habitation of God through the Spirit," as "the pillar and support of the truth," as "the temple of God," and as "the gate of heaven." Every one that speaks or acts must feel himself specially in the presence of the Lord, not as on other days or in other places. Not a thought must be entertained, not a word spoken, not an action performed, that would make the disciple blush, if the Lord Jesus was personally present. The Lord, indeed, "is in the midst of them" if they have met in his name and according to his word.

We need not repeat what is so clearly written in all the addresses to the churches, that there are certain ordinances delivered to the church by her exalted Redeemer, which she is constantly to observe in all her meetings to worship him; that songs of praise, that prayers, supplications, and thanksgivings are to be preserved before the throne of grace, in the name of our great High Priest; that the Scriptures are to be read—that the word is to be inculcated, and exhortations tendered—that the Lord's death is to be commemorated—that the poor saints are to be remembered—and that discipline, when necessary, is to be attended to—are so fully and authoritatively delivered to us in the apostolic epistles, as to leave no doubt on the mind of any devoted and diligent disciple concerning the duties incumbent on every church.

But at what hour of the day, and in what sort of a house, and how often on the Lord's day the church should assemble; and whether she should first pray, sing or read the Living Oracles; and at what period of her worship she should do this, or that, are matters left to the discretion of the brotherhood, and to that expediency which a thousand contingencies in human lot and circumstances must suggest, and for which no unchangeable ritual or formulary could possibly have been instituted. The Jews' religion was given and adapted to one nation, whose temple was fixed in Jerusalem; but Christianity is designed for all nations, and is adapted to all the varieties of human circumstances, from east to west, and from pole to pole.

Whether, then, the church shall meet once, twice, or thrice on the Lord's day; and at what hours, and how long she shall continue each meeting; whether she shall sing first or pray first; whether she shall

commemorate the Lord's death in the morning, at noon, or in the evening, etc., etc., must be decided by the voice of the brethren. But that all the ordinances shall be solemnly attended to, and that perfect order shall be preserved in all her worship, are matters clearly and positively propounded and enjoined.

The members of a church, when strangers are present, should always, if possible, sit together during their meetings for worship. It is impossible to preserve good order through the day if they are dispersed among strangers or occasional visitors.

In attending upon *the supper*, which is the great ordinance of the day of the Resurrection, every previous arrangement to avoid distraction to those who minister to the brethren, should be made. The disciples in this our day are very generally culpably deficient in this essential point of order. Sometimes they are so scattered over the house, as to occasion great embarrassment to wait upon them; and, indeed, on this account, are sometimes passed by. At no other eating or social repast is there so much disorder as we often witness in the Lord's house. Who on any other occasion of social eating would place himself at a distance from the guests, as if to give trouble to those who minister?

Kneeling in prayer is always to be preferred, if it can be made convenient. Standing up in the celebration of praise is more rational and Scriptural than sitting, especially in the solemn and social hymns and songs which are sung by all the congregations.

The Scriptures should always be read with all possible accuracy, distinctness, emphasis, and solemnity. Every disciple should carry his book to the School of Christ, and use it in all the readings and references.

Every one that addresses another, whether in salutation, in the way of inquiry, or exhortation, should do it in the most affectionate manner. No indication of levity, of passion, or bad feeling is to be tolerated in the house of God. Laughing in the church is most disorderly. Jests, witticisms, and tart replies are not to be endured. No person in discussion is authorized to impugn the motives of another. Debates, whether on doctrine, or discipline, or decorum, are not admissible in a worshipping assembly. Gravity, sincerity, and profound reverence for the divine name are to be conspicuous in every disciple. Speaking fast in the church is most uncomely: so is muttering and low speaking.* The names, attributes, and words of God are not to

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*Some speak so loud as if they regarded loud sound as great sense; always on the top of their voice, regardless of the number or distance of their auditors. But there are others that mutter and whisper—especially their prayers, as if they were ashamed to be heard. Even in giving thanks at table, they speak so low, and so fast, as if resolved that their next neighbor should not know whether to say *Amen*. This is most uncourteous and uncomely.

be spoken or pronounced as the common expletives of language. No business pertaining to this life, however connected with the church, is to be attended to at the hours for worship. Special meetings, either on the Lord's day, or on other days, ought to be called for matters purely temporal, however intimately allied to the prosperity of the church. "There is a time for every purpose and for every work;" and every thing is beautiful and orderly at that time, but at no other. So common sense and all the fundamental principles of Christianity, in our judgment, decrees.

The edification and comfort of the brotherhood; their growth in the knowledge of God and of Jesus Christ our Lord; their increase in knowledge of things divine, spiritual, and eternal—in faith, in love, in hope, and in spiritual joy, are the points to be kept supremely in view in all the business of the Lord's day in the Lord's house. There are some very small matters, and even some of these already noted are so small as to be almost beneath the dignity of our subject; yet as much of the comfort and improvement of the brotherhood depends upon them, we must, however undignified they may by some be regarded, condescend to notice them.

To be habitually late in attending the appointments of the brethren, is most indecorous; and, except in cases of sickness, to withdraw from any meeting before the final *amen*, is a violation of the most obvious rules of good order. Next to those who permit barking and fighting dogs and screaming children to torment the audience, I know of none more obnoxious to censure than those disturbers of the peace, who are ever and anon on foot, going out and coming in, as if to arrest attention, or disturb the speaker and the audience. These, and they who whisper and mutter to their companions while one is addressing the audience, except on some paramount occasion, belong to the first class of transgressors of the plainest principles of good education and good order. Such persons have as little respect for the credit of their parents and tutors as they have for their own reputation, and ought to be publicly reproved by every good bishop. For ourselves, in twenty-five years we have had but once to reprove an unfriendly alien for rudeness in a public assembly; but we have witnessed many occasions, not only amongst aliens, but friends, and, with shame be it recorded, sometimes amongst brethren, which called for the sharpest rebukes which Christian love authorizes.

At the close of all social prayers the whole congregation that unites in the petitions, should, like the primitive Christians say, with an audible and clear voice, *Amen*. This is of more importance to the animation and devotion of the social worship than most Christians seem to think. Among the Jews, on all great occasions of public and solemn petition or thanksgiving, the whole congregation said with a

loud voice, *Amen!* Paul intimates that every *private person* in the primitive church was to say *amen* at the end of all petitions and thanksgivings expressed in the public assembly.* Every one feels the value of the signs of sympathy and fellow feeling, of union, harmony, and love at some time of his life; and in the Christian church every one feels the power of all the signs of fellowship and accord which indicate that unity of spirit, of desire, and aim—the very essence of social worship—without which all the forms of Christian communion are a dead letter.

ORDER—*as respects Voting in the Church.*

Some Christians are opposed to voting in the church. They only vote against voting! They will give their *voice;* but say they will not *vote.* Now, upon a little reflection, it may, perhaps, appear to them that to vote and to give their voice, is identically one and the same thing. To express their mind or their wish on any question, is certainly to vote—whatever form of expression may be chosen, whether standing up, stretching forth the hand, or simply saying yes or no, aye or nay.

Wherever there is an election, or choice of persons or measures, there must be voting or a casting of the lot. To cast the lot is an appeal to heaven; and very extraordinary, indeed, must be the incident or the occasion that will justify such a solemn appeal, or such an irrevocable decision.

We need not labor to show that the Christians under the very eye, and with the approbation of the Apostles, voted; for the Apostles commanded them to vote—to choose out persons for certain works, and with reference to certain measures.†

But a question arises of some consequence—nay, of great consequence—*On what occasions and for what purposes are Christians authorized to vote?*

They are not to vote on questions of faith, piety, or morality. Truth is not to be settled by a vote, nor is any divine institution, respecting the worship or morality of the Christian church, to be decided by a majority. These are matters of revelation, of divine authority, and to be regulated by a "*thus saith the Lord,*" and not by a *thus saith the majority!* But in all matters not of faith, piety, or morality; in all matters of expediency, and sometimes in questions of fact pertaining to cases of discipline, there is no other way of deciding but by vote of the brotherhood. There is no revelation that A, B, or C shall be chosen elders or deacons; that D, E, or F shall be sent on any special message; that the church shall meet in any given place at any given hour, or that this or that measure is to be

* I. Cor. xiv. 16, 17. † Acts vi. 3; II. Cor. viii. 19.

adopted in reference to any particular duty arising out of the internal or external relations of the church. Such matters are to be decided by the vote of the whole community, or not at all.

How that vote shall be given—whether by stretching out the hand, as the Greek word found in Acts xiv. 23 and II. Cor. viii. 19 literally indicates; or whether by standing up, or saying *aye* or *nay*, may itself be a question of expediency, to be decided by the vote of the community. And certainly it matters not in this instance what the form be, provided only the mind of the church be clearly ascertained.

A matter of greater importance occurs: *Must the church be always unanimous before it acts upon any question of fact or expediency?* While it is possible to be of one faith and of one hope, however desirable it may be, it is not to be expected that a congregation will always be of one mind in all questions of discipline or expediency which may occur in their earthly pilgrimage. Some, however, will insist not only upon one opinion in matters of abstract speculation, but upon one mind in all matters of expediency.

In the New Testament we have the word which the Greeks used for *majority* sometimes translated "the greater part" (I. Cor. xv. 6); "the more part" (Acts xix. 32; xxvii. 11), and "the many" (II. Cor. ii. 6). Where the censure inflicted upon a certain individual is spoken of, rendered by Macknight "*the majority.*" "Sufficient for such a one is the censure inflicted by the majority;" plainly intimating that not every individual, but that a decided majority of the church had concurred in the sentence pronounced.

True, indeed, that where there is much love and great devotion to the will of the Lord, there will be the greatest approaches to unanimity, in all matters of great importance. The wisdom which comes from above is first pure, then peaceable, gentle, and *easy to be persuaded.* Self-willedness is no ornament of Christian character, and when each esteems his brother as better than himself, there will not be much earnestness displayed in striving to carry our views of expediency over the judgment of others.

Besides, it is sometimes expedient for the majority to carry all in its power. There may be occasions when it is better for the majority to waive its privilege than to carry its point. These, however, are matters which discretion and good sense must and will decide according to the bearing of all measures upon the good order, peace, harmony, and prosperity of the brotherhood.

All warmth and impassioned feeling in the house of God is disorderly; and no church, acting under the guidance of the Good Spirit, will ever attempt hastily to decide a matter in the midst of the least excitement.

Still, however, neither reason, nor experience, nor revelation itself suggests any other method of procedure in all questions of expediency respecting men or measures, than that the voice of the majority, when clearly and fully expressed, should be cordially and conscientiously acquiesced in by the minority.

Indeed some churches make it a rule that no measure shall be adopted but upon an expressed unanimity. This, without intending it, necessarily subjects the congregation to an oligarchy or monarchy —to the dictation or to the weakness of not merely a minority, but often of a single individual. On this scheme a minority, often an individual, governs the whole church. In nine times out of ten it is more likely to happen that there will be a dissident or two, who can not think with the majority on such matters, than that there will be a perfect unanimity. What is to be done in such cases—act or not? If the church does not act, then she is governed by a minority, and the majority yield. If she act, then is the principle of unanimity abandoned.

The only question, then, is, Whether it is most expedient and comely that the minority submit to the majority, or the majority to the minority; for one of them must yield. Unanimity we have seen very generally gives to the smallest minority the absolute control of the whole community. There can be no debate. The minority will, in the spirit of love, and in the spirit of Christian modesty, agree to submit to a clear and decided majority. Having, indeed, agreed when no question is before the church that such shall be its custom, the minority feels itself always justified in submitting to the judgment of the greater part.

It is scarcely necessary to be observed that before the voice of a community can be called for, the proposition ought to be clearly stated and fully explained; so that all who vote may vote understandingly. The question, therefore, ought never to be put, until the congregation shall have had time maturely to consider the matter. Good order, indeed, being the same thing in all deliberative bodies, those rules which have universally obtained in other assemblies of the people in this country may very suitably and safely be adopted on such occasions as call for an expression of the mind of the church on any of those questions of fact or expediency which demand its decision; with this proviso only, that more courtesy, good feeling, and good spirit should always be displayed in the house of God than usually appear in the moral, literary, or political assemblies of the people.

ORDER—*as respects Discipline.*

Good discipline is as essential to the moral health, peace, and prosperity of the church of Christ, as good doctrine. Without it no society can long subsist. The theory of discipline is not discipline itself;

and, therefore, it is not discipline in the book, nor in the letter, but in the church, of which we speak.

There are no laws, human or divine, which have as yet been divulged on earth, that can benefit mankind only in so far as they are obeyed. That lawgiver is yet to be born who can promulge a code of laws which will bless society whether obeyed or disobeyed. Jesus Christ has not done it. He promulged, or caused to be promulged, confessedly on all hands, the best system on earth; yet these laws improve and bless mankind individually and socially only so far as they are obeyed.

It belongs to the whole Christian community to submit to his government as supreme. To have his law magnified and honored by every citizen in his kingdom, is the paramount obligation of the whole church. Its obligations and loyalty to Jesus Christ as King and Lawgiver, most solemnly and perpetually bind the Christian community in unreserved obedience.

The church, in selecting bishops, has this ostensibly in view. She has as much respect to the *ruling* as to the didactic talents of those she honors with the episcopacy. She argues well, when, with the Apostle Paul she declares, by his choice, that the man who rules not well his own house, ought not to be trusted with the affairs of God's house. In ordaining her overseers, she lays her hands upon them as much to preside and rule over her, as to teach her more perfectly the way of the Lord. For this purpose, more than for simple teaching, it behooves her to have a plurality. One may sometimes teach, and one may at a single meeting preside with all dignity and propriety; but one can not Scripturally rule a congregation, if ruling be Scripturally understood.

"To rule well," be it observed, is not to legislate for the church, nor is it to lord it over God's heritage. It is not to command with authority, as an absolute sovereign—it is not to dictate, as a pedagogue; but it is to have all the laws of the Absolute Monarch fully and faithfully executed. It is to have the apostolic canons supremely regarded, and all their commandments exactly and constantly obeyed. It is to have all things done decently and in order.

But, as has been observed in a former part of this essay, "to rule well" comprehends all the duties of watching over the flock, as well as correcting and removing offences when they occur. It may, perhaps, be said that watching to prevent the errors of the brotherhood falls not within our conceptions of ruling. But does it not fall within our ideas of authority? Who may watch over a flock without authority derived from the flock itself, or from the proprietor of the flock, and acknowledged by the people? And if the people confer authority on any persons to watch over them and to admonish them, the admin-

istration of that authority is with propriety regarded as a part of the duties of their office, as much as the application of the law to transgressors.

The best physicians are they who *prevent* diseases. In the same sense they are the best rulers who prevent errors and apostacies. The sovereign who, by his wisdom and timely precaution, prevents a revolt among his people, is more worthy of esteem than he who permits it to occur, though he should finally succeed in putting it down. They are the best bishops, who, by their watchful attention to the occasions of falling or apostacy, anticipate and prevent delinquencies —more to be admired and loved than they who even reclaim the sinner from the error of his way, or exclude the incorrigible offender from the communion of the faithful.

To the actual discipline of the church, in its social and public capacity, belong only the offences which are committed against the whole community. Private trespasses between two or more individuals are not to be laid before the congregation until they become public offences. The commandments of the Saviour found on this subject in the 18th chapter of Matthew (and they are in accordance with our very best conceptions of propriety and expediency) go to prevent, if possible, private trespasses on the rights of individuals from becoming public offences. When those directions are faithfully regarded, it is but seldom that a private trespass comes before the congregation, or terminates in a public offence.

By *a public offence*, we mean every transgression that puts the congregation to shame—every transgression that brings a reproach upon the Lord or his people. Of course such transgressions are generally more or less known to those without the community. But should they not be known to any out of the church, if they be such, as when known, would bring reproach on the holy religion of the Redeemer, then are they to be regarded as public offences, and to be treated accordingly.

The Christian church is "the pillar and support of the truth," the patroness of piety, righteousness, and holiness. She must never lose sight of her "high and holy calling;" and must, therefore, have "no fellowship with the unfruitful works of darkness." She must not only be pure in doctrine, but irreproachable in character. Her profession and her works must agree. That she may sustain her moral dignity, she must never display any partiality for evil doers, nor leniency for transgressors. She must never pity the sinner so much as to forgive him to the dishonor of her Lord. Those who put her to shame, she must put to shame before she receive them into the bosom of her sympathy and affection. She must have inscribed upon her shield, and displayed upon her ensigns, as her motto, "*Without holiness no*

man shall see the Lord." She is to cultivate, to exalt, and to refine her sense of propriety, and to be highly sensitive touching the honor of her beloved. She will remember that one of the highest encomiums that Jesus addressed to the Ephesian church was, that she "could bear them who are evil;" and one of the greatest censures pronounced upon the church in Thyatira, was her suffering immoral and ungodly persons to remain within her communion.

When a church has ordained to itself elders, no case of discipline can be laid before the community but through its presbytery. It is the province of the eldership to prepare the case and to choose the time for its consideration, should it be one that requires the action of the whole church. That congregation which allows any and every member when he pleases to introduce a case of discipline, will always be insecure against scenes of confusion and disorder. Their meetings for worship will often be converted into theatres of debate, not only upon the case presented, but also upon the nature of offences in general, the rules of discipline, and the propriety or impropriety of the various measures proposed.

In many cases when complaints are made to the elders of the congregation on the delinquency of brethren, it will be possible for them to have such matters adjusted without the necessity of laying them before the whole assembly. But in cases of unequivocal public offence, the elders will have the facts and documents, the accusation, and the witnesses to sustain it, so digested and prepared as to place it before the congregation matured for their action.

In those cases it will be in good order simply to state that such a charge has been preferred against such a brother; that certain witnesses have so and so testified; that the transgressor has made no defence, or such a defence; that he has to admit so much; that he is impenitent, or unwilling to make acknowledgment; and, upon the whole premises, they doubt not his defection.

The church, then, is in full possession of the case, and little more will be necessary than to act upon the report, except the accused deny the facts alleged in the report. If he do not, the church by its vote separates him from its communion. But if he deny the facts alleged, the church will hear the witnesses, and then decide first whether in its judgment the facts are sustained; and on deciding this in the affirmative, will separate him from its fellowship.

But in such cases as the offender himself acknowledges his fault, or when it is proved against him in the presence of the elders, and he affords clear evidence of his penitence, report is made to the church, he appearing before it, and on being publicly rebuked and admonished, is restored to his standing in the congregation.

The elders of the church will not retain in the church, nor restore any transgressor who has been convicted of a public offence, or who, of his own accord, confesses a fault, but by a public rebuke: for, says the Apostle, "them that sin *rebuke before all*, that others also may fear." They will not, through the yearnings of pity or sympathy, "save the feelings" of a delinquent to the dishonor of Christ. They will, with Christian firmness, sustain the honor of the Christian institution, lest the way of the Lord should be traduced or evil spoken of. Dear as the feelings of a Christian brother may be, dearer far will be the character and feelings of the Saviour of the world.

In administering a rebuke, it rarely happens that it will be in good order for a junior brother to reprove or admonish a senior. It will generally be the duty of the senior elder to attend to this solemn and responsible service. In rebuking a penitent offender, he will not fail to expatiate on the nature and tendency of the offence, and the occasion or temptation that led the way to it; and will also, with all earnestness and affection, admonish, beseech, and exhort to that watchfulness, meditation, and prayer, which alone can give him strength to moderate his passions, restrain his appetites, and overcome temptation.

The Apostle Paul allows the church to appoint a committee in some cases of misunderstanding among brethren, whose judgment of the points at issue shall be final. These secular seats of judicature are necessary when the church in the aggregate are so unacquainted with the matter as not to be able to decide with judgment. Persons competent to arbitrate the case are selected by the parties or by the congregation. To these the matters in debate are referred. Their report, when presented to the church, and approved, must be final. So Paul taught the Corinthians, in his first Epistle, chap. vi. 1-5. The party that will not acquiesce in the decision of one or two committees thus chosen and appointed, is worthy of censure.

The difference between misrule, ruling ill, and ruling well can not fail to be most apparent, and to be fully appreciated in the respective effects of a good and a bad administration. Under a prudent and righteous administration of the affairs of the church, the purity and excellency of the Christian institution will be sustained—offences and apostacies will be of rare occurrence. The congregation, like a well ordered family, will move in harmony and affection—will not only grow and increase in the knowledge of God, but in favor and usefulness among the people. Its numbers will be increased, and its influence in the community will be sensibly and extensively felt. The imputation of licentious and unsound doctrine will be impotent, and the ignorance of foolish and wicked revilers will be put to shame and silence.

But when every one does what is right in his own eyes, and feels himself responsible to the oversight of no person; at liberty to absent himself from the brethren as often and as long as he pleases, despising government and the restraints of Christ; mingling in the society of them who profane that sacred name which he professes to worship and adore; indulging in loose behaviour and inattention to the study of God's Book; preferring the company of the enemies of the cross, the world that crucified his Saviour, to the society of those who fear God and keep his commandments, and still regarded as a brother in Christ: the zeal of Paul and the eloquence of Apollos would fail to sustain the gospel in the midst of such disorder and licentiousness.

Add to this the incompetency and unfaithfulness of those who preside, winking at open transgression, and strongly sympathizing with what they "charitably" call the frailties of their brethren, fearful of exercising discipline; and when some flagrant outrage occurs, allowing it to be brought into the congregation as a subject of inquiry and discussion, putting the law to vote whether it shall be executed, instead of proving by testimony the fact, and faithfully applying the law; disposed rather to commiserate the offender and connive at his offence, than to honor the King and sustain his law; and, perhaps, in the absence of the delinquent, judging his case by proxy; and on some slight concession putting to vote the propriety of receiving him without a public acknowledgment or admonition, displaying more passion or feeling than judgment, good sense, and faithfulness to God or man; and worse than all, either putting into office, or retaining in a conspicuous station in the church, those who have, not many months or years since, been a scandal to the Christian name by some gross immorality. Were the twelve Apostles to preach the gospel to a community intimately acquainted with such an administration of affairs, they all could not make a single convert. Profligacy and drunkenness do not more certainly lead to bankruptcy and ruin, than such a weak and unfaithful administration to the utter extinction of the light of the gospel and final dissolution of the church. Well might Paul say, "Let the elders that *rule well* be counted worthy of double honor:" and wisely did he admonish the Christian community "to salute," "to remember," and "obey them *who had the rule over them*, and to *submit themselves*, for they *watched* for their souls"—inasmuch as without this good government and subordination, the best constituted church could not long be pure, honorable, and prosperous.

ORDER—*as respects Sister Churches.*

Every church, like every family, has its own concerns; and while it owes much attention to its own interests, it owes something to the interests and prosperity of its neighbors. In order to the faithful discharge of its relative duties to its sister churches, if not for its own sake, it ought for theirs, to keep a record of all its proceedings. In the church record should be enrolled not merely the names of all its members; but the date of their reception, and how received—upon their confession of the Lord in immersion in the presence of the congregation, or upon letter of recommendation from some other church.

If at any time they may have been under censure, and for what offence, ought always to be noted. And if on any occasion they may nave been long absent from the church and returned to it again, good order requires that it should be registered. When any brother migrates and obtains a letter of recommendation, the fact with its date is matter of record: so is the exclusion of a member, with the reasons for which he was excluded.

A little reflection and a small portion of experience will convince the most dull of perception that such a record is necessary in some cases of discipline; in others, to the defence of the reputation of our brethren; a useful expedient to prevent imposition, and always satisfactory to those of upright behaviour. Our experience has furnished so many instances where even the date of a person's admission, rejection, or removal has been requisite either to his own vindication or that of others connected with him; for so few there are who never forget dates and circumstances, or the incidents in the history of a church of even fifty members, that much trouble and dissatisfaction, and some damage, have been incurred for the want of such vouchers.

No person ought to be received from another church without either oral or written testimony of his good standing. The gospel had been preached but for a few years, till the Apostles themselves found it necessary to give letters of recommendation to those worthy of the confidence of the brethren. Even some of the Epistles extant contain within them letters of recommendation. Paul's letter to Philemon is a beautiful specimen of a Christian letter of introduction.

In order to the purity of the Christian profession and the harmony of churches, when a member is excluded from one church by a solemn vote of the brethren, no other church can consistently receive him, while lying under such censure. He can only be restored on repentance by and with the consent of the congregation that excluded him: for should a sister church receive an excluded member, it would, in fact, be assuming an authority over other churches, and reversing the decision of the church that excluded him, and that, too, on ex-parte testimony. It would also be offering a gross indignity to the

excluding church, which she could not brook, but by the sacrifice of her own reputation for good sense and good manners.

In the occasional communion of the brethren of sister churches, where it is not frequent, and the members are not intimately acquainted with each other, an invitation ought always to be tendered on the part of those who can testify of their character. This, in a well ordered church, should be made known to the elders; and they should introduce to the brethren the strangers, and invite them to a participation of the ordinances of the Lord's house. When, indeed, such visits are frequent, and the brethren are generally acquainted, it would be unnecessary to be thus formal.

If a member of one church has discovered any misdemeanor in the behaviour of a brother of another church, or has heard aught against his reputation from a credible source, he ought to inform the brother, and, in some cases, the church to which he belongs, that he may be admonished, if deserving an admonition, or defended against the malicious slanders of those without.

We owe to sister churches all respect, Christian affection, and co-operation as far as in our power, or as the exigencies of society require; and ought, therefore, to do unto them as churches, what we would wish them as churches, to do unto us: for this golden rule is as applicable to neighboring churches as it is to our neighbors in our individual capacities and relations.

ORDER—*as respects Messengers.*

The church of Jesus Christ, it has been often observed, stands in certain relations to those without. She is in the world, though not of the world. To her is committed the oracles of God. The means of conversion are deposited in her hands. She is under obligation to her Lord for the use of those means, as much as every individual man is for the portion and talents allotted him. She must yet give an account of her stewardship.

When every individual member has preached Christ as far as his abilities allow in his daily conversation and behaviour; when he has given good reasons for the hope which he entertains, both by word and behaviour, to those within his reach; and when the whole congregation, of which he is a component part, has done all it can to illuminate the region round about, both in its public meetings on the Lord's day, and all its members in their private and individual intercourse with society; still there are regions more remote to which this influence can not immediately extend.

Not as a substitute for this sort of preaching and influence, but as an appendage to it, there is a wise provision in the Christian constitution, which, indeed, is indispensable to the genius of a proselyting

institution. The Jew's religion was not a proselyting institution. It contemplated one family alone as the covenanted people for the time being; and conversion to that religion, on a large scale, would have been to nullify its design. But Christ's religion is for *all nations*—for the world; and, therefore, a proselyting spirit and a proselyting system are essential to its object and design. Hence in Christ's commission to his Apostles, the whole world was their diocese. These Apostles, guided by the spirit of the gospel, and not by the spirit of Judaism—the spirit of the New Constitution, and not the spirit of the Old Testament, interwove into their order of operations the *evangelizing scheme.*

Their plan was first to set the church in order for its own sake, to place *over* it bishops, and *under* it deacons. Then if these bishops could labor in the gospel as well as in teaching the church, they might labor in the word all around their charge, as well as feed the flock of God. This was the system for all the fixed golden lamps. But there were planets, messengers, sometimes called evangelists, separated to the work of proclaiming the word and planting churches. These were ordained by the church and commended to the grace of God for the work appointed them, and amenable to the church who sent them out. Then was the whole system complete: the fixed stars and the planets co-operating in one grand moral system, for illuminating and saving the world.

A community with its bishops and deacons at home, and its evangelists abroad, every one faithfully at his post, performing his duties to the Lord and to the people, fully displayed the active and salutary spirit of the Christian institution. Take for example the church in Antioch, in Syria, as a model, because we have its operations in detail. A variety of incidents connected with its history admit us into a more intimate acquaintance with its policy and movements than is always to be expected in the slight sketches of the churches planted in the apostolic ages, spread over the pages of the Acts of the Apostles.

The history of the church in Antioch, as gleaned from the Acts of the Apostles, is as follows:—Some of the dispersed members of the church in Jerusalem went to Antioch and very successfully proclaimed the gospel in that city. "A great number believed and turned to the Lord."* Tidings came to Jerusalem. The church in Jerusalem sent as their evangelist and messenger, Barnabas, with discretionary powers, to assist them in the proclamation of the word, and in setting the church in order. He arrived at the city. "He exhorted them all to adhere to the Lord with full determination of heart;" and "a considerable number were [by his means] added to the Lord." He found the work too heavy for him, and set out to Tarsus for help.

*Acts xi. 21.

Having found Paul, he brought him to Antioch. He and Paul continued "there one whole year, and taught considerable numbers." The church became so conspicuous that the disciples first received the name of Christians in that city.

During the famine that occurred in the reign of Claudius, the church in Antioch, being richer than the church in Jerusalem, contributed liberally in aid of the Jerusalem brethren, and appointed as their messengers to carry their contribution. Paul and Barnabas, who probably wished at this time to visit Jerusalem on their own account. They faithfully fulfilled "their *ministry*," and expeditiously returned to Antioch, taking with them from Jerusalem, John Mark. After their return they became resident members of the church in Antioch, and so continued for some time.

Finally, as they were one day ministering to the Lord and fasting, at the suggestion of some of the teachers in that church, the Holy Spirit signifying it, Paul and Barnabas were ordained by the imposition of the hands of the seniors of that church, to the work of the Lord, in preaching the gospel, and in planting churches. They were thus set apart and "commended to the grace of God," for the work to which they had been called, and immediately departed. On this first tour of Paul and Barnabas, in company, they first stopped at Seleucia, a seaport of Syria, twelve miles west of Antioch. Thence they sailed to Cyprus, an island in the Mediterranean sea, and landed at its principal port, Salamis. They traversed the island from east to west, and made some stay in Paphos, a city on its western side. There they converted Sergius Paulus, the governor of the island.

From Paphos they sailed to Perga in Pamphylia, a country in Asia Minor, bordering on the Mediterranean. From Perga they proceeded to Antioch in Pisidia, a town 180 miles west by north from Tarsus, the native city of Paul. There they planted a church in the middle of much persecution, and published the word of the Lord in all the region round about. Being finally expelled the territory of Pisidia, they proceeded to Iconium, the capital of Lycaonia, 150 miles W. N. W. of Tarsus, in which city they were very successful and made many disciples. They continued there for "a considerable time," until the jealousy and persecuting rage of the Jews compelled them to fly to Lystra, a city of Lycaonia, forty miles distant from Iconium. There they proclaimed the gospel with great power. But from Antioch and Iconium the Jews, hearing of their progress, flocked to Lystra and succeeded in instigating the citizens to stone them. From Lystra they fled to Derbe, some twenty miles distant, and there planted a church. Thence they visited Lystra, Iconium, and Antioch in Pisidia, greatly confirming the souls of the disciples. And having constituted them elders in every city in which they had founded a church,

they returned to Perga; and thence went down to Attalia, a city of Pamphylia, situated on a bay of the Mediterranean, whence they sailed to Antioch, on the Orontes in Syria. When returned to the church which sent them out, by command of the Holy Spirit, they called for a meeting of the brethren, and reported progress. So ended their first tour, in which they visited ten cities, and traversed by sea and land about 800 miles. In their ordination to the work, in their being commended to the grace of God, in their courage, diligence, indefatigable labors, and in their reporting progress to the church that sent them out, they are a model to all missionaries and evangelists in all ages of the world.

They spent a considerable time in Antioch with the disciples. They were again chosen by the church, and sent as messengers, together with some others, to Jerusalem, to consult with the other Apostles and the church, on a question which the Pharisees who believed had agitated. On their way they proclaimed the word in Phenicia and Samaria, and attended upon the business committed to their care at Jerusalem. The church in Jerusalem elected and appointed two messengers to accompany them back to Antioch, by whom they sent a letter in answer to the question propounded. They arrived at Antioch, delivered the epistle, and, after spending a few days with the disciples, the Jerusalem messengers were dismissed to the Apostles at Jerusalem.

Paul and Barnabas continued for some time at Antioch; and after some days the brethren commended Paul and Silas to the grace of God, when they departed on another tour. After a more extensive journey than that in which Barnabas accompanied him, he again returned to Antioch, reported progress, and spent some time there.

He, again, in company with others, made another still more extensive tour; returned to Jerusalem, but was there prevented from returning to Antioch: for he was seized by the Jews and sent a prisoner to Rome.

Now although the Apostle had from the Lord Jesus a commission to the Gentile world, and a liberty of action above all ordinary men; yet, we find him acting for a great part of his life under the direction of the Antiochan church, in the capacity of one of her messengers. True, indeed, in all this he was filling up the duties of his mission from the great head of the church. But may we not from these premises learn the ordinary practice of the primitive church—when we find the extraordinary ministers of Christ themselves setting us an example of all subordination to the authority and wishes of the Christian communities, and of placing themselves under the supervision and protection of the church?

Is not, let me ask, (and it is all that our present subject demands,) the following inference clearly deduced from our premises:—That the

primitive church did send out and patronize messengers on all errands connected with the peace and prosperity of all the churches, and with the conversion of the world? If this be answered in the affirmative, are we not under obligation to go and do likewise, as exigencies and occasions require?

Many of the evangelists possessed extraordinary gifts, and in general were men of great prudence, courage, zeal, and diligence. The letters to Timothy and Titus, and the frequent allusions in the other epistles to such men as Epaphras, Tychicus, Sylvanus, Aristarchus, Mark, Aquila, Stephanus, Fortunatus, Secundas, and Achaicus, abundantly show what sort of persons ought to be selected to perform the work of an evangelist. The eloquence of an Apollos, without prudence, humility, and patience, would be unavailing. The Apostles themselves, who acted sometimes as deacons, sometimes as bishops, but oftener as evangelists, furnish us the best and fullest models for those who should be chosen by the congregation to repromulge the gospel in our own times and country.

When fit persons for the work are found, if a single church is not able to support them in the work, one or more churches may cooperate with them, not only in the choice, but also in the support of such as may be profitably employed. The first evangelists were sometimes chosen by a plurality of churches, and sustained by them. If not chosen by the churches at one and the same time, they were sent out by one, approved by another, and another, and sustained by all; as a certain brother to whom Paul alludes in his second letter to the Corinthians, who he says was "*chosen by the churches*," and sent by them on a special errand. Silas was sent by the Jerusalem church to Antioch; and by the Antiochan church he was, in company with Paul, "commended to the grace of God" as a fellow-laborer in the gospel.

But we are now speaking of that order which should characterize all the messengers of the congregations in all their movements, in whatever ministry they may have been received. In the first place it would be out of order should they not faithfully attend to the work assigned them; which may happen, when, like John Mark, on one occasion, they deserted the field of their labors—when, like some others, they dispute and debate about matters not within their commission, or when they cease to make reports to the churches that patronize them, or refuse to be under the direction of any.

Paul exhorts that every man should "wait on his ministry," whatever it may be. He is neither to assume what has not been committed to him, nor to "neglect the gift" conferred upon him. He should "make full proof of his ministry;" and as a steward, be found faithful to the trust committed to him.

ORDER—*as respects the Labors of an Evangelist.*

Every man that works rationally works by rule. The evangelist, like the bishop, ought to be a *workman*—a workman, too, that, according to rule, "rightly divides the word of truth." If the office of a bishop be "a good work," the office of an evangelist is no less so.

He first chooses a field of labor, and then begins to "labor in the word." The choice of a field requires as much judgment spiritual, as the choice of a farm requires judgment carnal. In choosing a field he has to consider the soil, and then his own resources. This is, indeed, a difficult task. The apostles and first evangelists sometimes pitched upon the wrong soil; but "the spirit suffered them not" to lose their energies upon it. He is a wise man that knows his own weakness, and presumes not beyond his strength.

But when a suitable field of labor is selected either by himself, or by others for him, he then goes to work and fully tests the soil. "Cultivate a small farm, and praise a large one," is a maxim as old as the Roman poet. The wise and prudent evangelist cultivates a small farm, and cultivates it faithfully. He goes from house to house, as well as from meeting to meeting, and takes the people as he finds them. He is courteous to all—rude to none. Humble, affable, communicative, he dogmatizes not. He takes no side in politics, in neighborhood broils or bickerings, in party feuds, or in family rivalries. He makes known nothing but Christ, and Christ crucified. He gives no occasion to rich or poor to despise him. He thus permits no man "to despise his youth," his manhood, or old age.

Into whatever house he enters it is for peace, and not for war. He prays for peace on every dwelling. He is not censorious, pharisaic, nor disgustingly familiar. Firm, mild, and conciliatory, he persuades by manners, as well as by words. He can sacrifice every thing to human prejudice but truth, honor, and righteousness. True to his Lord and faithful to men, he "speaks the truth in love." He sees—he knows the world is full of darkness, ignorance, superstition, and error. He removes the darkness, not by inveighing against it, but by presenting the light, and seeks to reform the world more by persuasion than denunciation.

He works not only by general rules; he preaches not to every man as if all the world were Jews, Samaritans, or Infidels. Is the Bible acknowledged—is Christ regarded as the Son of God? Then he presses not so much the truth of these undisputed matters, as he enforces their certainty and authority on the proper evidence. If Jesus be acknowledged as the Messiah, he developes the meaning and value of the proposition; but if not so acknowledged, he proves, as did the Apostles, that *Jesus is the Christ.*

When this fundamental point is established and fully proved by the law, by the Prophets, by the Apostles, and candidly acknowledged, then, and not till then, does he press obedience upon his audience. The motives to obedience are urged with scriptural clearness, certainty, and authority. The gospel treasury is opened, and its gold, Frankincense, and myrrh are presented. It it not the fire of hell, but *the love of God*, on which he delights to dwell. It is not the uncertainty of life, and the certainty of death, so much as the certainty of eternal life and eternal death, from which he deduces his appeals.

But more important still, in preaching Christ, he indulges not in the humor of wit, the spirit of sarcasm, or levity, or pride. He knows that his temper and doctrine must agree; and that Christ can be successfully preached only when preached according to the spirit and temper of Christ.

He preaches Christ, the hope of glory, and not the theory of Calvin, Luther, Wesley, or the Pope. He preaches Christ, and not the Spirit, nor any theory of spiritual operations. He makes, or seeks to make, converts to Jesus Christ, and not to a theory of redemption. It is the person and the office of Emanuel, and not the speculative philosophy of the schools, to which he invites the attention of his audience.

When Christ is thus preached, and God's testimony concerning him believed, he enforces the reformation of life—that obedience which the Lord expects and demands. He answers the penitent inquiry, "*What shall I do?*" in the very words of the Apostles, and with their own explanations. As the gospel was first fully preached in Jerusalem, *he begins at Jerusalem*, where the Lord commanded his Apostles to begin.

The Acts of the Apostles are his guide, and he makes them the guide of those who are disposed cordially to obey the gospel. Finally he calls upon all that believe in Jesus as "made Lord and Christ," and repent of their sins, to separate themselves from the world, by dying to sin, by being buried with the Lord, and rising to walk in a new life. Laboring to convert men to Jesus Christ, and not to a human system or to a sect, he declares "only the testimony of God." If he find men sceptical of that testimony, he proves it to be the testimony not of men, but of God; and this he does always in reference to the peculiar objections or doubts that may come in his way. He always remembers that the miracles and attestations recorded "were written that men might believe that Jesus is the Messiah; and that believing, they might have life through his name." To prove the testimony, explain the testimony when necessary, and to enforce it, is all that falls legitimately in his way until it is received. He that seeks to build up a party, delights to dwell upon its peculiarities; for

to these he seeks to make converts. Such converts need no baptism, for it is into a *theory*, and not into a *person*, they are sought to be initiated. He dwells upon the peculiarities of a person and not a doctrine, and therefore he requires his converts to be immersed; for immersion has primary respect to a *person*, and not an *opinion*.

ORDER—*as respects Baptism.*

It was "into Moses" the Jews were immersed;* but it is "into Christ" that all believers, whether Jews or Gentiles, are to be baptized. Of course those that are persuaded that Jesus is the only Saviour of the world are willing to confess him, and to submit to him as the commander of the people.

When, then, the believers are led to the water, the preacher demands of them a confession of their faith in the person and mission of Jesus the Nazarene. Immediately before their burial they confess him to be the Son of God, *as to his person;* and the Messiah, *as to his office*. The question proposed is always in substance, "Do you believe that Jesus of Nazareth is the Son of God, the Messiah?" Each individual believer, to whom personally, and not in the aggregate, the question is tendered, answers distinctly in the affirmative. True it is, that "with the heart a man believes to righteousness," and "with his mouth he confesses to salvation."

The immerser then taking him into the water, or bath, says, "By the authority of the Lord, you are immersed into the name of the Father, and of the Son, and of the Holy Spirit." So saying, he buries him in the water and raises him up again. He does not plunge him precipitately, but gently lays him down, and as gently raises him up.

There is no ambiguity or falsehood in saying, "By the authority of the Lord *you* are immersed;" but there may be, and, no doubt, often is, in saying, "*I* immerse you." The Romanists make the authority of the Lord apply emphatically to *I;* we, in this case, make it apply to *you*. It is certain that every one who confesses that Jesus is the Son of God and the Messiah, is immersed by the authority, or "in the name of the Lord;" but it is not equally certain that A B does it by the authority of the Lord as respects his call and mission. This may be regarded as hypercritical: be it so, if any one pleases. It is, however, *true*. And if we be zealous for all that is comely and true, why not practise all that is true and comely? Very often, indeed, it is true of the baptizer and the baptized, that the baptism is, as respects both, by the authority of the Lord. But it is *always* true that he who confesses the faith of the gospel and his determination to obey the Lord, is immersed by the authority of the Lord, whoever may immerse him.

*I. Cor. x. 1, 2.

It is in good order that thanks be offered to the Lord, and his favor implored on the new converts after they are born of water. And certainly those who are glad may always sing. Prayer and praise are therefore always comely on such joyful occasions. For if on all occasions and for all favors received we are to offer our thanks to the Father of mercies, it is neither inexpedient nor improper on a baptismal occasion to raise our thank-offerings to the heavens.

ORDER—*as respects the Labors of an Evangelist among the Baptized.*

He is a worthless shepherd who marks his lambs and turns them out into the forest to shift for themselves. As worthless he who gathers a few disciples, immerses them, and sets them adrift in the wilderness of sin. Such were not the apostles, the evangelists, and first preachers of Christ. When they made disciples they "*separated* them," and *taught* them Christ's religion. They "ceased not to *preach*, and then to *teach* Jesus Christ." The new converts needed teaching and exhortation after they had received the preaching. The commandments of the Lord are all to be laid before them, and the skilful and faithful evangelist will labor among them till they can take care of themselves. So did the primitive evangelists.

Much as the apostles and first preachers had to do in the way of itineracy, unless driven away by persecution, they never left the new converts till they were able to take care of themselves. But if constrained to leave them before things were fully set in order, they soon visited them again. Paul spent years in some of the cities in which he gathered many disciples; such as Antioch, Corinth, Ephesus, etc., and even then was induced to write letters to some of them.

Some who call themselves evangelists in this our day more strikingly resemble the ostrich than the first preachers. The ostrich drops its egg in the sand, and leaves it to the sun and the sand—to heaven and earth, to take care of it; and then itinerates the desert. Their character as evangelists is skilfully depicted in the book of Job: "The ostrich leaveth her eggs in the earth and warmeth them in the dust; and forgetteth that the foot may crush them, or that the wild beast may break them. She is hardened against her young ones, as though they were not hers: *her labor is in vain*, without fear; because God hath *deprived her of wisdom, neither hath he imparted to her understanding.*" Behold the picture! You galloping itinerants, see your prototype, and reform!

He assists by his counsel, when it is expedient, even to the selection of proper persons to have the presidency over them; and from his superior knowledge of men and things and of the oracles of God, it is generally to be presumed, that his counsels will be worthy of regard in one of the most difficult duties which the church owes to herself, her Lord, and the world.

The difficulties of making a judicious selection, explain to us the reason why the Apostles so often assisted the churches in constituting to themselves elders. This, moreover, suggests to the churches the necessity of exercising all their wisdom and discretion in the selection of those whom they appoint to the work of an evangelist. We learn from the epistles, that even in the days of the Apostles sometimes injudicious selections were made; so that all bishops did not "rule well:" and some there were, who, in their teaching, gave too much heed to debates, and questions, and doctrines, which were not according to godliness.

When an evangelist has set up a church in one city or neighborhood, and got things so far in order as to leave them without risque, he then proceeds to another, and so on; not forgetting that in the absence of other aids it is his duty to revisit the churches he has planted and see how they do. So did the first preachers of the word.

From the apostolic records, as well as our own experience, we learn that two are always better than one. Jesus sent out the first seventy, two by two. This fact is full of meaning, and ought to be regarded as a good precedent, if not of the obligation of a positive institution.

The preceding hints and sketches on ORDER, in all its general details pertaining to our subject, *the church*, are conscientiously and benevolently presented to all the beloved disciples of our common Lord, for their serious consideration. They were hastily written in the midst of many interruptions; but they are the results of much thinking, of many discussions, of much study of the New Institution, and of the observation and experience of twenty-five years' attention to the internal and external relations of the Christian church.

Desiring to glance at the whole matter, we could not be copious on every item essential to the right action of the infant societies so widely dispersed over an immense continent. Many of them are so wholly inexperienced in the affairs of the kingdom of heaven, that they require great plainness of speech; and for their sakes we have been as perspicuous as the variety and length of our essay would allow.

Being assured that were the suggestions contained in the preceding pages fully acted on by all the churches, we would have a much more prosperous and promising state of things than at present; we can not, from our allegiance to the Lord, and our love for the brethren, do less than request their most serious and devout attention to this matter; unfeignedly imploring the Father of mercies that he may "give them understanding in all things" pertaining to his cause and people in the world.—All of which is most respectfully and affectionately submitted to all the holy brethren, by their brother and fellow citizen under the Messiah.

A. CAMPBELL.

NOTE.

A rebuke, in popular acceptation, is due more properly to the offender than to the penitent; and, therefore, ought to be tendered rather to the sinner than to the reformer. The word *elencho*, rendered (I. Tim. v. 20) *rebuke*, is the word found in Matt. xviii. 15; Luke iii. 19; John iii. 20; viii. 9, 46; xvi. 8; II. Tim. iv. 2; Tit. i. 9, 13; ii. 15, and is rendered *convince, convict, make manifest*, as well as to *reprove, rebuke*.

When, then, we speak of rebuking one who has sinned and is penitent, no more is meant than to make manifest his sin and repentance, and is more properly an *admonition* than a *rebuke*.

Paul's words (I. Tim. v. 20) are applicable to one that sins publicly. For his sake that sins, and that of the church, Paul would have him publicly convicted of his sin that he may be brought to repentance, and that others may be put upon their guard. While, then, the penitent is to be admonished and received, the sinner is to be rebuked, and, if he repent not, ought to be separated from the church.

THE LORD'S DAY.

The sanctification of the Lord's Day was a favorite theme with Mr. Campbell. In the *Harbinger* for 1837, page 279, he writes:

Time and eternity are the Lord's. The Heir of the universe, his is unbounded dominion, and an everlasting title. Still, for the best of reasons, one day above all others, is rightly called *the Lord's*. That is the day on which, as on a monument more durable than brass, is inscribed his name.

The division of time into days, months, and years is natural; the farther division of time into hours, minutes, and seconds is artificial; but the division of time into *weeks* is supernatural and divine. Sun, moon, and stars have decreed the first; men have sanctioned the second; but God ordained the third. It is old as time, and was as universal as the human race. Still it obtains in every land and in every tongue in which the name of Abraham's God is known.

It is a mystery which no man but a Christian can explain. The Deist, the Atheist, or the Antitheist, could as easily unfold the arcana of ages yet unborn, as give a reason good and relevant for this most ancient and universal made of counting time by weeks. Its history is briefly this: "In six days God made the heavens and the earth and all that in them is, and rested on the seventh; wherefore the Lord blessed the seventh day and hallowed it." By a reservation, and for a reason as old as Adam, the seventh day was God's—"And God did rest the seventh day from all his works." The weeks of Father Noah and of the immortal Moses are, then, a standing monument of the truth

of the first fact in the annals of time, which stands inscribed in the first period of the oldest book that lives in any nation or in any tongue —"*In the beginning God created the heavens and the earth.*"

In promulging the law of the Two Tables, Moses, by the instruction of his Master, intimates that the Sabbath was not a new, but an old institution at the time of the *exodus* from Egypt. It is described as an old acquaintance—"Remember the Sabbath day to keep it holy." It is older than sacrifice, and, like it, not instituted by a law positive and express still extant, but intimated only on the page of man's eventful history, and sustained in after times on the ground of a divine origin by all the great, wise, and good fathers of mankind.

But there is a work still more worthy of remembrance than even the creation of the world; for without the redemption which we have through the mediation of the Lord Messiah, the universe were lost to us forever. The consummation of that glorious interposition is, to say the least, as worthy of a weekly celebration as was the completion of the mundane system. The hosannas of ransomed millions should rise higher than the shouts of angels. And if at every pause in creation's work the morning stars sang symphonious and "all the sons of God shouted for joy," at every recurrence of the day of Christ's triumph the church should tell the wondrous story and raise her hallelujahs to the skies.

The Messiah's second birth being the beginning of a new creation, as well deserves the grateful commemoration of a redeemed people as did the end of the old creation from any portion of the heirs of the Adamic inheritance. It was the *first* day of the week and the beginning of a new series; and, therefore, being the day of Messiah's first triumph, it was fitly styled *the Lord's day* by the last of the Holy Twelve. From that day's triumph he obtained the title of the "FIRST BORN from the dead." Paul intimates that on that day were verified the words of the Father, as written by David in the 2nd Psalm—"Thou art my Son; *this day* I have begotten thee."

But we have solemnly declared our faith in that event, and our regard for Jesus as the RESURRECTION and the LIFE, and have promised homage to all his institutions. We therefore regard the first day of the week to the Lord. In one word, we denominate the first day of the week the *Lord's day*. Then the question arises, which we desire to have solemnly answered, *Do we observe that day to the Lord?* To call it the "Lord's day," and then appropriate it to our own business or amusement, would be to rob the Lord with acknowledgment and confession of judgment against ourselves. If it be peculiarly his in any sense, in that sense we should devote it to him.

We have already seen that it is the day of his triumph over both death and the grave, and on this day all who hope to triumph over

death and the grave by him, gratefully and joyfully commemorate his triumph both for his sake and their own. It was therefore anciently celebrated by assemblies, by feasts, by songs, by speeches, by thanksgivings, by donations. To this all ancient ecclesiastic history bears witness. From the Acts of Apostles and from their Epistles, we clearly learn that the first Christians consecrated this day to the Lord in all their communities by assembling in one place, by breaking and partaking of the monumental loaf and cup, by songs of praise and hymns triumphant, by public speeches, exhortations, and addresses of every sort, by prayers for one another and for all mankind, and by donations for the poor, the ignorant, or the afflicted. It was therefore a day of pure, holy, and celestial joy—a day of social bliss—a day of grateful commemorations—of training children, servants, and all under Christian influence for a better world—and of showing forth the excellencies of Him who has called us out of darkness to his marvelous light. Thus to regard the day in the sense of the Apostles and primitive saints, was to regard it to the Lord; and not thus to regard it, is not to observe it to the Lord.

Those professors of the Christian faith and manners, who lounge about home—who forsake the assembling themselves together—who refuse the monumental loaf and cup—who seek for recreation in the company of aliens—who attend to the affairs of state, of trade, of agriculture, of general business—from whose lips ascend not the hymns of Zion, and from whose hearts rises not to heaven the incense of social praise and thanksgiving—whose hands withhold donations from the poor, the ignorant, and the afflicted—of all such it must be confessed that they rob the Lord of the glory due to his name. and consecrate not to him the day which he calls by his own name.

Those "ministers of religion," who pervert these social joys by converting the day into a day of sermons and harangues, without the social institutions; who enjoin silence upon all, that they alone may be heard, and who have no higher conception of the Lord's Day than as a mitigated and unpenal Sabbath, designed for rest and making sermons, with a psalm and a prayer, called "the public worship of God" or Christian "divine service," have yet to learn the New Testament religion, however skilled they may be in mystic and scholastic divinity.

Those Christians, too, who, while on the way to the Lord's institutions, or returning from the house of song and prayer on "the day of breaking bread," converse on the affairs of state, the times, the crops, the business or the pleasures of time and sense, show that their conversation is not in heaven; that their hearts are not sacred to the Lord; that they "mind the things of the flesh;" that the Lord's day is not their supreme delight, nor the hope of heaven their great-

est bliss; and consequently need to reform and set their affections on things above rather than on the things of earth and time

Those, too, whose children and domestics are permitted to wander in the streets and lanes of vice and immorality, or stroll through the fields and forests in quest of sensual pleasures, without the teachings and admonitions of parental authority, while their parents and guardians are gone to the house of prayer, of Christian festivity and delight, need to be taught the way of the Lord more perfectly, and to listen to the yearnings of natural affection and the demands of Christian precepts touching the training of their households for the Lord.

As "the Sabbath was made for man," so the Lord's day is appointed for Christians. They need this institution as much for receiving and communicating spiritual instruction, health, and comfort, as the body requires rest after the toils of six days. All the means of God's ordination are essential to the acquisition and enjoyment of all the blessings of his grace. The neglect of any ordinance as necessarily precludes the enjoyment of the peculiar grace of that institution, as the neglect of food and raiment, of exercise or repose, necessarily debars us from the peculiar physical comforts and advantages which God has connected with them.

We need the respite from the worldly cares and toils, from the conversation and business of life, which the meditation and prayer, the social ordinances of the church and the discharge of all domestic or relative duties of a moral nature must necessarily create.

There never was but *one* Sabbath—the seventh day—the commemoration of the creation in six days. This was in the Jewish institution made a *type* of a rest which remains for the people of God. Jesus is the Christian's Sabbath. The Lord's day is by no apostle, prophet, scribe, or wise man called a Sabbath. The day of the resurrection and the day of the assembly of the Christians is a day of rest, of peace, of joy, a festival sacred to the Lord; but not a Jewish nor Patriarchal Sabbath. This subject is fully discussed in the *Christian Baptist*, vol. 1, page 121, second edition. We can not now repeat what is there said. But let the reader consult and compare Col. ii. 16, and Heb. iv. 1-9, if he desire to understand how the Apostles regarded the Sabbath. He that keeps the sabbath of the Jews is a debtor to do the whole law. It is not the sanctification of the seventh part of time, but *the seventh day*, which God enjoined. The Sabbath could not be changed from the seventh day to the first day, for the reasons given for its observance; nor can the first day of the week be changed into a Jewish or Patriarchal Sabbath, for the reasons which consecrated it to the Lord. But the curious reader is referred to the articles above alluded to.

One of our oldest objections to popular and fashionable Christianity, is its desecration of the Lord's day. When first we joined the Baptists we had to stipulate for the privilege of sanctifying the natal day of Christ's church, the glorious triumph of the Captain of our salvation and our faith, by meeting together on every sacred return of that most memorable of all the days, not only of the week, but of all the years of time, to partake of the symbolic loaf and cup. They generously, after some debate, allowed us the privilege of thus not forsaking the weekly assembling of the household of faith to enjoy the family meal of God's beloved children. Still our doing so was often alluded to with no very kind regard; and it was represented rather as a singular peculiarity of ours, than as an essential and divinely ordained part of the sanctification of the Lord's day.

1841, page 541.

In 1845, page 50, concerning the Lord's day, the *Harbinger* says:

What are the obligations to observe the Lord's day? And in what manner ought it to be observed? These two interesting and highly important questions I propose to discuss in the present essay. I begin, therefore, by remarking in the first place, that with men of the world, as well as professing Christians, there is nothing more 'lovely,' or of 'better report,' than a strict observance of the first day of the week by those who fear God. It is, then, obligatory according to Phil. iv. 8.

In the second place, I remark that it is right to observe the first day of the week, as a benevolent provision, calculated to afford a wholesome respite from toil to man and beast.

In the third place, I urge that it is right to observe the first day of the week, because, as far as any experience has been had on the subject, its observance has greatly advanced the cause of good order, good morals, and practical godliness.

In the fourth place, I affirm that the general observance of the first day of the week gives to the laborer, the mechanic, and the business man, an opportunity which, in many instances, they could not otherwise enjoy, of reading the Word of God, and teaching it to their children.

In the fifth place, I aver that the general observance of the first day of the week is a necessary regulation if we would sustain the public worship of God, the preaching of the gospel, and the moral and religious instruction of the world.

In the sixth place, I conclude that those professing Christians who excel in a due observance of the first day of the week, are generally foremost in every good work, and the most conscientious and devout in the service of God.

From the foregoing remarks I infer that the world requires the observance of the first day of the week as a day of rest from labor, and

as affording at the same time, an opportunity for mental, moral, and religious improvement. I infer also that the church requires it, as almost, if not altogether, indispensable in order that she may carry out the great and gracious designs of her existence; namely, the glory of God and the salvation of men. These things being so, who will deny that the observance of the first day of the week is from heaven?

But I rest not the argument here: the Bible when carefully examined furnishes evidence on the subject under consideration, which, to my mind, is conclusive. In Rev. i. 11, the phrase "the Lord's day" occurs, referring, as is almost universally agreed, to the first day of the week. Now, if the Saviour decided that a piece of coin belonged to Cesar because it bore his superscription, shall I not be justified in claiming the first day of the week for the Lord, when I discover *his* name impressed upon it? With what peculiar and strong emphasis, then, does the saying of Jesus Christ, "Render unto God the things that are God's," apply to the first day of the week, and enforce its observance. The "Lord's day" is a phrase belonging unquestionably to the same category with "the Lord's supper," and means, therefore, a day peculiarly and exclusively the Lord's, and sacred to his service. "Ye are not of the world;" "I have chosen you out of the world," said the Saviour to his disciples; and the same might be said with equal propriety of every thing which the Lord appropriates to himself, and of the first day of the week in particular, if for no other reason, at least for this one, that *it is the only day which does or can celebrate the triumphant resurrection of the Son of God from the dead, having been distinctly chosen for that especial purpose.* I might still further illustrate my argument by many other allusions and considerations did I deem it necessary; but as I wish to avoid tediousness, I shall omit doing so for the present.

My second argument in support of the observance of the Lord's day shall be based on the example of the Saviour and the primitive Christians. First, then, the example of the Saviour. He appeared to his disciples on the evening of the day of his resurrection, *and not again* until the next first day of the week. Why did he not appear to them during the week? Why not on the intervening Sabbath, when they, being Jews, would have been religiously employed? Was it mere accident? Was it not rather intended to direct the disciples to the observance of that day? For, certainly, if the Saviour acted in such manner as to warrant them to expect his presence on a particular day of the week, they would note that day, and assemble prepared and expecting to meet him. But, again, the day of Pentecost, according to Lev. xxiii. 15-21, was invariably fixed for the first day of the week. Now if the Lord had no intention of giving a preference to the first over the other days of the week, why, in addition to what I

have just noticed above, did he on that day, according to Acts ii., pour out his holy spirit upon his servants, and publicly set up his kingdom on the earth? Was this, too, accidental? Is it not more in harmony with the wisdom and goodness of God to conclude that by this additional notice of the first day of the week, the Lord intended so definitely to mark it for himself, that his disciples in all ages, without the necessity of any express commandment, would discover the propriety and privilege of observing this day, by celebrating the last recorded triumph of our illustrious leader over the enemies of God and man, and the first authorized public proclamation of his gospel?

I consider next the example of the primitive Christians. In Acts xx. it is stated as follows:—"*And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them*," etc. In I. Cor. xvi. and i. 2, the Apostle directs that they should lay by them in store on the first day of the week as the Lord has prospered them, and we are at the same time informed that the same order had been given to the churches of Galatia. From these two passages it is abundantly evident that it was the uniform practice of all the primitive churches to meet on the first day of the week, and that this practice was recognized and encouraged by the great Apostle of the Gentiles.

We have, then, in favor of the due observance of the Lord's day, besides a crowd of valuable considerations, the example of the Saviour and the first churches. Do we want, or can we have, greater or higher authority? Certainly not. I will then close this article by briefly noticing how the Lord's day ought to be observed. And first allow me to observe that all unnecessary traveling on that day is a desecration of it; that all light or worldly conversation on that day is a violation of its sanctity; that the reading of secular newspapers, pamphlets, novels, or irreligious books, I regard as incompatible with its observance; that for Christians to be owners of boats, stages, wagons, etc., which travel on the first day of the week, is really as much a violation of the Lord's day as it would be for them to keep open their stores and workshops on that day.

I answer, then, that the first day of the week, being the Lord's ought to be appropriated religiously to the service of God in the family and in the sanctuary; and in order the more fully to do this, every preparation should be made on the preceding day.

Whilst we find no command to set apart the first day of the week, we can not fail to observe in the facts which transpired thereon, enough to endear it to the inmost hearts of the disciples.

1. It was on this day that the Lord Jesus arose from the dead, and poured upon their desponding minds the light of life and immortality, making himself known to two in the breaking of the loaf; appearing in

the midst of others, and with great condescension proving to their doubting, fearful hearts, that he was indeed the conqueror of Death and Hades.

2. It was on this day (the day of Pentecost) that the Holy Spirit was poured out upon the disciples, enabling those illiterate Galileans to speak in some fifteen different languages; in accordance with the prediction of the Prophet Joel and in fulfilment of the Lord's own promise to them (Acts i. 8), "But ye shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth."

3. It was on this day that remission of sins and the resurrection from the dead, in the name of the Lord Jesus, were for the first time proclaimed to man; as foretold by the Prophet Micah (iv. 2), "For the Law shall go forth of Zion, and the word of the Lord from Jerusalem."

It is difficult if not impossible at this distance of time, and amid the circumstances which surround us, to form an adequate idea of the gloom with which the Apostles and their companions beheld all their expectations destroyed by the Master's death on the Cross; of the heart-sickening despair with which they gave up the fondly cherished trust, "that it had been he who should have redeemed Israel." Neither can we conceive the greatness of the reaction, when they beheld him triumphant over the before unconquered enemy, Death, and received his assurances that they also should thus triumph: when they learned that the blessings which he brought were not temporal but eternal; that the crowns he promised were unearthly; the inheritance he proposed was incorruptible, undefiled, and unfading. But we can readily apprehend that they would regard with more than ordinary emotion the day on which they were so joyfully roused from such gloom and despair, to the most glorious prospects, and feel bound to hold it in blessed remembrance. That no command was given on the subject harmonizes better with the worship, which is in spirit as well as in truth. Its commemoration would be the spontaneous offering of hearts deeply affected by the wonders of *his* mercy, who, for such gracious purposes, "had thus humbled himself and became obedient unto death, even the death of the cross." And thus the first day of the week became sanctified in the affections of the primitive Disciples, as the memorial of the new Creation, the Moral Universe: holding the same superiority over the Sabbath, that spirit does over matter. For in the last creation we see displayed the mind of Jehovah, whilst in the former we behold "his handy work."

But the Master had given to his Disciples a touching memorial of his dying love. On the night before he suffered, when the body

of the Paschal Lamb was before the eye of each of his Apostles, showing forth the great deliverance of their fathers from the bondage of Egypt; he took the loaf and said: "This is my body which is given for you, this do in remembrance of me," in remembrance of a far greater passover than that in which their fathers rejoiced: of a deliverance from bondage far more galling than that of Egypt—the dominion of sin and death. He left the times of its observance with those who had freely and truly given up all things for his service: the very name given to his people (congregation) rendered it imperative that they should assemble themselves together; it was on the first day of the week that they had hailed their victorious, triumphant King, returned from the consummation of that great work which assured to them an "eternal weight of glory;" and it followed as the inevitable result of love, gratitude, and triumph, that "upon the first day of the week the Disciples should come together to break the loaf." And though the statement occurs but once in the sacred writings, the circumstances which accompany it irresistibly establish the fact. The narrative states (Acts xx.) that Paul, with his fellow travelers, abode seven days in Troas, waiting, as it would seem, until the first day of the week in order to meet the disciples when they should come together to break the loaf. It is certain that they did come together on that day,—not to hear the great Apostle to the Gentiles preach, but to break that loaf and partake of that cup, which told of the dying love and risen glory of their great Redeemer. The object of their assembling was to honor the institution: the incident attending it, was the preaching of Paul. These are the facts: who can escape the conclusion?

But more light is thrown upon the object of this institution by Paul in I. Cor. xi. 23. He there tells the church at Corinth that he had received it direct from the Lord. Paul, it will be remembered, was converted some time after the first promulgation of Christianity: and he declares in his Epistle to the Galatians, that he received his Apostleship, and the gospel which he preached, directly from the Lord Jesus; that "he conferred not with flesh and blood," and received nothing from man. It follows, therefore, that some two years after his resurrection and ascension, the Lord Jesus delivered this institution to his chosen servant Paul, to be by him enjoined on his people; and that apostle assured the Corinthians, that in eating of the loaf and drinking of the cup, they published or preached the Lord's death till he shall come. The word translated "shews" in this passage means to publish or preach, and is rendered by the latter term several times in the Acts of the Apostles. True, then, every believer by participation in the loaf and cup not only commemorates the Saviour's wondrous love, but preaches the gospel; proclaims openly in action—

"Christ died for my sins, was buried and rose again on this day, according to the Scriptures, and I wait on this institution in full faith that he will come again;" "to be glorified in his saints and to be admired in all them that believe." And the institution itself bears powerful testimony to the facts which it commemorates; for never yet have the pages of history recorded the establishment of a monumental institution to commemorate a falsehood.

We now pass from the origin and object to the obligations of the day. The Apostles were sent forth by the Lord Jesus with the most ample authority and strongest credentials—"God also bearing them witness both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost, according to his own will" (Heb. ii. 4). Their precept and practice, and *theirs only*, are therefore positively binding on all the Churches of God. We have seen that the Church at Jerusalem, under the immediate direction of the Apostles, "continued steadfastly in the Apostles' doctrine and fellowship, and in breaking the loaf and in prayers;" and also how the day and institution were observed at Troas, under the personal supervision of the Apostle Paul. Let us now consider the repeated injunctions urged upon his disciples by the Master, to evince their love to him by their obedience in that memorable interview, recorded in the 13th, 14th, 15th, and 16th chapters of John, "If ye love me, keep my commandments" (John xiv. 15); again, at the 21st verse, "He that hath my commandments, and keepeth them, he it is that loveth me," with numerous other charges to the same effect; and fully does the Apostle John respond to the obligation when he declares (I. Epistle ii. 4), "He that saith, I know him, and keepeth not his commandments, is a liar and the truth is not in him."

To what commandments does he here refer? Without benevolence, temperance, patience, brotherly kindness, and general philanthropy, we can not be his obedient people; and yet there have been moralists who have exhibited these various virtues without faith, and therefore without love to him. And perhaps all the acts of goodness and forbearance which the Master has enjoined, might be performed by believers themselves, without coming up to the requirement involved in his declaration (Matt. x. 32), "Whosoever therefore shall confess me before men, him also will I confess before my Father who is in heaven." It is in actions which derive all their interest from their personal connection with himself, that his people evince their special love for the Lord. Such is the day and the institution we are contemplating. Endeared by his precept, consecrated by his action and example, they are so exclusively connected with his Kingdom, that no one can render to them due honor and observance, without being recognized by all who knew him as a disciple of the Lord

Jesus, as confessing him before men. It does, therefore, appear necessary that in order duly to observe the Lord's day, that the Disciples should always come together to break the Loaf.

From all these facts it is evident that there is no provision made for the observance of the day on the part of unbelievers. The Apostle says (Rom. xiv. 23), "Whatsoever is not of faith is sin," even in the believer; it is therefore utterly impossible that an unbeliever can offer homage or service acceptable to God. But if the Church will fulfill her high destiny, and be indeed "the pillar and ground of the truth," the chaste column on which hang the Master s Laws and Edicts, the glorious field in which are exhibited his institutions, then will her light shine forth and men will see her good works, and glorify the Father who is in heaven. In her light every Christian parent is bound to bring up his children, for here only is to be found the full "nurture and admonition of the Lord," and to her light every Christian of every degree is bound to attract and persuade their fellow creatures, according to the word of God, "who will have all men to be saved, come to the knowledge of the truth," for "the Spirit and the bride say come, and let him that heareth say come." These are the only influences which Christians can exercise over the world, consistently with apostolic precept and example. The Apostle says to the church (I. Cor. v. 12), "For what have I to do to judge them also that are without? do ye not judge them that are within? but them that are without God judgeth?" The Christian is a soldier, but the weapons of his warfare are not "carnal, but mighty through God, to the pulling down of strongholds, casting down imaginations and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ" (II. Cor. x. 4, 5). "His sword is the sword of the Spirit, which is the word of God," and he must wield it in "love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, temperance." It was thus the fishermen of Galilee achieved the most glorious victory ever chronicled, for they triumphed over the blind gainsaying generation of Israel, as well as the ignorance and superstition of pagan Rome, and planted the banner of "peace on earth and good will toward men" in the capital of the world: in that mighty city, which was founded in murder and violence, nourished by cruelty and rapine, and whose haughty warlike spirit breathed scorn and contempt upon the meek subjects of a crucified King.

The same armory, the same means, and much more favorable circumstances, are now at the disposal of Christians. Why should they not be equally successful? Surely it is worth the trial. In this land of civil and religious freedom, they can obey every command and honor every appointment of the King without fear or shame. Let,

therefore, this convention first resolve that they will themselves observe the Lord's day, according to the Apostolic practice, and then urge upon all believers to do likewise; entreating them as they desire the honor of the King, the salvation of sinners, and the prosperity of Zion, that they be diligent in obeying his laws and upholding all his institutions: and thus, whilst they "work out their own salvation," they will win those that are without to admire and enter upon "the ways of pleasantness and paths of peace."

OBSERVING THE LORD'S DAY.

That we all have much to learn of theory, we are ready to admit; and that we *ought* all to learn much of practice is much more apparent. In the manner of keeping the Lord's day we are, perhaps, as much united as others; and yet there is not a universal agreement in some very important items. We have learned that to call the Christian Lord's day the (Jewish) *Sabbath*, is wrong; and upon this error some of us are very fond to dwell. We have learned also that to meet together on the first day of the week, and to attend to the apostolic teaching, the fellowship, the breaking of bread and prayers, is right. But *how* these several duties shall be attended to—*when*, *where*, and by *whom*, and, particularly, how we shall spend that portion of the day in which we are not engaged in those duties, or how to demean ourselves while they are being attended to—we have not so well learned. We have great reason, therefore, to investigate this subject anew, and with more earnest, anxious care. While there is a manifest *practical* error amongst us, touching this important subject, should we not set ourselves to work with fervent, humble prayer, determined never, *never* to give up, till the observance of this hallowed day accords with what its name imports—till it is with us emphatically the *Lord*'s Day, and not ours—till we learn not to do our own will, or our own pleasure upon it, but to consecrate ourselves entirely to things spiritual and eternal?

Some of our young members have not, it would seem, learned that there is any importance to be attached to the frame of mind, or mood of spirit with which we enter the house of God, or that they should feel any unusual restraint on leaving it, because of the *Lord's* day. Hence, some—alas! a great portion of them—spend much more time preparing their bodies than their souls for the solemn assembly of the saints. And after meeting they can visit, or laugh, or talk, not only with the same careless feeling and air that we observe in them on other days, but sometimes with all the glee and lightness of the world! If they have not heard preaching, they have not learned anything, and feel almost as if they had not been to church at all, though they have partaken of the consecrated elements. If they have heard preach-

ing, and have not been mightily penetrated by it, it was, perhaps, because of the worldly state of their hearts. And if others have been made to feel deeply their sins, and the need of a Saviour, their light, worldly, fashionable conversation soon destroys their solemnity of feeling—steals the word out of their hearts, and prepares them to join in the giddy chat and merry laugh. Ought not such persons to be taught that they are as the fowls of the air (the messengers of Satan!) stealing away the good seed from the hearts of the wayside hearers?

But it would require much time to speak fully of these things. We are in favor of a general investigation meeting, with all who may feel disposed to attend; and of smaller meetings amongst ourselves, for the investigation of these several particulars. Meanwhile, we would drop these suggestions for the reflection of all our dear Christian readers. —*Christian Journal.* C. K., *Harbinger*, 1846, page 114.

THE SANCTIFICATION OF THE LORD'S DAY.

Often have I purposed to call the attention of our brethren and readers to the proper sanctification of the Lord's day. It is a subject to which there appears to be too little attention paid by the great majority of teachers and professors: and yet, all seem to think that it is an institution of the Great Redeemer, worthy of the special attention of every Christian. We sometimes sing—

> "Day of all the week the best,
> Emblem of eternal rest."

But do we exhibit this view of the subject, in the manner in which we celebrate it? This is an important question.

While musing on this subject, there was sent me, from Scotland, a tract written by a lady, beautifully styled "THE PEARL OF DAYS," developing the advantages of the Sabbath to the working classes, by a laborer's daughter, with a sketch of the author's life, dedicated, by royal permission, to the Queen of Great Britain.

I regret that the authoress of this tract was obliged, by the letter of the proposition and demand for a prize essay, to call it "*The Christian Sabbath.*" It is, in no evangelical sense, the Christian's rest, or "The Christian Sabbath," in the typical and Jewish import of that word. He that has entered into Christ's rest hath "ceased from his own works," not on one day, but on all the days of "the week, as God ceased from all his" physical works on the first (seventh) day of newborn time. The Christian's Sabbath begins with his conversion, and continues through life. Still, I would not be fastidious in terms, nor hypercritical in words that mean no harm, only as they consecrate papistical errors and bewilder weak minds.

The author says: Man is not left, even in this state of existence, like the lower animals, to draw his chief happiness from the indul-

gence of his appetites, or to be led by the blind but unerring impulse of instinct, to his chief good. He is endowed with reasoning powers and moral sentiments, which require to be enlightened and exercised, in order to their proper direction and healthful development. His happiness is as inseparably connected with the cultivation and exercise of the faculties of his mind, as it is with the healthful development and proper exercise of his bodily organs. We meet with abundant proof of this in the state of savage tribes, who shelter themselves in clay-built hovels, wrap themselves in the skins of beasts, and obtain a precarious subsistence from the scanty produce of the uncultivated ground, or the flesh of wild animals. If we compare their means of sustaining life, their sources of enjoyment, their religious worship, their daily habits, and their daily labors, in a word, their whole state, with the state of civilized and enlightened community—even could we bring ourselves to look upon man as merely an intelligent and improvable animal, formed exclusively for his present life—we are irresistibly led to the conclusion, that whatever tends to elevate or refine his nature, to give to his reasoning faculties and his moral sentiments a controlling power over his appetites and propensities, is of vast importance to his well-being. It guards him from evils to which, while his animal nature is left without due restraint from his higher faculties and sentiments, he is exposed, opens to him sources of enjoyment, and discovers supplies, of which, while his intellectual nature is uncultivated, he is incapable of availing himself.

The labor to which, in the present state of society, the majority of the working population of our country is subjected, in order to obtain their subsistence, is of that incessant and tasking nature, which, when the daily hours of toil are closed, leaves the system too much exhausted for mental application or intellectual enjoyment. Hence among those of the laboring classes who are not led by religious principle to avail themselves of the opportunities for self-improvement which the weekly rest affords, we find, with comparatively few exceptions, low and degrading pursuits the principal sources of their amusement; while their highest enjoyments are derived from the gratification of their appetites and propensities. Nor is this strange; no one who has for any considerable length of time been subjected to severe and unremitting toil, whose employment called for the exertion of his muscular power till real fatigue ensued, will deny, that, while in such a state, man is equally incapable of availing himself of the more refined pleasures of social intercourse, or of the improvement to be derived from mental application; that the craving is for animal gratification, or nervous excitement; and that a continued routine of such labor, without the seventh-day rest, would soon sink

the laboring population into a condition worse than that of absolute barbarism. This is no mere speculative theory; we have only to enter into social intercourse with those around us, to meet with more than abundant proofs of its reality.

Were it possible, then, to view man as only formed for this world —as a mere link in the chain of causation—doing his little part, enjoying his brief existence, and then reduced again to his original elements, passing away alike forgetting and forgotten; and were we to regard the Sabbath as merely a civil institution, the appointment of human government; even thus separated from all its religious relations, it would, were it possible for man destitute of the knowledge of God, to improve the opportunities afforded by it, confer benefits upon working men which they could not otherwise obtain. The Sabbath limits, to some extent, the power of employers, whom selfishness and avarice, in not a few instances, have rendered alike regardless of the comfort and the health of their servants; and secures to those whose daily avocations require their absence from the family circle, the pleasures and the comforts of home; the softening and refining influence of family relations and domestic intercourse. Its rest refreshes and invigorates the physical constitution, and affords time to apply the mind to the attainments of useful knowledge: it ought therefore to command the respect of all who are sincerely desirous of promoting the improvement of the working population.

But it is impossible thus to regard man. Man has a spiritual, never-dying, as surely as he has an animal and moral nature, which act and re-act upon each other, so that the well-being of the one is essential to the well-being of the other. He, therefore, who would confine man's views to this world, and limit his endeavors after happiness to the present life, snatches from him, along with the hopes of the future, the riches of the present. Debarred from his Father's house and his Father's table, he will soon be wallowing in the mire of ignorance and vice, and feeding on the husks of sensual indulgence. He who chains man to continuous and unremitting exertion of his physical system, unfits his mind for activity, and degrades him to a condition little above that of a beast of burden. The Sabbath, then, must be viewed in its relation to every part of man's nature, in its influence upon him as a whole, before we can fully appreciate even the merely temporal benefits it is calculated to confer upon th human family.

Some have said, that another arrangement would be beneficial— that, were more time for repose allotted to each day without a Sabbath, the purposes of Sabbath rest would be more fully attained. Were the Sabbath a human institution, appointed by earthly legislators, for purposes relating to this life, this point might be open to

discussion. As it is not the institution of man, however, but that of our all-wise Creator, I shall merely ask those who advocate such a change, how they propose to bring it about? and how preserve it when once obtained? Is it not that the Sabbath claims to be an institution of Heaven, and thus, laying hold of man's conscience, ensures attention to its demands from all who fear God and tremble at his word—is it not its appearing in this character which secures to it any degree of attention and respect from society? It is the influences of the Sabbath which will yet introduce a better regulated system of labor during the week; and he who would abolish it as a step towards such an improvement, flings away the most safe and certain means of accomplishing his object.

It is only by the advancement of the laboring classes themselves in intelligence and civilization, that any really important or beneficial change can ever take place in the regulation of labor; but even were such a change effected, were the hours of daily toil considerably shortened, would there not still be abundant room for a Sabbath? How are the moral and intellectual character, the tastes and habits of working men to be elevated without the opportunities and the influences of this institution?

He who would abolish the Sabbath, and distribute its hours among the days of the week, that he might increase the comfort, and improve the character and the condition of working men, would act as a builder would do, who should dig up the foundations of a house that he might obtain materials wherewith to finish its upper story. Religion, like the Father of lights, from whom it emanates, bestows abundance of blessings upon many who know not the bounteous Hand from whence they come; and the Sabbath, one of its most glorious and beneficent institutions, confers numerous benefits even upon that portion of society, who, trifling with its sacred obligations and spurning its salutary restraints, fail to reap from it that amount of good which it is so well calculated to afford them.

We can form no just estimate of what the condition and circumstances of the human race would have been, if left entirely destitute of religion, from our intercourse with those who, though perversely refusing submission to its government, have, while their being was dawning, their minds and habits forming, been surrounded by its light and influences, and who, in their childhood and youth, have partaken largely of the blessings which this heaven-bestowed institution, the Christian Sabbath, affords. No; it is only from the condition and character of those tribes of mankind who have little or no vestige of revelation among them, that we are enabled to form a correct idea of what our state would have been, had the pure light of Christianity never dawned upon us. So, in like manner, in judging of

the importance of this divine institution, we must compare the condition and the habits of a laboring population who have never known a Sabbath, whose bodies the Sabbath rest has never refreshed, and whose minds Sabbath instruction and Sabbath exercise have to no extent, strengthened or cultivated, awakened or enlightened. We must compare their character and condition, their hearths and homes, with the hearths and homes, the state and character, not of the mere Sabbath sleeper, or Sabbath dresser, or even of the mere church attender or sermon hearer, but of those who, with activity and energy, avail themselves of all the opportunities of self-improvement and family culture which the Christian Sabbath is so well fitted to afford, before we can have any correct idea of even the merely temporal benefits which the Sabbath is calculated to confer upon the laboring population, or of the immense loss its discontinuance would prove to the temporal interests of society.

Even as a cessation from labor, as a rest to the worn-out frame, the Sabbath is no trifling boon to the bowed-down sons of toil. When we look upon it merely as a day on which the most toil-worn drudge unchidden may stretch his wearied limbs upon the couch of rest—whereon the most dusty, sweaty, dirt-smeared endurer of the consequences of man's transgression may wash himself clean, dress genteelly, and enjoy the society of his fellow-men; a day when he, who, during the six days of labor, must eat his dry, cold, hurried, and comfortless dinner alone, can sit in leisure and comfort, in the society of beloved relatives, with the clean, shining, glad faces of his little ones around him, and his wife, clean and neat, as upon her bridal-day, by his side, and enjoy his neatly prepared, though homely, repast; a day when brothers and sisters, early forced by necessity, from the parental roof, to seek a hard-earned subsistence elsewhere, may weekly enjoy each other's society amid the blessed influences of the home of their childhood—the Sabbath, though looked upon as bestowing only privileges like these upon working men, must command the respect of every enlightened and philanthropic mind. But when viewed as a day in which all this is associated with the hallowed influences of religion—in which man enjoys the pleasures of social intercourse blended with, and elevated by, the most sacred and purifying associations—in which the body enjoys repose, not only that the mind may be fitted for exertion, but that it may engage in the study of subjects supremely important to man, that it may apply itself to the contemplation of themes the most sublime and interesting—a day in which men not only meet together that they may be instructed, strengthened, and refined, by intercourse with each other, that mind may have communion with mind, and heart with heart; but in which they are invited to meet with God himself; that

their minds may have communion with His mind, and their hearts with His heart; that they may be instructed, strengthened, and refined, by the wisdom and love of God; that they may be moulded in His image, and renewed in His likeness. It seems strange that any one who believes man to be possessed of a moral and intellectual nature, capable of improvement, should set light by, or trifle with, such an institution; and passing strange, that those who name the name of Christ, who profess to be His followers, who emphatically taught that the Sabbath was made for man, should despise such a privilege, fling away its hallowed restraints, and disregard its sacred obligations.

It needs but a glance at the toilsome life of our rural or our manufacturing population, to convince any one that the Sabbath, viewed merely in relation to man's temporal well-being, is of great value to the working man. The important influence which the frequent return of such a day, with all its cheering and inspiring exercises and associations, must have upon the health of those who observe it, is not to be overlooked. The wearied frame is refreshed and invigorated, the depressed spirits enlivened, and the flagging energy restored; while its public observances call for such attention to personal appearance as can not fail to have a beneficial effect at once upon the habits and the constitution, as also to form a strong inducement to exertion for the improvement of their condition. Hence it is, that, when we enter the house of the church-going, Sabbath-keeping laborer, we generally find a marked difference between it and the home of him who rarely or never enters a place of worship, and who regards not the sacred claims of the day.

In the home of the Sabbath-observing, church-attending laborer—even though, as is too often the case, he should know little or nothing of the vital power of religion, though his observance be mere outward observance, and his religion but form—we observe useful, though sometimes rude furniture, clothing and food, cleanliness and comfort, a cheerful fire on the hearth, and a few books on the shelf; every thing indicating some little relish for the conveniences and comforts of civilized life.

On Saturday evening there is washing of little faces, combing and brushing of flaxen heads, laying out of clean little frocks and pinafores, or jet black shoes set ready for little feet, that, without hurry or confusion, clean and neat, they may be ready on Sabbath morning to accompany father or mother, or, if possible, both, to the place

> Where Christians meet to praise and pray,
> To hear of heaven, and learn the way:"

or that they may trip joyously to their beloved Sabbath-school, there to sing of that happy land where every eye is bright, of that glori-

ous city, the streets of which are of pure gold, where the water of life is continually flowing in a broad river, clear as crystal, from the throne of God and of the Lamb, into which nothing that defileth can enter, neither whatsoever loveth or maketh a lie; to learn, that to depart from evil is the highway to those blessed mansions of love, and joy, and life everlasting—that that highway is called holiness; and to be told, in childhood's own simple language, of the love of Him who is himself the way, for he shall save his people from their sins; how he said: "Suffer little children to come unto me," and took them up in his arms, and blessed them; how, when they have journeyed along the rugged path of this toilsome life, those that come unto God by him shall never again taste of death or sorrow, pain or disease; for the Lamb, which is in the midst of the throne, shall feed them, and lead them to living fountains of waters, and God shall wipe away all tears from their eyes.

What do we find in the place of all this, in the home, and among the children of the working man who profanes the sacred hours of the Sabbath? Squalor and wretchedness force themselves upon our observation. The appearance of the house and its inmates tell, in language not to be mistaken, what would be the condition of working men, were this blessed day, with all its exalting and purifying influence, set aside. How often, on Saturday night, are the children tossed into bed unwashed and uncombed, while the mother puts their few rags of clothing in the wash tub, and then hangs them up by the dusty hearth, that they may be dry in the morning! Even this little attention to cleanliness, partial as it is, is of some benefit, and the benefit, so far as it goes, is from the Sabbath; for, were it not for that regard to appearance, and those ideas of decency which the public observances of the Sabbath have introduced, the skin and the clothing of the working man and his children would seldom, indeed, be subjected to the refreshing and purifying process of washing.

Of the truth of this, did the limits of this little essay permit, or did the time and circumstances of the author allow of such researches, I venture to affirm that abundant evidence could be presented from the state and habits, in regard to personal cleanliness, of the laboring population of any country where the Sabbath is disregarded, as compared with the condition and habits of the same class in countries where the Sabbath is observed as a day of public assembly for religious worship; or from the habits of the lower classes of our own, or of any other country, before the introduction of the Christian Sabbath, as compared with their habits in this respect, after the Sabbath has been for some time received and regarded among them, as at once a day of cessation from ordinary labor, and a season for public religious observance. And if the important influence which

cleanliness has upon health and comfort be taken into account, the improvement of their habits in this respect will be allowed to be no trifling advantage resulting from the Sabbath to the laboring population.

But to return to the family where the Sabbath is not regarded as a day sacred to the worship of God: how frequently do we find the father, with his equally reckless companions, taking on Saturday evening his seat in the house of the spirit-dealer, there to waste, in the gratification of his debased and depraved appetite, his hard-earned wages. But what need to describe the Sabbath hours of such a family? Who that has been at all conversant with the laboring population of this country, but has witnessed the comfortless and fretful confusion of the morning? while the succeeding hours are devoted to the preparation of the noonday meal, the one great feast of the week; and, perchance, the fields, the public promenade, or a trip by railway to some place of public resort, is the occupation of the evening. And thus are all the rich opportunities which such a day affords for self-improvement and family culture, trampled under foot. And what is the condition of the children of such parents? Do they not grow up in ignorance and vice, in utter neglect, unless, indeed, they are gathered together for Sabbath instruction by the enlightened and benevolent, who would seek to do what in them lies to rescue their fellow creatures from ignorance and degradation? This, however, will but slightly supply the want of the fireside instruction of a Sabbath-keeping family; and is it likely that these children will ever attain to that degree of mental culture, or be governed by those moral principles which would enable them to obtain an equal standing in society with the children of those who conscientiously observe the Lord's day? Let those who think so, enter the house of him who keeps holy the Lord's day, and the home of the Sabbath-breaker; let them converse with their children, observe their habits, and then answer. Those who feel inclined to trifle with the sacred obligations of this day would do well to consider, ere they slight its beneficial restraints, what a blessed privilege they fling away—what a glorious birthright they would barter for less than a mess of pottage!—a birthright, the due appreciation and the proper use of which would soon enable them to cast off that yoke of bondage, those servile feelings, with which the working classes too often regard their superiors in circumstances; would enable them to stand erect and unabashed in the presence of their fellow-man, whatever his wealth or rank, as brother in the presence of brother; would give them power of their own minds—a conscience illuminated by the light of heaven, and unfettered by subjection to man. Moreover, if the imbecility of mind, the consequent limitation of resource,

and liability to become the dupes of imposture, the tools of crafty, selfish, and unprincipled men, be considered, which usually result from the dependence of one class of men upon the mind and will of another class, this will appear to be no mean advantage, as regards temporal condition, which the proper observance of the Sabbath is calculated to confer upon the laboring population. For proof that such happy results do invariably follow the introduction of the Sabbath among the working classes, in proportion to its proper observance, we have only to glance at the character and condition of the people in countries where the Sabbath is, in some measure, rightly understood and observed, as compared with the state of the people in lands where the Lord's day is unknown, or devoted to mere amusement.

The rest of the Sabbath is invaluable to the laborer who is desirous of cultivating his own mind by study, of strengthening and gaining the control of his intellectual powers, of increasing his stock of knowledge by reading. When he returns from his daily labor, to enjoy his brief hour of leisure in the evening, his system is too much exhausted by his previous exertion, and, consequently, his animal spirits too much depressed, for close application of mind or energy of thought. If he attempt to peruse any really serious and useful author, he not unfrequently falls asleep with the book in his hand. The lighter pages of the novelist, with their intellectual intoxication, and too often pernicious views of human life and human nature, may be able, by their excitement, to overcome, for a time, this fatigue; and, therefore, if he reads at all, for these, the works of the natural and moral philosopher, of the historian, the moralist, and the theologian, are laid aside; and thus his moral and intellectual nature, not receiving wholesome food or healthful exercise, becomes weak and diseased, and unfitted to fulfil the offices of enlightening him; his passions and appetites, unrestrained by an enlightened conscience and cultivated understanding, lead him captive at their will; and his whole character and condition strikingly prove, that, as a general rule, the degradation of one part of man's nature is the degradation of the whole.

Is his temporal condition abject, his body subjected to unremitting toil? his intellectual condition, too, is debased, and his mind enslaved. Is his intellect uncultivated, and his moral nature vitiated? his outward appearance* and condition are degraded, rude, and comfortless. The Sabbath, by the repose it affords, not only renews man's physical energy, renovates his animal system, it also qualifies his mind to apply itself to self-culture, and to the acquisition of solid and useful knowledge. Nor does it stop here—it leaves him not un-

*This is strikingly verified by *Lavater*, in his celebrated work on Physiognomy. Ed.

aided and unguided to grope in darkness for the knowledge which is essential to his well-being; it pours upon his path a flood of light, opens wide the gate of knowledge, and bids him enter. It leaves him not to mope alone over the dreamy speculations of sceptical philosophers who have attained to no belief, who have no certainty of knowledge, but have chosen their perpetual abode in those gloomy regions of darkness where the dense fogs of doubt are forever settled, till his mental energy is exhausted and his mind unhinged. No; it calls him forth in exulting joy to seek the society of his fellow-men, that mind may awaken and strengthen mind, and heart warm heart—that they may ponder together the meaning of facts—facts attested by incontrovertible evidence—facts the most sublime and interesting that have ever engaged the attention of man. It calls men together to study, in each other's society, a system of morality pure and perfect, founded upon these facts. It furnishes him with subjects surpassingly glorious, in the contemplation of which he may exert and cultivate his intellectual powers. It inspires him with hopes which give him fortitude to endure the unavoidable evils of his condition, and energy to surmount its difficulties. Yes, the Lord's day, with its communion with God, its memorials, its exercises, its instructions, and its social intercourse, ever as it returns gives a fresh impulse to human advancement. It is, truly, a fountain whence spring innumerable benefits.

Not only does each returning Sabbath give a new and powerful impetus to man's advancement in his heavenward course; but in so doing, it urges him onward and upward in civilization, refinement, and comfort.

A day of rest, of cessation from active and toilsome exertion, is, doubtless, as ministering to the health and vigor of the animal system, of immense value to working men. I have no hesitation, however, in affirming, that, amongst those who view it in no other light than as a day of rest and recreation, as a season set apart to no higher purpose than that of refreshing and invigorating the body, it generally fails of accomplishing even this: they almost invariably devote the day to the service of their divers lusts and pleasures, while the neglected appearance of their families, and the jaded and abused state of their bodies, wofully testify to the degrading effects of misusing its hallowed hours; and clearly demonstrate, that it is is "*the Sabbath of the Lord*," the Lord's day alone, as appointed by himself, which is really calculated to benefit mankind, and not a day of man's devising. And why? Because the Sabbath day is appointed by our all-wise Creator, by Him who knoweth what is in man, and what is needed for man. And it is exactly suited to man —it meets the wants at once of his physical and intellectual consti-

tution, and of his social and spiritual nature. He who wears purple and fine linen and fares sumptuously every day, whose hand has never been hardened, nor his brow moistened by toil, whose every day makes him the companion and instructor of his family, and who, fresh and unwearied, can seat himself in his quiet study, and enjoy his daily returning hours of leisure, may slight the obligations of the Sabbath, and break loose from its restraints, without, in the eye of his fellow-man, appearing to suffer in mind, character, or condition. But on him whose daily returning wants call for strenuous and incessant exertion, that they may obtain a needful supply, the abuse of Sabbath hours is soon visible in a beggared and degraded mind, a depraved moral character, and a consequently degraded condition in society; in squalid, untrained children, and a comfortless home; and not unfrequently, in absolute want of the very necessaries of life.

It might easily be shown that, among the numerous advantages which the weekly rest affords the working man, is this, namely, that it gives him its rest, without diminishing, in any degree, his means of subsistence and comfort. By preventing the seventh day from being brought into the labor market, it enables him to procure a remuneration for six days' labor equal to that which, were there no such day, he would be able to obtain for seven. Although those who degrade the Sabbath from its place as a religious institution, to a day of mere bodily rest and recreation, enjoy this advantage in common with him who regards the day in its proper character, as a day set apart for the public worship of God, and the study of his word; yet, they are generally by far his inferiors in comfort and independence. It is no uncommon thing to find them, while actually engaged in some kind of employment which brings higher wages than the occupation followed by their neighbor obtains, before the close of the week begging or borrowing from him the necessaries of life. Few will have mingled much among laboring men and their families, without meeting with many instances of this kind, all demonstrating the truth of what has already been advanced, that it is the Christian Sabbath, observed as appointed by our Lord himself, that can ever really improve even the temporal character of the laborer, and that no human institution ever can supply its place, or have the same beneficial influence upon society.

To the husband and father, whose family require his daily labor for their support, and who is anxious to impart to them that instruction which is so necessary to the perfect and healthful development of their mental powers, the Sabbath is of inestimable value. Dearly as he loves to meet the joyous welcome of his little ones upon his return from his day's labor, pleasant as it is for him to enjoy their

childish prattle, while they are seated together around the evening fire, yet, having just returned, exhausted by a day of toil, while they climb his knee, and chat over the little adventures of the day, they are more to him as playthings, than as beings the training of whose minds and habits for after life is entrusted to him. This, during the six days of labor, devolves, almost exclusively, upon the mother, or, as is too often the case, it is utterly neglected, because it requires the most incessant and laborious exertions of both father and mother to enable them to obtain a subsistence for themselves and their offspring; and were it not for the weekly return of Sabbath rest, and its opportunities for improvement, they would grow up untrained, as the wild ass's colt. But the Sabbath places the Christian father refreshed and vigorous in the midst of his family, his mind enlightened and enriched by its instruction, and his feelings soothed by its devotional exercises; thus fitting him to impart instruction, in a manner at once calculated to reach the understandings and win the hearts of his little ones.

What a delightful sense of tranquil enjoyment is to be met with in the family of the laborer when the Sabbath is properly appreciated and actively improved? Has the reader ever spent a Lord's day in such a family? has he seen the children, awaking from the light slumbers of the morning, glance on the more than usual order, cleanliness and quiet of the humble apartment, and then ask, Mother, what day is this? and heard the reply, This is the Sabbath, the best of all days, the day which God has blessed! Has he seen their father dandling the baby, till their mother should finish dressing the elder children, and then, when all were ready, heard the little circle join in the sweet morning hymn, and seen them kneel together, while the father offered up a simple, but heart-felt thanksgiving for life, health, and reason preserved, through the toils of another week; and for the privilege of being again all permitted to enjoy, in each other's society, the blessed light of the first day of the week; that morning light which brings to mind an empty grave, and a risen Saviour; those peaceful hours which, undisturbed by the labor, hurry, and anxieties of the week, they can devote to the advancement of that spiritual life in their souls, which shall outlive the destruction of death itself? Has he heard the words of prayer, the questions of the father, and the replies of the children; and has he not felt assured that the mind-awakening influences of such subjects of thought, and such exercises, would be seen in the after years of these children?

Or, has he, on their return from the meeting place of Christians, witnessed their afternoon and evening employments? Has he seen the eager and intelligent expression of those young faces, as the beautiful story of Joseph and his brethren was read aloud to them; or that

of Daniel cast into the lions' den; or how the servants of the living God walked unhurt in the midst of the fire, while its flame slew those men who cast them in; or the narrative of the wandering prodigal, wretched and despised in a foreign land, whilst the meanest of his father's servants were living in abundance and comfort? Has he heard their voices, each low but earnest; and then listened to the reading of the Word of God? heard the reciting by turn, some beautiful hymns, or reading some interesting chapter, or engaged in conversation familiar and pleasant, though serious and instructive; children asking questions of parents, and parents of children, concerning what they have been hearing and reading during the day? And is not he who has been the spectator of all this, convinced, that such a day is to the laborer and his children, an inheritance of suspassing value; that it is weekly adding a fresh impulse to their progress and improvement, and preparing them to take advantage of whatever opportunities the week may afford? Will not the Sabbaths of their childhood leave an impression upon their future years, which will never be effaced; an impress of superiority in intelligence and morality, and a consequent superiority in circumstances?

One important advantage which is connected with the observance of the Lord's day, among the laboring population, is the influence which it has in elevating the mind, character, and condition of the female portion of the community. Where Christianity and its weekly rest are unknown, the condition of woman is abject in the extreme; but the religion of Jesus raises her from her degraded situation, by calling her forward to engage in the exercises, share the instructions, and receive the influences of its Sabbath. The Lord's day calls her thinking powers into action, gives her a mind and a conscience of her own, cultivates her intellectual and moral nature, and gives her to man a helpmate indeed, fitted to become not merely his slave or his toy, but the companion of his labors and his studies, his devoted friend, and his faithful and judicious adviser; not merely the mother and nurse of his children, but their intelligent instructor and guide—his most efficient assistant in their intellectual and moral training. And if we consider the influence which the training that man receives in his early years has upon his character in after life—that, for the most part, in the families of working men, infancy and childhood are spent in the society of the mother, and, therefore, the impressions by which the character is, in a great measure, formed, are made by her, we shall feel convinced that the cultivation of the female mind and character must have an incalculable influence upon the condition of the laboring population.

It were worth ascertaining, how many of those who have risen up from among the laboring population to adorn and bless humanity by

their talents and their philanthropy, to enlighten and benefit society by useful and important discoveries in art and science, or by patient persevering labor to advance mankind in virtue and intelligence—how many of these had their minds awakened to activity, and their principles formed, by the instructions which hard-working parents were enabled to give them upon the Lord's day, the only time they could devote to such a purpose. And would it not shed a fearful light upon this subject, could we possess ourselves of the history of the early Sabbaths of those who have made themselves notorious by their crimes; or of those who, having sunk themselves deep in moral pollution, have destroyed themselves, degraded humanity, and cursed society by their vices? Would not such records give startling evidence of the ruinous effects resulting from the abuse of the weekly rest, and clearly demonstrate the truth of what has been already advanced, that, were the Sabbath abolished, or given to working men as a day of mere bodily refreshment and recreation, and not as a religious institution, they would soon be reduced to a condition worse than that of the untaught savage?

Yes, man is equally liable to degenerate as he is capable of improvement—more so, for he must be aroused, urged forward, forced on, almost against his will: to take the downward path of degeneracy, he needs only to be left unmolested to choose his own way.

Are there those who deny this—who look upon man as not a fallen and depraved being, shorn of the glory of his primeval excellency, ever liable to sink lower and degenerate farther, unless influences from without reach him—but as a being who has raised himself by the unaided exercise of the powers of his own mind, from a condition little above that of the brute creation, to his present state? I ask them but to survey the page of human history, to become convinced of the absurdity of such an idea. Can they point to the records of any tribe of the human family which, from a condition of rude barbarism, and shut out from all intercourse with civilized nations, has ever raised itself above such a state?* They can not—it has uniformly been the entrance of the missionary, the trader, the emigrant, from more enlightened and civilized nations, which has changed the condition of such a people.

Had it been as they say, had man been formed the being they represent him, and had the voice of God never reached his ear, had no celestial visitant ever arrived upon our planet, man had never risen one step above his first condition. If, then, as the history of mankind abundantly proves, religion founded upon revelation be the

* Such as desire further information on this important point, may obtain it, at a very small expense of time and labor, by consulting Dr. Doig's "*Three Letters on the Savage State*," addressed to Lord Kames.—Ed.

only really efficient means by which man can be raised to that state of perfection he is capable of attaining; if, as we trace the progress of Christianity among the nations, we find an advancement in civilization following in her footsteps, and an amelioration of the social condition of the people marking her progress, may we not reasonably attribute to her seventh-day rest all the temporal blessings which, as she advances, she is conferring upon the laboring population? And would not the abolition of this institution, or the appropriation of Sabbath hours to other than their proper use, be effectively to exclude those who obtain their daily bread by the labor of their hands, from a participation in the benefits which the knowledge or revelation confers upon man? No more effectual step could be taken towards the demoralization, I had almost said the brutalization, of the laboring population, than that of inducing them to look upon it as a mere human holiday, which may be occupied in any way fancy may dictate. Barbarous and degrading sports, bull-baiting, cock-fighting, and such like; drunkenness, revelry and riot, would, with fearful rapidity, take the place of the solemn assembly.

He who would seek to enslave and degrade the working man, could not more effectually accomplish his object, than by persuading him to regard and occupy the Sabbath as a day which he might spend in amusement. Were the Lord's day blotted out, or spent in mere recreation—were the sons of toil no more to enjoy or avail themselves of its rich provisions for their instruction and elevation—not only should we soon see religion disregarded, that blessed light of heaven, that sunshine of the sky which is chasing the shadows of ignorance, and dissipating the mists of error and superstition; which is awakening man to spiritual life, arousing to healthful activity in him all the springs of moral feeling and intellectual energy; not only would this morning beam be shut out from the sons of toil, those glad tidings which Jesus so frequently preached to the poor in the weekly assembly upon the Sabbath day, be put without the reach of working men—but we should soon see them deprived of those civil institutions which secure to them personal liberty, and degraded to a condition of mere vassalage.

Let no one be startled when I affirm that it is the Sabbath which has bestowed upon the laboring population the civil privileges they enjoy, and raised them to the position they occupy; that it is the Lord's day which is the great, the everlasting bulwark of human freedom. It is that moral force which intelligence and virtue bestow upon a people, which unlooses effectually the iron grasp of the oppressor; which makes their voice heard clearly and distinctly in the legislation of their country, and blots pernicious, partial and unjust laws out of the statute-book; and it is, as we have already

seen, the knowledge of God obtained from revelation, which awakens man's dormant powers of mind, which leads him onward and upward in virtue and intelligence.

Deprive religion of its weekly rest, and by what means is it to gain access to the ears and to the understandings of working men and their children? When is it to pour its light into their minds, and the influence of devotion into their hearts? When shall the laborer study the book of God, or working men gather together to hear, not the teachings of erring man, but, with the Scriptures of truth in their hands, to listen to the voice of that infallible Wisdom which was with God when he laid the foundations of the earth? Shall it be after a day of laborious exertion has rendered them unfit, by exhaustion, for the close application of their minds to any serious study? Alas for the advancement of the laboring portion of the community in intelligence and morality! Alas for the refinement of manners, and the cultivation of mind among them, if it is to be left to such seasons! So absolutely essential to the well-being of man does the Sabbath appear, whether viewed in relation to his eternal or his temporal interests, that, could we suppose it possible for man, destitute of the weekly rest, to become conscious of the wants of his own nature, we should conclude that he would have instituted, of his own accord, a Sabbath for himself. Those who, either for worldly gain or the pursuit of pleasure, profane the sacred hours of Sabbath rest, are not only despising one of the most important institutions of religion, but they are doing what in them lies to undermine one of the most enduring defenses of human liberty.

He who would take from the working man his Sabbath, would take with it the mind-awakening influence of religion; would keep the gate of knowledge, and forbid his entrance; would throw an impassable barrier in the way of his progress to civilization, and leave him the slave of the despot, the tool of the crafty politician, and the follower of the superstitious zealot, or the religious impostor.

Let those, then, who would seek to transmit to their children that liberty and those rights for which their fathers have struggled and bled, rear them amidst Sabbath influences, fill their minds with those subjects for the study of which the weekly rest was instituted, and accustom them to Sabbath exercises; and, most assuredly, they will rise above the oppression of the tyrant, see through the devices of the crafty, the subtlety of the sophist, and the deceit of the impostor.

All the efforts which have been made by the rude arm of physical force, to rescue mankind from oppression, have been utterly futile, and if any one will survey the state of the nations, at the present moment, he will find the liberty and the privileges enjoyed by the people, to be exactly proportioned to the extent to which general in-

telligence and the knowledge of the word of God are diffused among them. What has the sword ever effected for the redemption of mankind from tyranny? It may have wrenched power from the hand of one party, but it has only been to give it into the hand of another equally liable to abuse it. Has it been torn from the hand of a lawless and merciless despot? It has been given into the hands of an insolent and brutal soldiery, or a superstitious mob, who soon trampled under foot that liberty which had been purchased for them with the blood of their brethren. Every revolution which has been effected by violence, affords proof of this.

It has been the blood of the martyr—the patient endurance and unshaken fortitude of him who would rather yield up liberty and life itself, than deny the truth—the peaceable, but persevering and indefatigable missionary, whose exertions have been devoted to the spread of the knowledge of God among men, who, by introducing religion and its Sabbath, and bringing man into intercourse with his God, the great Lord of all, to whom all are equally responsible, the governed and the governor, the subject and the prince, the servant and his master; and thus, by awakening in men a sense of their personal responsibility, has aroused their minds to activity. It is the knowledge of their responsibility—of the great truth that all must stand before the judgment-seat of Christ, to give, each one, an account of the deeds done in the body—which causes men to think and act for themselves, and thus raises them above the subtlety and power of selfishness and ambition.

Although the Sabbath comes laden with blessings for the sons of men, yet let it never be forgotten, that he only whom the truth has made free, he who has left the service of sin, to become the Lord's free man, doing the will of God from the heart, can fully appreciate or enjoy, not only its spiritual, but even its merely temporal blessings. He who has never tasted that God is good, who has never in joyful confidence committed the salvation of his soul into the hand of Jesus, will but abuse its benefits, neglect its duties, and despise its privileges.

How often does Monday morning give painful evidence of the total uselessness of the weekly rest to those who look upon it merely as a day of rest from toil, and a season for recreation! Even the rest they talk of is thrown away, and they are jaded and exhausted by folly and intemperance. Monday finds them scarce fit for the labor of the day; instead of the animal system being refreshed and health improved, the body is abused and disease engendered; while among those who, though knowing nothing of the living power of religion, yet influenced by the customs and opinions of society around them, show no small regard for the Sabbath, how often are its

blessed influences almost entirely buried underneath the rubbish of mere ceremonial sanctity! No wonder, if childhood, sternly commanded to assume the serious gravity of age, through the long, weary, empty hours of an inactive Sabbath, should imbibe a deep-rooted dislike to religion and its Sabbath. No wonder, if, in families where it is thus observed, the minds of the young should become disaffected to that religion, of which such an empty, gloomy institution is viewed as a part; that, having received such a false idea of religion, they should plunge headlong into the pleasures, follies, and vices of the world, thinking that such lifeless and gloomy exercises will better suit the weakness and infirmity of age, than the fresh and buoyant activity of youth; and thus reap the results of an irregular and intemperate life, in a shattered constitution and a depraved character. No wonder if youth, coming forth from the bosom of such families, should be easily deluded by sophistry, and, caught in the snares of scepticism, should step into the ranks of unbelievers, or sink to the fate of the criminal and the vicious.

He who blessed the seventh day and sanctified it, never meant that that day, whose first morning beam fell upon the joyful activity of a new and perfect creation; whose dawning light saw the *Son of man* arise triumphant over death and the grave, should be spent in listless, motionless silence, or in soulless, meaningless ceremony. No; holy its hours indeed are, sanctified, set apart; not, however, to solemn, gloomy, lifeless inactivity; but hallowed to rest and refreshment, sacred to joy, set apart to active, cheerful, and strenuous exertion for the improvement of ourselves and others in holiness, virtue, and intelligence. Doubtless, thousands who have never felt the power of the truth in an awakened conscience and a renewed heart, are reaping many and important benefits from the Lord's day, in the more general diffusion of knowledge, and the advancement of civilization, besides the comfortable rest and refreshment it affords their bodies. But they can only to a limited extent enjoy the beneficial influence of the weekly rest, whether viewed as increasing their enjoyment in this present life, or as fitting them for happiness hereafter.

While, then, considering it of the utmost importance that this day should be preserved from the encroachments of labor and amusement, that working men should be protected by the law of their country in the observance of it, and regarding it as of paramount importance that it be preserved in its unimpaired sanctity as the birthright of every Briton—I would earnestly, solemnly, and affectionately, urge upon the attention of those who, seeking the improvement of the temporal condition of the laboring population of our country, and aware of the powerful influence which a proper observance of the Sab-

bath would have in effecting their elevation, are endeavoring to call the attention of the legislature to the subject—that, here, legal enactments can do but little; they must put down, to some extent, the more public and glaring forms of Sabbath profanation, but this will only increase the amount of secret desecration. Those who have no heart for the proper observance of this day, may be prevented from spending it in certain kinds of labor or amusement, railway traveling, pleasure excursions, and such like; by being prevented from enjoying themselves in such pursuits, however, they will be driven into the secret haunts of dissipation and vice; and thus, although it is no doubt well, that, where wickedness can not be eradicated, it should be made ashamed to show its head, yet comparatively little good can be effected by the civil ruler, in promoting the cause of Sabbath observance. I would entreat them to bear in mind, that it is only the truths of the gospel imparting spiritual life, implanting moral principle, bringing the will of man into subjection to the will of his Creator, and awakening the intellect, that can enable man to reap that full harvest of temporal good from the weekly rest, which it is so well fitted to afford him.

Let, then, all who would see man redeemed from ignorance and slavery, vice and degradation—all who would see the working man refined in manners and elevated in character and condition, exert their utmost energy in the diffusion of knowledge, in the education of youth, but above all, in calling the attention of men to divine truth, to the glad tidings of salvation; and for this purpose let them rejoice in, and employ the Sabbath as connected with religion, as affording time for spreading abroad the knowledge of God; this is the lever which is to lift man from the degradation of the fall, and make him fit to be the inhabitant of a new earth, wherein all the evils which at present surround him shall be unknown.

What varied agencies is not the Sabbath calling into operation, to press forward and give fresh impulse to the onward movement? Not only is the stolid mind of the untaught workman aroused, impelling motive and untiring energy imparted, to carry him on in the upward path of self-improvement; but the sympathies of his nature are also awakened, and, looking on the moral and intellectual degradation and the physical wretchedness around him, his heart is yearning over his fellow-men, and the weekly rest affording him time, he is stretching out the hand of a brother to those who are sunk in ignorance and vice, he is pointing the upward path, and stimulating to the upward movement. See that young man, whose daily earnings, perchance, are needful, not merely for his own support, but it may be, for the support of aged parents, of young and helpless brothers and sisters; the circumstances of whose early years had pre-

vented his enjoying more than the limited advantages of a common grammar school education, or, perhaps, not even allowed of his receiving so much as a common school education, but whose knowledge has been picked up in Sabbath classes, or at the fireside of hard-working parents, whose straitened circumstances required that even in his boyhood he should strain every nerve to assist them in supplying, by his labor, the wants of a young and numerous family: he is not only walking steadfastly and firmly himself in the path of improvement, but taking the lead, and urging on his fellow-men, devoting his little hour of Sabbath rest and Sabbath leisure, not to mere repose, or sensual indulgence, but gathering his fellow-men around him that he may reason with them of the Scriptures, or calling together, for instruction, a class of ragged, untrained children, or wending his way to yonder wretched garret, or that damp cellar where want, disease, and vice have taken up their abode together, that he may ascertain why that squalid child was absent from the Sabbath-school class, and drop a word of encouragement to the boy, or address a word of warning and entreaty to the parents.

Who has not felt convinced, on viewing scenes like these, agencies like these called into operation, that it is the weekly rest in the hands of living, active religion, which is destined to reach the very lowest depths of society, to lift humanity from the degrading pollutions of vice, and from the servile dependence and helplessness of ignorance; and that to take from the children of toil the Lord's day, were to take from them at once the means of self-improvement, and also the opportunity of doing any thing towards the improvement of others?

Let those, then, who seek the elevation and refinement of the laboring population, do all that in them lies, to spread among them the knowledge of true religion and the observance of the Sabbath. Science may advance, art and philosophy instruct those who have means and leisure for their study; but of what avail would they ever become to laboring men, did not religion by her Sabbath open up the way for them? Yes, Christianity is the pioneer, and they follow in its footsteps. Besides, what is man, with his moral nature unimproved? His intellect may be powerful and highly cultivated; he may be learned in art and science, acquainted with all the properties of matter, and with every system of philosophy, ancient and modern; he may be capable of bringing creations, animate and inanimate, into subserviency to his pleasure and convenience; the lightnings of heaven may, at his bidding, fly with his message; and the hidden treasures of the earth may come forth to the light of day; at the command of art and science, starting into motion, he may be conveyed almost with the rapidity of thought, to his desired destination; fire, water, and air

may accomplish his labor for him; but, if his religious feelings are dormant or misdirected, or if his moral nature is depraved, he is but the more capacitated to spread destruction and misery around him; to be miserable in himself, and a curse and a scourge to mankind. He can use, with more ability, the subtlety and the arts of the impostor; he can, with more dexterity, forge or use weapons of war, or set armies in battle array; or he may be a more able and dangerous leader in riot and insurrection; a more dexterous highwayman, robber, or assassin; but, without the cultivation of his moral nature by religion, he is neither fitted to receive happiness himself, nor impart it to others.

Religion not only awakens and cultivates man's intellect, it also subdues and governs his animal propensities, exalts and refines his moral feelings, and, by doing so, redeems him from much present suffering, and opens to him inexhaustible treasures of enjoyment in himself and others, impelling him to exert all the energies of his nature, not in seeking merely his own, but in securing the well-being of his fellow-men, making him more willing to impart than to exact, more yielding than commanding, more ready to bear with, than to claim forbearance—in a word, writing upon his heart, in living characters, the truth that it is more blessed to give than to receive, and thus putting an end to all strife, emulation, broils, and discord, and war in every form, with all its attendant miseries.

Yes; let those who long for that blissful period when men shall be united in one universal brotherhood; when peace shall make her dwelling among them, and good-will fill every heart; when the reward of the husbandman's toil—the yellow fields of waving grain—shall no more be trampled beneath the hoof of the war-horse, nor his hard-won earnings wrung from his hand, to keep in repair the machinery of war—men shall no more study the art of destroying each other, but shall beat their swords into ploughshares, and their spears into pruning-hooks; let those who long for, and labor to introduce this happy era, see in the Sabbath the oil which is to still the waves of human strife—in its memorials, its influences, its exercises, the links of that chain of love, which is yet to bind heart to heart, from one end of the earth to the other, and encircle the whole with an unbroken and everlasting bond of union.

When men meet together on the first day of the week, to break bread, to surround the table of their Lord, to pass from hand to hand the cup of blessing, to hear the words and study the character of Him who, when he was reviled, reviled not again; when he suffered, threatened not, but committed himself to Him who judgeth righteously; when they, as the children of that God who is by his love manifested in the gift of his well-beloved Son, subduing the enmity

of his enemies and reconciling them to himself, meet thus together on the first day of the week, not to hear the voice of a human orator, nor to attend to the words of a fallible instructor, but to gather around the scriptures of truth, the word of the living and true God, to learn his will, that, with willing heart and ready feet, they may run in the way of his commandments; when they study his character, as he there reveals himself, that their moral nature may become assimilated to his, that they may be like their Father in heaven, who maketh his sun to shine upon the evil and the good; what must be the result? Who will hesitate to say, were working men all to meet weekly, thus to keep the Lord's day as appointed by Himself, that soon the oppressor would cease out of the land; that intemperence, ignorance, vice of all kinds, with all the poverty, disease, and wretchedness inseparably connected with them, would be forever banished; and peace, descending from the skies, whither sin had caused her to take her flight, again dwell with redeemed man?

And ever as we approach nearer and nearer to such a use of the weekly rest; and ever as the circle widens, of those who feel it not their duty only, but their dearest, choicest privilege, thus to spend and enjoy this day—do we approach more nearly to the long-predicted age of millennial glory, to the dawn of the great Sabbath of the world, that Sabbath of rest from sin and suffering, strife and oppression, when the Lord himself shall judge the nations in righteousness, when the lofty looks of man shall be humbled, and the haughtiness of man shall be brought low, and the Lord alone be exalted.

The Lord's day can never be trifled with but at our peril. Like every appointment of our benevolent Creator, it was instituted for the benefit of his creatures, wisely adapted to fulfill its purpose; and he who sells its privileges for gain, or barters them for pleasure, makes a poor bargain indeed. Selfishness, narrow, ungenerous, short-sighted selfishness—generally outwits itself; and this is especially the case with employers who, regardless of the comfort, health, or morality of the employed, engage them in labor on this day, and thereby deprive them of its benefits. The interests of employers are inseparably connected with the well-being of the employed. The labor of a healthy, steady, honest, intelligent workman is of double value to that of him who can not be depended upon, whose moral principles are unsound, or his habits irregular; whose mind is uncultivated, or his body debilitated by disease. And those who engage men in labor or business upon the first day of the week, may blame themselves, if, in a few years, they find it difficult to have their work well performed, and discover that their property is far from being secure.

The Sabbath has, with beautiful propriety, been called "the poor man's day;" and it seems, indeed, peculiarly adapted to confer important advantages upon him: not one of these, however, is obtained at the expense of the employers. Its blessings are suited to all classes, but the working classes more especially require its provisions for their happiness. If the servant, after a week of labor, enjoys a day of rest, and appears in the meeting of the disciples of Jesus, clean, comfortably dressed, and respectable as his master, it is, that, fresh and vigorous, he may with hearty good will enter upon the labors of another week. A feeling of self-respect, and a sense of moral obligation, raise him above eye-service, or any thing like slight, sluggish, or improper performance of labor—a feeling which, though it can not stoop to cringing servility, would sooner brook disrespect than show it to another, whether employer or fellow-servant; and a sense of moral obligation, which makes him faithful in whatever he is entrusted with, enables him to understand and claim his own rights, and induces him, without reserve, to give to all others their due.

The Sabbath interferes with the interests of none but those who live by the ignorance, superstition, vice, and degradation of mankind; those who have their wealth from Babylon the great, who traffic in "slaves and souls of men."

Let all, then, of every class and station, examine this subject; the more it is viewed in the light of truth, the more its importance will appear. He who is desirous of the well-being of his fellow-men, ought not, and can not consistently, pass it lightly by; and even he whose contracted mind looks only at his personal interest, may not safely slight it.

LORD'S DAY DISCIPLINE.

1. Cultivate day by day simplicity of heart and humility, and a proper regard for the precious word of God.

2. Compose your mind on Saturday evening, for the solemn exercises of the holy Sabbath.

3. On Sabbath morning rise early, and let secret prayer and meditation be your first exercise.

4. Keep in a still and uniform frame all the Sabbath, read little except the Bible, and relish and digest what you read.

5. Take care that this is all done in a sweet and easy way; make no toil or task out of the service of God, but do all freely and cheerfully, without violent effort.

6. Keep your heart with all diligence, as you go to the house of God; look not hither and thither unnecessarily, lest your mind be distracted and your devotion lost; much less in the sanctuary, for this is a mark of disregard.

7. Ask for God's blessing upon yourself, the preacher, and all the hearers.

8. When you retire after services, remember your obligations to God for having heard his word, and your responsibility for its improvement.

9. Refrain from remarks of any kind on the preaching during the Sabbath; and from censorious remarks always, except when duty may call for them.

10. Digest what you hear, and *do it*, which will be the best preparation for the next Sabbath, if you should live to see it.

Thus shall your Sabbaths fit you for an everlasting rest in heaven, and the manna sustain you in the wilderness until you reach the paradise of God.—*Schaufflor.* *Harbinger*, 1854, page 12.

THE LORD'S DAY.

BETHANY, Va., December 28, 1853.

Messrs. Editors:—By giving the following extract a place in your valuable and increasingly popular *Harbinger*, you will confer a favor on a constant reader, and one grateful for the instruction he has received. The extract is from a Prize Essay on the Sabbath, written by a journeyman printer of Scotland. C.

Yoke-fellows, think how the abstraction of the Sabbath would hopelessly enslave the working classes, with whom we are identified. Think of labor thus going on in one continuous, monotonous and eternal cycle—limbs forever on the rack, the fingers forever plying, the eye-balls forever straining, the brow forever sweating, the feet forever plodding, the brain forever throbbing, the shoulders forever drooping, and the restless mind forever scheming. Think of the beauty it would efface, of the merry-heartedness it would extinguish, of the giant strength it would tame, of the resources of nature it would exhaust, of the aspirations it would crush, of the sickness it would breed, of the projects it would wreck, of the groans it would extort, of the lives it would immolate, and of the cheerless grave that it would dig! See them toiling and moiling, sweating and pelting, grinding and hewing, weaving and spinning, strewing and gathering, mowing and reaping, raising and building, digging and planting, unloading and storing, striving and struggling—in the garden and in the field, in the granary and in the barn, in the factory and in the mill, in the warehouse and in the shop, on the mountain and in the ditch, on the roadside and in the wood, in the city and in the country, on the sea and on the shore, on the earth, in days of brightness and days of gloom. What a sad picture would the world present, if we had no Lord's day!

The preceding reflection on the benevolence and policy of the institution of the weekly day of rest from the toils of life, is worthy of the consideration and reflection of every philosopher and philanthropist. But to the Christian, the Lord's day—the day of his triumph over all our enemies, and of the hallowed mementoes of his love, as

well as our interest in the scenes it reviews, in all their superlative, though awful grandeur—opens a fountain of emotions in the Christian heart incomparably more interesting.

With him it is not the mere benevolence of an animal or a worldly repose from the drudgeries of this world. The Christian and the political economist view it very differently in their respective philosophies. It is, indeed, of great advantage to the State, but incomparably more to the church. And it is, in both respects, worthy of our benevolent Creator to have ordained it, and of man to observe it, in full harmony with God's benevolent design in sanctifying it.

A. C., *Harbinger*, 1854, page 231.

Mr. Campbell did not often write poetry, but we have one poem which Robert Milligan has preserved.

MUSINGS ON LORD'S DAY MORNING.

Through the courtesy of Sister S. H. Campbell, we have been permitted to extract from the private correspondence of the Senior Editor, the following beautiful lines. They were intended only as a gem for the family casket. But as they breathe sentiments that belong to the whole household of faith, we hope that Bro. Campbell will not object to their publication. R. M.

CUMBERLAND RIVER, Lord's Day Morning, March 28, 1858.

Rising early, and walking on the deck, I was struck with the beauties of the morning, and returning to my berth, I wrote for you, the following lines:

Serene the morn, and bright the sky,
I walked the deck alone;
The morning-star with silvery rays
In all its splendor shone.

Some golden streaks of brightest hue
Were trembling on the sky:
The forest leaves with drops of dew
Gave hope that Spring was nigh.

It was, indeed, the Lord's Day morn,
And soon my thoughts were turned
To those bright scenes of hope and joy
With which our hearts have burned.

How soon shall all the toils of earth
Give place to Heavenly rest;
And those who live for God and Christ
Shall be forever blest!

Hold on thy way, my Sister Wife,
In faith, and hope, and love;
And when our toils of earth are past,
We'll meet in Heaven above.

Be this our aim, our happy choice,
Till all our toils are o'er,
Then we shall meet among the blest,
And part again no more. Yours ever, A. C.

In 1830 Mr. Campbell issued an extra on

THE BREAKING OF THE LOAF.

Man was not made for the Christian Institution; but the Christian Institution for man. None but a master of the human constitution—none but one perfectly skilled in all the animal, intellectual, and moral endowments of man, can perfectly adapt an institution to man in reference to all that he is, and to all that he is destined to become. Such is the Christian Institution. Its evidences of a divine origin increase and brighten in the ratio of our progress in the science of man. He who most attentively and profoundly reads himself, and contemplates the picture which the Lord of this Institution has drawn of him, will be most willing to confess, that man is wholly incapable of originating it. He is ignorant of himself, and of the race from which he sprang, who can persuade himself that man, in any age, or in any country, was so far superior to himself as to have invented such an Institution as the Christian. That development of man, in all his natural, moral, and religious relations, which the Great Teacher has given, is not farther beyond the intellectual powers of man, than is the creation of the Sun, Moon, and Stars beyond his physical powers.

The eye of man can not see itself; the ear of man can not hear itself, nor the understanding of man discern itself; but there is one who sees the human eye, who hears the human ear, and who discerns the human understanding. He it is who alone is skilled in revealing man to himself, and himself to man. He who made the eye of man, can he not see? He who made the ear of man, can he not hear? He who made the heart of man, can he not know?

It is as supernatural to adapt a system to man, as it is to create him. He has never thought much upon his own powers who has not seen as much wisdom on the outside, as in the inside of the human head. To suit the outside to the inside required as much wisdom as to suit the inside to the outside, and yet the exterior arrangement exists for the interior. To fashion a casement for a human soul exhibits as many attributes of a creator, as to fashion a human spirit for its habitation. Man, therefore, could as easily make himself, as a system of religion to suit himself. It will be admitted that it calls for as much skill to adapt the appendages to the human eye, as the human eye to its appendages. To us it is equally plain, that it requires as much wisdom to adapt a religion to man, circumstanced as he is, as to create him an intellectual and moral being.

But to understand the Christian Religion, we must study it; and to enjoy it, we must practice it. To come into the kingdom of Jesus Christ is one thing, and to live as a wise, a good, and a happy citizen,

is another. As every human kingdom has its constitution, laws, ordinances, manners, and customs; so has the kingdom of the Great King. He, then, who would be a good and a happy citizen of it, must understand and submit to its constitution, laws, ordinances, manners, and customs.

The object of the present essay is to develope one of the institutions or ordinances of this kingdom: and this we shall attempt by stating, illustrating, and sustaining the following propositions:

PROPOSITION I.

There is a house on earth, called the house of God.

The Most High God dwells not in temples made with human hands; yet he condescended in the age of types to have a temple erected for himself which he called his house, and glorified it with the symbols of his presence. In allusion to this the Christian community, organized under the government of his Son, is called his house and temple, "You are God's building," says Paul to a Christian community. This building is said to be "built upon the apostles and prophets, Jesus Christ himself being the chief corner stone." "Know you not that you are the temple of God? The temple of God is holy, which temple you are" (I. Cor. iii. 16, 17).

But in allusion to the Jewish temple, the Christian Church occupies the middle space between the outer court and the holiest of all. "The holy places made with hands were figures of the true." The common priests went *always* into the first tabernacle or holy place and the high priest *once a year* into the *holiest of all.* Thus our Great High Priest went *once for all* into the true "holiest of all," into the real presence of God, and has permitted us Christians as a royal priesthood, as a chosen race, to enter always into the only holy place now on earth, the Christian church. "As living stones we are built up into a *spiritual house*, a holy priesthood, to offer up spiritual sacrifices most acceptable to God by Jesus Christ" (I. Pet. ii. 5).

But all we aim at here is to show that the community under Christ is called "*the house of God.*" Paul once called it *a* house of God, and once *the* house of God. An individual or single congregation, he calls "*a house of God*" (I. Tim. iii. 15). I have written to you, "that you may know how to behave yourself in a house of God (Greek,—*oikos Theou*) which is the congregation of God." And in his letter to the Hebrews, chap. x. 21, speaking of the whole Christian community, he calls it the house of God (*ho oikos Theou*). "Having a great High Priest over the house of God, let us draw near," etc. It is, then, apparent that there is under the Lord Messiah now on earth an institution called *the house of God;* and this resembles the *holy*

place between the outer court and the holiest of all, which is the proposition to be proved.

PROPOSITION II.

In the house of God there is always the table of the Lord.

As there is an analogy between the Jewish holy place and the Christian house of God; so there is an analogy between the furniture of the first tabernacle or the holy place, and those who officiate in it, and the furniture of the Christian house of God and those who officiate in it. "In the first tabernacle, says Paul, which is called *holy*, there were the candlestick, and the table, and the shewbread," or the loaves of the presence. On the golden table every Sabbath day were placed *twelve* loaves which were exhibited there for one week, and on the next Sabbath they were substituted by twelve fresh loaves sprinkled over with frankincense. The loaves which were removed from the table were eaten by the priests. These were called in the Hebrew "*the loaves of the faces*," or the loaves of the presence. This emblem of the abundance of spiritual food in the presence of God for all who dwell in the holy place, stood always upon the golden table furnished by the twelve tribes, even in the wilderness. The light in the first tabernacle was not from *without*, but from the seven lamps placed on the golden candlestick; emblematic of the perfect light not derived from this world which is enjoyed in the house of God.

If, then, in the emblematic house of God, to which corresponds the Christian house of God, there was not only a table overlaid with gold, always spread, and on it displayed *twelve large loaves*, or cakes, sacred memorials and emblems of God's bounty and grace; shall we say that in that house, over which Jesus is a Son, there is not to stand always a table more precious than gold covered with a richer repast for the holy and royal priesthood which the Lord has instituted who may always enter into the holy place consecrated by himself.

But we are not dependent on analogies, nor far-fetched inferences, for the proof of this position. Paul, who perfectly understood both the Jewish and Christian Institutions, tells us, that there is in the Christian temple a table, appropriately called the Lord's table, as a part of its furniture. He informs those who were in danger of being polluted by idolatry, "that they could not be partakers of the Lord's table and the table of demons" (I. Cor. x. 21). In all his allusions to this table in this connection, he represents it as continually approached by those in the Lord's house. "The cup of the Lord" and "the loaf," for which thanks were continually offered, are the furniture of this table to which the Christian brotherhood have free access.

The Apostle Paul reminds the saints in Corinth of their familiarity with the Lord's table, in speaking of it as common as the meetings of the brotherhood. "The cup of blessing for which we bless God, is it not the joint participation of the blood of Christ? The loaf which we break, is it not the joint participation of the body of Christ?" In this style we speak of things common and usual, never thus of things uncommon or unusual. It is not the cup which we *have* received with thanks; nor is it the loaf which we *have* broken; but which we *do* break. But all that we aim at here is now accomplished; for it has been shown that, *in the Lord's house there is always the table of the Lord.* It is scarcely necessary to add that if it be shown that in the Lord's house there is the Lord's table, as a part of the furniture, it must always be there when the disciples meet, unless it can be shown that only some occasions require its presence and others its absence; or that the Lord is poorer or more churlish at one time than at another; that he is not able always to keep a table, or too parsimonious to furnish it for his friends. But this is in anticipation of our subject, and we proceed to the third proposition.

PROPOSITION III.

On the Lord's table there is of necessity but one loaf.

The necessity is not that of a positive law enjoining one loaf and only one, as the ritual of Moses enjoined twelve loaves. But it is a necessity arising from the meaning of the Institution as explained by the Apostles. As there is but one literal body and but one mystical or figurative body having many members; so there must be but one loaf. The Apostle insists upon this, (I. Cor. x. 17). "Because there is one loaf, we, the many, are one body; for we are all partakers of that one loaf." The Greek world *artos*, especially when joined with words of number, says Dr. Macknight, always signifies *a loaf*, and is so translated in our Bibles. (Matt. xvi. 9.) "Do you not remember the *five loaves?*" There are many instances of the same sort. Dr. Campbell says "that in the plural number it ought always to be rendered loaves;" but when there is a numeral before it, it indispensably must be rendered loaf or loaves. Thus we say one loaf, seven loaves; not one breads, seven breads. "Because there is one loaf," says Paul, we must consider the whole congregation as one body. Here the Apostle reasons from what is more plain to what is less plain; from what was established to what was not so fully established in the minds of the Corinthians. There was no dispute about the one loaf; therefore, there ought to be none about the one body. This mode of reasoning makes it as certain as a positive law; because that which an Apostle reasons from must be an established fact, or an established principle. To have argued from an assumption or a contingency to

establish the unity of the body of Christ, would have been ridiculous in a logician, and how unworthy of an Apostle! It was, then, an established institution that there is but one loaf, inasmuch as the Apostle establishes his argument by a reference to it as an established fact. Our third proposition is, then, sustained, that *on the Lord's table there is of necessity but one loaf.*

PROPOSITION IV.

All Christians are members of the house or family of God, are called and constituted a holy and a royal priesthood, and may, therefore, bless God for the Lord's table, its loaf, and cup—approach it without fear and partake of it with joy, as often as they please in remembrance of the death of their Lord and Saviour.

The different clauses of this proposition, we shall sustain in order —"*all Christians are members of the family or house of God*" (Heb. iii. 6). "But Christ is trusted as a Son over *his own family;* whose family we are, provided we maintain our profession and boasted hope unshaken to the end;"—"*are called and constituted a holy and a royal priesthood*" (I. Pet. ii. 5). "You, also, as living stones, are built up a spiritual temple, a holy priesthood, to offer spiritual sacrifices most acceptable to God through Jesus Christ." In the 9th verse of the same chapter, he says: "But you are an elect race, a chosen generation, a royal priesthood;" and this is addressed to all the brethren dispersed in Pontus, Galatia, Cappadocia, Asia, and Bithynia.

May not, then, *holy* and *royal* priests thank God for the Lord's table, its loaf, and cup of wine? May they not, without a *human* priest to consecrate the way for them, approach the Lord's table and handle the loaf and cup? If the common priests did not fear to approach a golden table and to place upon it the loaves of the presence; if they feared not to take and eat that consecrated bread because priests according to the flesh—shall royal priests fear, without the intervention of human hands, to approach the Lord's table and to partake of the one loaf? If they should, they know not how to appreciate the consecration of Jesus, nor how to value their high calling and exalted designation as kings and priests to God. And may we not say that he who, invested with a little clerical authority, derived only from "the Man of Sin and Son of Perdition," if borrowed from the Romanists, says to them, "Stand by; I am holier than thou"—may we not say that such a one is worse than Diotrephes, who affected a pre-eminence, because he desecrates the royal priesthood of Jesus Christ, and calls him common and unclean who has been consecrated by the blood of the Son of God? Such impiety can only be found amongst them who worship the beast, and who have covenanted and agreed that none shall buy or sell, save those who receive a mark on

their foreheads and letters patent in their hands. But allow common-sense to whisper a word into the ears of a priest's "laymen," but Christ's "*royal priests.*" Do you not thank God for the cup while the priest stands by the table; and do you not handle the loaf and the cup when they come to you? And would not your thanksgiving have been as acceptable if the human mediator had not been there, and your participating as well pleasing to God and as consolatory to yourself if you had been the first that handled the loaf or the cup, as when you are the second or the fifty-second in order of location? Let reason answer these two questions, and see what comes of the haughty assumptions of your Protestant clergy!! But this only by the way.

I trust it is apparent that the royal priesthood may approach the Lord's table *without fear*, inasmuch as they are consecrated to officiate by a blood as far superior to that which consecrated the fleshly priesthood, as the Lord's table, covered with the sacred emblems of the sacrifice of the Lord himself, is superior to the table which held only the twelve loaves of the presence; and as they are, to say the least, called by as holy and divine an election, and are as *chosen a race* of priests as were those sprung from the loins of Levi.

PROPOSITION V.

The one loaf must be broken before the saints feast upon it, which has obtained for this institution the name of "the breaking of the loaf."

But some, doubtless, will ask, "Is it not called *the Lord's supper?*" Some have thought, amongst whom is Dr. Bell, that I. Cor. xi. 20 applies to the feasts of love or charity, rather than the showing forth of the Lord's death. These may read the passage thus:—"But your coming together into one place is not to eat a Lord's supper; for in eating it every one takes first his own supper; alluding, as they suppose, to a love feast eaten before *the breaking of the loaf.*" But this Lord's supper is contradistinguished from their *own* supper. And might it not as reasonably be said you can not call *your* showing forth the Lord's death a Lord's supper; for before eating it you have eaten a supper of your own, which prevents you from making a *supper* of it? You do not make it a Lord's supper if you first eat your own supper. Nor, indeed, could the Corinthians call any eating a "Lord's supper," conducted as was the eating of their own suppers; for one ate and drank to excess, while another who was poor, or had no supper to bring, was hungry, and put to shame. Could this be called a supper in honor of the Lord!

But as the Lord had eaten a religious supper, had partaken of the paschal lamb with his disciples, before he instituted the breaking of the loaf and drinking of the cup as commemorative of his death, it seems improper to call it a supper; for it was instituted and eaten

"*after a supper.*" Not in the sense of one of the meals of the day, can it be called either dinner or supper: for it supplies the place of no meal. *Deipnos*, here rendered supper, in the days of Homer, represented breakfast. (Iliad, 2 line, 381-399, and 8 line, 53-66.) It also signified food in general or a feast. In the times of Demosthenes it signified a feast or an evening meal. But it is of more importance to observe, that it is in the New Testament used figuratively as well as literally. Hence, we have the gospel blessings compared to a supper. We read of "the marriage supper of the Lamb," and "the supper of the Great God." Jesus says, "If any man open to me I will [*deipneso*] take supper with him and he with me." When thus used it neither regards the time of day, nor the quantity eaten. If applied, then, to this institution it is figuratively, as it is elsewhere called "*the feast.*" For not only did the Lord appoint it, but in eating it we have communion with the Lord. The same idiom with the addition of the article occurs in Rev. i. 10, "*he kuriake hemera,*" the Lord's day. Upon the whole it appears more probable that the Apostle uses the words *kuriakos deipnos*, or Lord's supper, as applicable to the breaking of the loaf for which they gave thanks in honor of the Lord, than to their own supper or the feasts of love, usual among the brethren. If we say in accordance with the Apostle's style, the Lord's day, the Lord's table, the Lord's cup, we may also say the Lord's supper. For in the Lord's house these are all sacred to him.

As the calling of Bible things by Bible names is an important item in the present reformation, we may here take occasion to remark, that both "the Sacrament" and "the Eucharist" are of human origin. The former was a name adopted by the Latin church; because the observance was supposed to be an oath or vow to the Lord; and as the term *sacramentum* signified an oath taken by a Roman soldier to be true to his general and his country, they presumed to call this institution a sacrament or oath to the Lord. By the Greek church it is called *the Eucharist*, which word imparts *the giving of thanks*, because, before participating, thanks were presented for the loaf and the cup. It is also called the communion, or "*the communion of the saints;*" but this might indicate that it is exclusively *the* communion of saints; and, therefore, it is more consistent to denominate it literally "the breaking of the loaf." But this is only preliminary to the illustration and proof of our fifth proposition.

We have said the loaf must be broken before the saints partake of it. Jesus took a loaf from the paschal table and broke it before he gave it to his disciples. They received a broken loaf, emblematic of his body once whole, but by his own consent, broken for his disciples. In eating it we then remember that the Lord's body was by his own consent broken or wounded for us. Therefore, he that gives thanks

for the loaf should break it, not as the representative of the Lord, but after his example; and after the disciples have partaken of this loaf, handing it to one another, or while they are partaking of it the disciple who brake it partakes with them of the broken loaf. Thus they all have communion with the Lord and with one another in eating the broken loaf. And thus they as priests feast upon his sacrifice. For the priests ate of the sacrifices and were thus partakers of the altar. The proof of all this is found in the institution given in Matthew xxvi., Mark xiv., Luke xxii. and I. Cor. xi. In each of which his breaking of the loaf, *after* giving thanks, and *before* his disciples partook of it, is distinctly stated.

It is not, therefore, strange that the literal designation of this institution should be what Luke has given it in his Acts of the Apostles thirty years after its institution. The first time he notices it is Acts ii. 42, when he calls it emphatically *te klaisei tou artou*, the breaking of the loaf, a name at the time of his writing, A. D. 64, universally understood. For, says he, in recording the piety and devotion of the first converts, "they continued steadfast in the teaching of the Apostles, in the fellowship, in *the breaking of the loaf*, in prayers—praising God.' It is true there is more than breaking a loaf in this institution. But in accordance with general, if not universal usage, either that which is first or most prominent in laws, institutions, and usages, gives a name to them. Thus we have our *Habeas Corpus*, our *Fieri Facias*, our *Nisi Prius*, our *Capias*, our *Venditioni Exponas*, names given from the first words of the law.

But to break a loaf, or *to break bread*, was a phrase common amongst the Jews to denote ordinary eating for refreshment. For example, (Acts ii. 46,) "Daily, with one accord, they continued in the temple and in breaking bread, or a loaf, from house to house. They ate their *food* with gladness and simplicity of heart." Also, after Paul had restored Eutychus at Troas, we are informed he broke a loaf and ate. Here it must refer to himself, not only because it is used *indefinitely*, but because he that eats is in the same number with him that breaks a loaf. But when an usage established is referred to, the article or some definitive term ascertains what is alluded to. Thus, (Acts ii. 42,) it is "*the* breaking of *the* loaf." And Acts xx. 7 it is, "They assembled for *the* breaking of a loaf." This loaf is explained by Paul, (I. Cor. x. 16,) "*The* loaf which we break, is it not the communion of the body of Christ?" This proposition being now, as we judge, sufficiently evident, we shall proceed to state our sixth.

PROPOSITION VI.

The breaking of the loaf and the drinking of the cup are commemorative of the Lord's death.

Upon the loaf and upon the cup of the Lord, in letters which speak not to the eye, but to the heart of every disciple, is inscribed,

"When this you see, remember me."

Indeed, the Lord says to each disciple when he receives the symbols in his hand, "This is my body broken for *you*. This is my blood shed for *you*." The loaf is thus constituted a representation of his body—first whole, then wounded for our sins. The cup is thus instituted a representation of his blood—once his life, but now poured out to cleanse us from our sins. To every disciple he says, For *you* my body was wounded; for *you* my life was taken. In receiving it the disciple says, "Lord, I believe it. My life springs from your suffering; my joy from your sorrows; and my hope of glory everlasting from your humiliation and abasement unto death." Each disciple, in handing the symbols to his fellow-disciple, says, in effect, "You my brother, once an alien, are now a citizen of heaven; once a stranger, are now brought home to the family of God. You have owned my Lord as your Lord, my people as your people. Under Jesus the Messiah we are one. Mutually embraced in the everlasting arms, I embrace you in mine: thy sorrows shall be my sorrows, and thy joys my joys. Joint debtors to the favor of God and the love of Jesus, we shall jointly suffer with him, that we may jointly reign with him. Let us, then, renew our strength, remember our King, and hold fast our boasted hope unshaken to the end."

"Blest be the tie that binds
Our hearts in Christian love;
The fellowship of kindred minds
Is like to that above."

He knows no man after the flesh. Ties that spring from eternal love, revealed in blood and addressed to his senses, draw forth all that is within him of complaisant affection and feeling, to those joint heirs with him of the grace of eternal life. While it represents to him "*the bread of life*"—all the salvation of the Lord—it is the strength of his faith, the joy of his hope, and the life of his love.

This institution commemorates the love which reconciled us to God and always furnishes us with a new argument to live to him who died for us. Him who feels not the eloquence and power of this argument, all other arguments assail in vain. God's goodness, developed in creation and in his providence, is well designed to lead men to reformation. But the heart on which these fail, and to which Calvary appeals in vain, is past feeling, obdurate, and irreclaimable, beyond the operation of any moral power known to mortal man.

Every time the disciples assemble around the Lord's table they are furnished with a new argument also against sin, as well as with a new proof of the love of God. It is as well intended to crucify the world in our hearts, and to crucify our hearts to the world, as to quicken us to God, and to diffuse his love within us. Hence it must in reason be a stated part of the Christian worship, in all Christian assemblies; which leads us to state, illustrate, and sustain the following capital proposition, to which the preceding six are all preliminary.

PROPOSITION VII.

The breaking of the one loaf, and the joint participation of the cup of the Lord, in commemoration of the Lord's death, usually called "the Lord's Supper," *is an instituted part of the worship and edification of all Christian congregations in all their stated meetings.*

ARGUMENT 1. The first Christian congregation which met in Jerusalem, and which was constituted by the twelve Apostles, did as statedly attend upon the breaking of the loaf in their public meetings, as they did upon any other part of the Christian worship. So Luke records, (Acts ii. 42,) "They continued stedfast in the Apostles' doctrine, in the fellowship, in *the breaking of the loaf*, and in prayers." Ought we not, then, to continue as stedfast in the breaking of the loaf, as in the teaching of the Apostles, as in the fellowship, as in the prayers commanded by the Apostles?

ARGUMENT 2. The Apostles taught the churches to do all the Lord commanded. Whatever, then, the churches did by the appointment or concurrence of the Apostles, they did by the commandment of Jesus Christ. Whatever acts of religious worship the Apostles taught or sanctioned in one Christian congregation, they taught and sanctioned in all Christian congregations, because all under the same government of one and the same King. But the church in Troas met upon the first day of the week, consequently all the churches met upon the first day of the week for religious purposes.

Among the acts of worship, or the institutions of the Lord, to which the disciples attended in these meetings, the breaking of the loaf was so conspicuous and so important, that the churches are said to meet on the first day of the week for this purpose. We are expressly told that the disciples at Troas met for this purpose; and what one church did by the authority of the Lord, as a part of his instituted worship, they all did. That the disciples in Troas met for this purpose is not to be inferred, for Luke says positively, (Acts xx. 7,) "And on the first day of the week, when the disciples came together for the breaking of a loaf, Paul, being about to depart on the morrow, discoursed with them, and lengthened out his discourse till midnight." From the manner in which this meeting of the disci-

ples at Troas is mentioned by the historian, two things are very obvious—1st. That it was an established custom or rule for the disciples to meet on the first day of the week. 2d. That the primary object of their meeting was to break bread. They who object to breaking bread on *every* first day of the week when the disciples are assembled, usually preface their objections by telling us that Luke does not say they broke bread *every* first day; and yet they contend against the Sabbatarians that they ought to observe *every* first day to the Lord in commemoration of his resurrection. The Sabbatarians raise the same objection to this passage when adduced by all professors of Christianity to authorize the weekly observance of the first day. They say that Luke does not tell us that they met for any religious purpose on *every* first day. How inconsistent, then, are they who make this sentence an express precedent for observing *every* first day when arguing against the Sabbatarians, and then turn round and tell us that it will not prove that they broke bread *every* first day! If it does not prove the one, it is most obvious it will not prove the other; for the weekly observance of this day, as a day of the meeting of the disciples, and the weekly breaking of the loaf in those meetings, stand or fall together. Hear it again: "And on the first day of the week, when the disciples assembled to break bread." Now all must confess, who regard the meaning of words, that the meeting of the disciples and the breaking of bread, as far as these words are concerned, are expressed in the same terms as respects the frequency. If the one was *fifty-two* times in a year, or only *once;* so was the other. If they met every first day, they broke the loaf every first day; and if they did not break the loaf every first day, they did not meet every first day. But we argue from the style of Luke, or from his manner of narrating the fact, that they did both. If he had said that on *a* first day the disciples assembled to break the loaf, then I would admit that both the Sabbatarians and the semi-annual or septennial communicants might find some way of explaining this evidence away.

The definite article is, in the Greek and in the English tongue, prefixed to stated and fixed times, and its appearance here is not merely definitive of one day, but expressive of a stated or fixed day. This is so in all languages which have a definite article. Let us illustrate this by a very parallel and plain case. Suppose some 500 or 1,000 years hence the annual observance of the 4th of July should have ceased for several centuries, and that some person or persons devoted to the primitive institutions of this mighty Republic, were desirous of seeing every 4th of July observed as did the fathers and founders of the Republic during the hale and undegenerate days of primitive republican simplicity. Suppose that none of the records of the first

century of this Republic had expressly stated that it was a regular and fixed custom for a certain class of citizens to pay a particular regard to *every* fourth day of July; but that a few incidental expressions in the biography of the leading men in the Republic spake of it as Luke has done of the meeting at Troas. How would it be managed? For instance, in the life of John Q. Adams it is written, A. D. 1823, "And on the fourth of July, when the republicans at the City of Washington met to dine, John Q. Adams delivered an oration to them." Would not an American, a thousand years hence, in circumstances such as have been stated, find in these words *one* evidence that it was an established usage during the first century of this Republic to regard the 4th day of July as aforesaid. He would tell his opponents to mark that it was not said that on *a* fourth of July, as if it were a particular occurrence; but it was in the fixed meaning of the English language expressive of a fixed and stated day of peculiar observance. At all events, he could not fail in convincing the most stupid that the primary intention of that meeting was *to dine*. Whatever might be the frequency or the intention of that dinner, it must be confessed, from the words above cited, that they *met to dine*.

Another circumstance that must somewhat confound the Sabbatarians and the lawless observers of the breaking of the loaf, may be easily gathered from Luke's narrative. Paul and his company arrived at Troas either on the evening of the first day, or on Monday morning at an early hour; for he departed on Monday morning, as we term it, at an early hour; and we are positively told that he tarried just seven days at Troas. Now, had the disciples been Sabbatarians, or observed the seventh day as a Sabbath, and broke the loaf on it as the Sabbatarians do, they would not have deferred their meeting till the first day, and kept Paul and his company waiting, as he was evidently in a great haste at this time. But his tarrying *seven* days, and his early departure on Monday morning, corroborates the evidence adduced in proof that the first day of the week was the *fixed* and *stated* day for the disciples to meet for this purpose.—*C. B.*, pp. 211, 212.

From the 2d of the Acts, then, we learn that *the breaking of the loaf* was a stated part of the worship of the disciples in their meetings; and from the 20th we learn that the first day of the week was the stated time for those meetings; and, above all, we ought to notice that the most prominent object of their meeting was to break the loaf. Other corroborating evidences of the stated meeting of the disciples on the first day for religious purposes, are found in the fact that Paul says he had given orders to all the congregations in Galatia, as well as that in Corinth, to attend to the fellowship, or the laying up of con-

tributions for the poor saints on the first day of every week. I. Cor. xv. 1, "On the first day of *every week* let each of you lay somewhat by itself, according as he may have prospered, putting it into the treasury, that when I come there may be no collections" for the saints. *Kata mian Sabbaton* Macknight justly renders, "*the first day of every week;*" for every linguist will admit that *kata polin* means every city; *kata menan*, every month; *kata ecclesian*, every church; and, therefore, in the same usage, *kata mian Sabbaton* means every first day of the week.

Now this prepares the way for asserting not only that the disciples in Troas assembled on the first day of every week for "the breaking of a loaf," but also for asserting a third argument:—

ARGUMENT 3. The congregation in Corinth met every first day, or the first day of every week, for showing forth the Lord's death. Let the reader bear in mind that he has just heard that Paul commanded the church in Corinth, or every saint in Corinth, to contribute according to his ability, by putting into the treasury every first day his contribution to avoid collections when Paul came. This is agreed on all hands to prove the weekly meeting of these saints. Now, with this concession in mind, we have only to notice what is said, chap. xii. 20, "When you come together into one place, that is, every week at least, *this is not to eat the Lord's supper.* To act thus is unworthy of the object of your meeting. To act thus is not to eat the Lord's supper. It is not to show forth the Lord's death." Thereby declaring that this is the chief object of meeting. When a teacher reproves his pupils for wasting time, he can not remind them more forcibly of the object of their coming to school, nor reprove them with more point, than to say, "When you act thus, this is not to assemble to learn." This is the exact import of the Apostle's address, "When you assemble thus, it is *not* to eat the Lord's supper." We have seen, then, that the saints met every first day in Corinth; and when they assembled in one place it was to eat the Lord's supper, a declaration of the practice of the primitive congregations as explicit as could incidentally be given, differing only from a direct command in the form in which it is expressed. But it is agreed on all hands that whatsoever the congregations did with the approbation of the Apostles, they did by their authority. For the Apostles gave them all the Christian institutions. Now as the Apostle Paul approbated their meeting every week, and their coming together into one place to shew forth the Lord's death; and only censured their departure from the meaning of the institution, it is as high authority as we could require for the practice of the weekly meeting of the disciples.

But when Acts ii. 42, Acts xx. 7, I. Cor. xi. 2, and chap. xvi. 1 and 2, are compared and added together, it appears that we act under

the influence of apostolic teaching and precedent when we meet every Lord's day for the breaking of the loaf. But this is still further demonstrated by a fourth argument drawn from the following fact:—

ARGUMENT 4. *No example can be adduced from the New Testament of any Christian congregation assembling on the first day of the week, unless for the breaking of the loaf.* Let an example be adduced by those who teach that Christians ought to meet on the first day of the week not to break the loaf, and then, but not until then, can they impugn the above fact. Until this is done, a denial of it must appear futile in the extreme. The argument, then, is Christians have no authority, nor are under any obligation to meet on the Lord's day from any thing which the Apostles said or practiced, unless it be to show forth the Lord's death, and to attend to those means of edification and comfort connected with it.

ARGUMENT 5. If it be not the duty and privilege of every Christian congregation on every first day of the week to assemble to show forth the Lord's death, it will be difficult, if not impossible, from either Scripture or reason, to show that it is their duty or privilege to meet monthly, quarterly, semi-annually, annually, or, indeed, at all for this purpose. For from what premises can any person show that it is a duty or a privilege to assemble monthly, which will not prove that it is obligatory to meet weekly? We challenge investigation here, and affirm that no man can produce a single reason why it should or could be a duty or a privilege for a congregation to meet monthly, quarterly, or annually, which will not prove that its duty and privilege every first day of the week to assemble for this purpose.

ARGUMENT 6. Spiritual health, as well as corporeal health, is dependent on food. It is requisite for corporeal health that the food not only be salutary in its nature and sufficient in its quantity, but that it be received at proper intervals, and these regular and fixed. Is it otherwise with moral health? Is there no analogy between the bread which perishes, and the bread of life? Is there no analogy between natural and moral life—between natural and moral health? and if there be, does it not follow that if the primitive disciples only enjoyed good moral health when they assembled weekly to show forth the Lord's death, that they can not enjoy good moral health who only meet quarterly or semi-annually for this purpose?

ARGUMENT 7. But in the last place, what *commemorative* institution, in any age, under any religious economy, was ordained by divine authority, which had not a fixed time for its observance? Was it the Sabbath? Was it the Passover, the Pentecost, the Feast of Tabernacles? Was it the Feast of Purim either? What other significant usage was it, the times or occasions of its observance were not fixed? How often was circumcision to be administered to the same subject? How

often Christian immersion? Is there a single institution commemorative of any thing, the meaning, or frequency, of the observance of which, is not distinctly, either by precept or example, laid down in the Holy Scriptures? Not one of a *social* character, and scarcely one of an individual character. The commemoration of the Lord's death must, then, be a weekly institution—an institution in all the meetings of the disciples for Christian worship; or it must be an anomaly—a thing *sui generis*—an institution like no other of divine origin. And can any one tell why Christians should celebrate the Lord's resurrection *fifty-two* times in a year, and his death only *once*, *twice*, or *twelve* times? He that can do this will not be lacking in a lively imagination, however defective he may be in judgment or in an acquaintance with the New Testament.

Having written so much on this subject formerly, I shall now introduce a few persons out of the many men of renown, who, since the Reformation, have plead this cause. We shall not only introduce them to our readers, but we shall let them speak to them:—

John Brown, of Haddington, author of the Dictionary of the Bible, and teacher of theology for that branch of the Presbyterian church called the "*Secession*," has written a treatise on this subject. We shall give him the task of stating and removing the objections to this apostolic institution. The reader will perceive that there are many impurities in his style; and although his speech betrays that he has been in Ashdod, still his arguments are weighty and powerful.

He offers various arguments for the weekly observance of this institution, and states and refutes nine objections to the practice. A few of the strongest we shall quote:—

"All the arguments I ever knew advanced in support of the unfrequent administration of the Lord's supper, appear to me altogether destitute of force. The following are the principal:—

"*Objection* 1. The frequent administration of this ordinance, in the apostolic and primitive ages of Christianity, was commendable and necessary, because the continual persecutions that then raged gave them ground to fear every Sabbath might be their last; whereas now we are not in such danger, and therefore need not so frequent use of this ordinance.

"*Answer*. Ought we not still to live as if every Sabbath were to be our last? Have we now a lease of our life more than these had? Did not many Christians in these times live to as great an age as we now do? Indeed, is it not evident from the best historian, that the church was generally under no persecution above one-third part of the time that weekly communion was practiced? But say they had been constantly exposed to the cruelest persecution, the objection becomes still more absurd. If they attended this ordinance weekly at the peril of

their lives, does it follow that now, when God gives us greater and better opportunity for it, we ought to omit it? Does God require the greatest work at his people's hands when he gives least opportunity? Or does he require least work when he gives the greatest opportunity for it? What kind of a master must God be if this were the case? Besides, do not men need this ordinance to preserve them from the influence of the world's smiles as much as of its frowns?" ——"Let us invert this objection, and try if it has not more force. It would then run thus: The primitive Christians received the Lord's supper weekly, as their souls were in greater danger from the smiles and allurements of the world, which are usually found more hurtful to men's spiritual concerns than its frowns; and as they had greater opportunity for doing so by their enjoying peace and liberty; yet this frequency of administering and partaking is not requisite now, as we, being under the world's frowns, are in less hazard as to our spiritual concerns; and especially, as we can not attend upon it but at the peril of our lives, God having expressly declared that he loves mercy better than sacrifice.

"*Objection* 2. The primitive and reforming times were seasons of great spiritual liveliness, and large communications of divine influences to the souls of believers, whereas it is quite otherwise now. Therefore, though frequent administration was then commendable; yet, in our languishing, decayed state, it is unnecessary.

"*Answer.* Ought we to repair seldom to the wells of salvation, because we can bring but little water at once from them? Ought we seldom to endeavor to fill our pitchers at the fountain of living waters, because they are small? Is not this ordinance a cordial for restoring the languishing, strengthening the weak, recovering the sick, and reviving the dying believer? How reasonable, then, it is to argue that languishing, weak, sick, and dying believers must not have it often administered to them, just because they are not in perfect health?" ——'Would not the objection inverted read better? The primitive Christians had this ordinance frequently administered to them, because, being decayed and withered, weak and sickly, and receiving only scanty communications of divine influence at once, it was necessary for them to be often taking new meals; whereas we being now strong and lively Christians, and receiving on these occasions such large supplies of grace as are sufficient to enable us to walk many days under their powerful influence, have no occasion for so frequently attending on that ordinance, which is especially calculated for strengthening languishing, weak, sickly believers."

"*Objection* 3. If the Lord's supper were frequently administered, it would become less solemn, and, in time, quite contemptible, as we see is the case with baptism, through the frequency of the administration of that ordinance.

"*Answer.* Is this means of keeping up the credit of the Lord's supper of God's devising or not? If it is, where is that part of his word that warrants it? The contrary I have already proved from Scripture. Since, then, it is only of men's invention, what ground is there to hope it will really maintain the credit and solemnity of the ordinance? Did not the Papists of old pretend to maintain and advance its solemnity, by reduction of the frequency of administration? Did they not take away the cup from the people, which Calvin says, was the native consequence of the former? Did they not annex the administration of this ordinance to those seasons which superstition had aggrandized; namely, Easter, Pentecost, and Christmas? Did they not annex a world of ceremonies to it? Did they not pretend that it was a real sacrifice, and that the elements were changed by consecration into the real body and blood of Christ? And, did all this tend to the support of the proper credit of this ordinance? On the contrary, did it not destroy it? Though the doctrine of transubstantiation procured a kind of reverence for it, yet, was this reverence divine? or, was it not rather devilish, in worshipping the elements? Now, how are we sure that our unfrequent administration of this ordinance will more effectually support its solemnity? Is it not strange that we should have so much encouragement from the practice of the Apostles, the primitive Christians, and the whole of the reformed churches, to profane this solemn ordinance; while the most ignorant and abandoned Papists are our original pattern for the course that tends to support its proper honor and credit? What a strange case this must be, if, in order to support the credit of God's ordinance, we must forsake the footsteps of the flock, and walk in the paths originally chalked out by the most ignorant and wicked antichristians?

"Besides, if our unfrequent administration of this ordinance render it solemn, would it not become much more so, if administered only once in seven, ten, twenty, thirty, sixty or a hundred years?"——"Shall we not then find, that those who pray once a month, or hear a sermon once a year, have their minds far more religiously impressed with solemn views of God, than those who pray seven times a day, and hear a hundred sermons within the year?"

"Let us invert this objection, and see how it stands. All human devices to render God's ordinances more solemn, are impeachments of his wisdom, and have always tended to bring the ordinance into contempt. But unfrequent administration of the supper is a human device, first invented by the worst of Papists, and therefore it tends to bring contempt on this ordinance, as we see sadly verified in the practice of those who voluntarily communicate seldom."

"*Objection* 4. The passover was administered but once a year; therefore the Lord's supper, which is come in its room, ought not to be administered more frequently.

"*Answer.* Was the passover a pattern for regulating the celebration of the supper by, or not? If it was, then, since nobody was required or allowed to eat the passover more than once a year, does it not follow that nobody is allowed to communicate more than once a year? Why, then, do we not warn our people of the sinfulness of communicating any oftener than once a year? If the passover is to be our rule, why do we not attach also to the supper, seven days of unleavened bread?"

"*Objection* 5. Mr. Boston, and other great men, never administered the supper more than once a year.

"Are not the Apostles, and many other great men among the ancients, together with Calvin, Luther, Owen, etc., nay, all the Protestant churches at home and abroad, particularly the church of Scotland in both her covenanting periods; our Books of Discipline; our Directory for worship, etc., all against him in that point? What is Mr. Boston's authority when laid in the balance with the authority of all these?"

The means by which the weekly observance of the Supper was set aside, Mr. Brown states in the following words:—

"The means by which the unfrequent administration of this ordinance appears to me to have been introduced into the church, does not savor of the God of truth. The causes that occasioned its introduction appear to have been pride, superstition, covetousness, and carnal complaisance. The eastern hermits, retiring from the society of men, had taken up their residence in deserts and mountains, and being far removed from the places of its administration, seldom attended. This, though really the effect of their sloth and distance, they pretended to arise from their regard and reverence for this most solemn ordinance. It being easy to imitate them in this imaginary holiness, which lay in neglecting the ordinance of God, many of the eastern Christians left off to communicate, except at such times as superstition had rendered solemn, as at pasch; and contented themselves with being spectators on other occasions. On account of this practice, we find the great and eloquent Chrysostom, once and again, bitterly exclaiming against them as guilty of the highest contempt of God and Christ: and calls their practice a most wicked custom."

"Further, the Christian people having got the supreme magistrate upon their side, thought themselves now more secure in the possession of their worldly wealth, and therefore were so much the more loath to part with it, in giving offerings every Sabbath. On these offerings the primitive ministers lived, and out of them the elements were taken; and, as it was discreditable then to partake without offer-

ing, except the person were known to be very poor, too many chose rather, for the most part of the year, to abstain from the Lord's table, than part with a little of their beloved substance. If the people were churlish, the priests were equally covetous. Though they now began to have other funds assigned them for their subsistence, they were far from being willing to part with the ancient offerings; therefore, when they saw it was not possible to cause the people to bring them every Sabbath, they reduced the frequency of the administration of the supper, in expectation that the people would attend better, and bring larger offerings. And in order to inflame them the more powerfully to this, the clergy fixed the administration to times now consecrated by superstition, and began, by little and little, to persuade the people that their offerings were meritorious, and were a proper sacrifice for the atonment of their sins. Hence sprung at last that notion, that so much as was consecrated was turned into Christ's real body and blood, and was, as such, offered by the priests to atone for the sins of the quick and the dead.

"Besides, when the Christian church began to share the smiles and support of the Emperor and his court, multitudes, influenced by carnal motives, thronged into it, and the reins of discipline being now relaxed, they were easily admitted, though indeed many of them were far from being visible saints. These carnal and court Christians disliked being from week to week employed in self-examination, and other preparatory work, or living under the impression of so frequent solemn approaching to God. They also disliked the simplicity of this, as well as of other gospel ordinances, and were mightily fond that the Christian worship should be modelled as near to the Pagan and Jewish forms as possible. The clergy, possessed with the same vitiated taste, and, besides, being very solicitous to procure themselves the favor of the great, transformed the Christian worship according to these patterns; and as the Pagans had in the year only a few solemn feasts in honor of their gods, and the Jews had only three solemn feasts, the feast of the Passover at Easter, the feast of Harvest at Pentecost, and the feast of Tabernacles, they appointed the supper to be administered to the people at Christmas, to supply the place of the feast of Bacchanals, and at Easter and Pentecost, to supply the place of two of the Jewish feasts. However, this conforming of Christ's ordinance (as now indeed is also the case) did not procure due attendance on it, and therefore the clergy afterwards reduced the administration of it to the people to once, namely, Easter.

"By these means, and in this manner, it appears to me, from the hints of the history of these times which I can come to the knowledge of, was the unfrequency of the administration of the Lord's supper chiefly introduced. The clergy, however, pretended regard to the so-

lemnity of the ordinance as the reason of all these alterations; and I doubt not but some good men were so blinded as to imagine that there conduct had a real tendency to produce this effect."

This work, which I never read until I opened it to make these extracts, making allowance for the style of an old-fashioned Presbyterian, contains much good argument on this subject, and is worthy of the perusal of such as are in doubt upon the necessity of the weekly celebration of the Supper.

An objection not formally stated by Mr. Brown, which I have frequently heard, is drawn from the words, "*as often as you do this*, do it in remembrance of me." From these words it is plead that we are without law in regard to the time how often; and consequently can not be condemned for a partial or total neglect; for "where there is no law there is no transgression." "*As often*" is used not to license the frequency, but to denote the manner. Always do it in remembrance of me. The connexion in which these words occur regarding the manner or design of the observance, and not how often it may, or may not be celebrated, it is a violation of every rule of interpretation to infer another matter from them which was not in the eye of the Apostle. Besides, if the words "as oft" leave it discretionary with any society how often, they are blameless if they never once, or more than once in all their lives show forth the Saviour's death. This interpretation makes an observance without reason, without law, without privilege, and consequently without obligation.

Next to Mr. Brown we shall introduce a few extracts from *William King*, Archbishop of Dublin. The editors of the *Christian Examiner* presented a very valuable extract from Mr. King in the 7th or May number of the first volume, from which I quote the following, pp. 163, 165, 166, 167:—

"The following remarks on this institution of our Saviour, are copied from a '*Discourse concerning the Inventions of Man in the Worship of God*,' by William King, of Ireland. He was born at Antrim, 1650; educated at Trinity College, Dublin; and held successively the dignities of Dean of St. Patrick's, Bishop of Derry, and Archbishop of Dublin. He died in 1729. His method, in this '*Discourse*,' is to examine and compare the worship of God, as taught in the Scriptures, with the practice of the different religious sects of the day:—

"Christ's positive command to do this in remembrance of him, etc., must oblige us in some times and in some places; and there can be no better way of determining when we are obliged to do it, than by observing when God in his goodness gives us opportunity; for either we are then obliged to do it, or else we may choose whether we will ever do it or no; there being no better means of determining the frequency than this of God's giving us the opportunity. And the same rule holding in all other general positive commands, such as in those that oblige us to charity, we may be sure it holds likewise in

this. Therefore whoever slights or neglects any opportunity of receiving what God affords him, does sin as certainly as he who, being enabled by God to perform an act of charity, and invited by a fit object, neglects to relieve him, or shuts up his bowels of compassion against him, concerning whom the Scriptures assure us, that the love of God dwells not in him. And the argument is rather stronger against him who neglects this holy ordinance; for how can it be supposed that man has a true love for his Saviour, or a due sense of his sufferings, who refuses or neglects to remember the greatest of all benefits, in the easiest manner, though commanded to do it by his Redeemer, and invited by a fair opportunity of God's own offering.

"It is manifest that if it be not our own faults, we may have an opportunity every Lord's day when we meet together; and therefore that church is guilty of laying aside the command, whose order and worship doth not require and provide for this practice. Christ's command seems to lead us directly to it; for, 'Do this in remembrance of me,' implies that Christ was to leave them, that they were to meet together after he was gone, and that he required them *to remember him at their meetings whilst he was absent.* The very design of our public meetings on the Lord's day, and not on the Jewish Sabbath, is, to remember and keep in our minds a sense of what Christ did and suffered for us till he come again; and this we are obliged to do, not in such a manner as our own inventions suggest, but by such means as Christ himself has prescribed to us, that is, by celebrating this holy ordinance.

"It seems then probable, from the very institution of this ordinance, that our Saviour designed it should be a part of God's service, in all the solemn assemblies of Christians, as the passover was in the assemblies of Jews. To know, therefore, how often Christ requires us to celebrate this feast, we have no more to do, but to inquire how often Christ requires us to meet together; that is, at least every Lord's day.

"And the same is further manifest, in the second place, from the examples of the Apostles, and of the churches of God, in the New Testament. They can not be supposed but to have understood what Christ meant by these words, 'Do this in remembrance of me;' and if it appears that they did make this feast *a constant part of ordinary worship*, we may safely conclude that Christ meant it should be so. And here it is observable that we do not find any solemn stated meeting of Christians for worship in the whole New Testament without it.

"'When you come together, therefore, into one place, this is not to eat the Lord's supper,' which intimates that one main design of their coming together, was and ought to have been to eat the Lord's supper; though by their misbehavior they so corrupted the ordinance, that it could not be called his Supper.

"If one should now reprove Christians, whom they observe to misbehave themselves in church, in these words, 'When you come together into one place, that is not to hear the word of God preached to you; for one is talking and another is sleeping;' would not everybody conclude, that in the opinion of the reprover, the hearing of the word of God preached ought to be one end of their coming together? And surely, then, the Apostle's saying, that when you come together into one place, this is not to eat the Lord's Supper, etc., gives us ground to conclude in his opinion, eating the Lord's Supper ought to be one

constant end of our coming together. Which is further manifest from the advice he gives them, verse 33, 'Wherefore, my brethren, when you come together to eat, tarry one for another.' One end, therefore, of their coming together, was as children come together in a family at meal time, that is to be fed at their father's table: for what the Apostle called in the former verse coming together into one place, in this verse he calls coming together to eat; intimating that a main end of their coming together into one place was to eat.

"I have endeavored all along to confine myself to the plain words of Scripture, and to use such arguments only, as the meanest might be able to judge of from their Bibles: yet in a controverted place of Scripture, concerning the meaning of a command of Christ, relating to some positive duty, I take the constant practice of the church, from the Apostles downward, to be a good means of determining the sense of it; and as there is not any example of a stated assembly for worship in the New Testament, without the Lord's Supper, so I think there is not any example of that nature in all antiquity. For the truth of this I appeal to those who are skilled in it. The nearer we come to the Apostles, we shall still find the Lord's Supper the more punctually observed, as a constant part of the ordinary service of the church; and it is remarkable that when some who had been present at the prayers and preaching of the church, began to go away without receiving, (which was a corruption that came in about 300 years after Christ,) it was so great an innovation and breach of the Scripture rule, that the church decreed whoever was guilty of it should be excommunicated. See particularly the 9th of those commonly called 'the Canons of the Apostles,' and the 2d Canon of the Council of Antioch. Thus the practice of the church continued for many ages. And though the generality of men could not be persuaded constantly to partake of the Lord's Supper, after the discipline of the church was dissolved, and the piety of men began to cool, yet still it was celebrated on the Lord's day according to the first settled practice of the church.

"And, indeed, the corrupt practice of the solitary masses of the Papists, is a further evidence of its being counted originally a part of the ordinary worship of God. I think it is confessed by all, even by the priests themselves, that these masses had their origin from the universal corruption and negligence of Christians, for whilst the people had either piety or zeal, they communicated with the bishop or minister in every assembly, at least a competent number of them: but when piety and devotion were in a manner lost in the corrupt ages of the church, it came to pass that though the minister consecrated the elements every Lord's day, according to the example of the Holy Scriptures, and antiquity, yet he could prevail with few or none to receive with him, but was often forced to receive alone. This was a great corruption, and a falling from the Scripture precedent; but the Roman church, instead of reforming the abuse by obliging the people to receive as formerly, corrupted her principles as well as practice, and decreed it lawful and sufficient for the priest to receive alone. Yet this abuse shows us what should be, and what has been the practice; and that the church has constantly reckoned the Lord's Supper as an ordinary part of public worship in Christian assemblies on solemn days; and surely, then, to lay it aside can be termed no less than an invention of our own, since we can neither in Scripture, nor in the

church of God, for 1,400 years together, (which is a sufficient commentary on the Scripture text,) produce one example of a stated solemn Christian assembly without it."

I was struck with the remarkable coincidence in the views exhibited by Mr. King on I. Cor. xi. 20, and indeed with the whole of his views, and those exhibited in the Essays on "Breaking of Bread," published in the year 1825, in the 3d volume of the *Christian Baptist;* for we had never seen Mr. King's discourse, nor any part of it, until we saw the above Extract, taken from the *Christian Examiner*, published last summer.

We shall next introduce an American Rabbi of very great celebrity, Dr. John Mason, of New York. The passages which I quote are found in a note attached to the 188th page of the New York Edition of Fuller's Strictures on Sandemanianism. We shall give the whole note—

"Mr. Fuller does not deny that the Lord's Supper was observed by the first Christians every Lord's day, (nor will this be denied by any man who has candidly investigated the subject,) but he seems to think that Acts xx. 7, does not prove that it was so; others, eminent for piety and depth of research, have considered this passage as affording a complete proof of the weekly observance of the Lord's Supper. Dr. Scott, in his valuable Commentary, observes on this passage, "*Breaking of bread*, or commemorating the death of Christ in the eucharist, was one chief end of their assembling; this ordinance seems to have been *constantly administered every Lord's day*, and probably no professed Christians absented themselves from it after they had been admitted into the church; unless they lay under some censure, or had some real hindrance."

Dr. Mason, of this city, in his Letters on Frequent Communion, speaks on this subject with still greater decision. "It is notorious, that during the first three centuries of the Christian era, communions were held with the frequency of which, among us, we have neither example nor resemblance. It is also notorious, that the original frequency of communion declined as carnality and corruption gained ground:—And it is no less notorious, that it has been urged as a weighty duty by the best of men, and the best churches, in the best of times.

"A brief illustration of these points, may not be unacceptable to the reader.

"As to the *first;* it is demonstrable, that among the primitive Christians, the celebration of the supper was a part of the *ordinary sanctification of the Lord's day.*

"To begin with the Apostles. We learn from Acts xx. 7, that *on the first day of the week the disciples came together to break bread.* Hence it is evident, not only that Christians assembled on the Lord's day for public worship, but that they did not part without commemorating his death. What else can be meant by breaking of bread? It is a phrase, borrowed from Christ himself, to signify the communion of the supper. And most assuredly his people did not assemble on his

day for common or carnal purposes. Nay, it is intimated that sacramental communion was a *principal*, if not *the* principal object of their meeting. Prayer, praise, and preaching of the word, were, doubtless, their stated exercises; but of such moment was the supper considered, that in recording their employment on the sabbath, the sacred historian mentions nothing else—they came together *to break bread*. The argument must be decisive with all who allege this place to prove that the Apostolic Churches sanctified the first instead of the seventh day of the week. For the historian does not more positively say that they *came together*, than that they came together *to break bread*. Indeed, the strength of the argument drawn from this passage, to prove the change of the Sabbath, lies in the supposition that this "breaking of bread" signifies the sacrament of the supper; because it is the only expression from which we gather that the meeting of the disciples was both a *stated* one, and for *religious* ends. It is plain that they were not called together to hear the Apostle preach, but that he preached to them on the first day of the week, because they then came together, of course, *to break bread:* for he arrived at Troas the Monday preceding; and instead of assembling them as he might easily have done, he appears to have *waited six days*, that he might meet them on the *seventh*, which was the Lord's day. And designing to depart on the morrow or Monday, he was so pressed for time that he protracted his sermon till midnight. All which difficulty he would have avoided by summoning the church in the foregoing week; but he chose rather to undergo it, than not give his apostolical sanction to the sanctification of the Lord's day, or lose the pleasure of joining with the brethren in commemorating his death. You must therefore admit either that this celebrated passage contains no proof that the primitive Christians *habitually* sanctified the Lord's day; or that *weekly communions* were their constant practice.

"To the same purpose is the testimony of Paul. (I. Cor. xi. 20.) He had reproved the Corinthians for their scandalous dissensions in the place, and at the time, of public worship. *You come together*, says he, *not for the better, but for the worse. For when you come together* IN THE CHURCH, I hear that there be divisions among you. (Ver. 17, 18.) That these divisions occurred in their indecent manner of communicating, is undeniable. For with reference to them the Apostle proceeds, (v. 20,) *When ye come together therefore, into one place, this is not to eat the Lord's supper.* "By your shameful behaviour, the ordinance is so prostituted that it resembles nothing less than the supper of the Lord." The Apostle tells us, that their irregularities happened, *when they came together in the church*, and that the scene of them was the *table of the Lord*. Whence it follows, that the celebration of the supper was a regular concomitant of their stated meetings for public worship; and these, we know, were held at least *every Lord's day*. The conclusion results necessarily from the tenor of the Apostle's argument, which evidently supposes, that whenever they assembled together they came to eat the Lord's supper; for otherwise their coming together so as not to eat the Lord's supper, would be no proof that their coming together was for the worse. Weekly communions did not die with the Apostles and their contemporaries. There is a cloud of witnesses to testify that they were kept up by succeeding Christians, with great care and tenderness, for above

two centuries. It is not necessary to swell these pages with quotations. The fact is indisputable.

"Communion every Lord's day, was universal, and was preserved in the Greek Church till the seventh century; and such as neglected *three weeks* together were excommunicated.

"In this manner did the spirit of ancient piety cherish the memory of the Saviour's love. There was no need of reproof, remonstrance, or entreaty. No trifling excuses for neglect were ever heard from the lips of a Christian; for *such* a neglect had not yet degraded the Christian's name. He carried in his own bosom sufficient inducements to obey, without reluctance, the precepts of his Lord. It was his choice, his consolation, his joy. These were days of life and glory; but days of dishonor and death were shortly to succeed; nor was there a more ominous symptom of their approach, than the decline of frequent communicating. For as the power of religion appears in a solicitude to magnify the Lord Jesus continually, so the decay of it is first detected by the encroachments of indifference. It was in the *fourth* century, that the church began very discernibly to forsake her first love."

"The excellent Calvin complains that in this day, professors, conceiting they had fully discharged their duty by a single communion, resigned themselves for the rest of the year, to supineness and sloth. 'It ought to have been,' says he, 'far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies; and the promises declared, by which, in partaking of it, we might be spiritually fed.' "—*Mason's Letters on Frequent Communion*, pages 34, 35, 36, 37, 38 and 42, Edinburgh Edition, 1799.

We shall now hear the celebrated John Wesley. After *fifty-five* years' reflection upon the subject, he decides that Christians should show forth the Lord's death every Lord's day. He prefaces the 106th Sermon, Luke xxii. 19, with this remark:

"This discourse was written about five and fifty years ago, for the use of my pupils at Oxford. I have added very little, but retracted much! as I then used more words than I do now. But I thank God, I have not yet seen cause to alter my sentiments, in any point which is therein delivered."

The Sermon is titled "The Duty of Constant Communion," concerning which the Reformer says—

"It is no wonder that men who have no fear of God, should never think of doing this. But it is strange that it should be neglected by any that do fear God, and desire to save their souls; and yet nothing is more common. One reason why many neglect it is, they are so much afraid of *eating and drinking unworthily*, that they never think how much greater the danger is, when they do not eat or drink at all."

In speaking of *constantly* receiving the supper, Mr. Wesley says—

"I say *constantly* receiving. For as to the phrase of *frequent* communion, it is absurd to the last degree. If it means anything else than constant, it means more than can be proved to be the duty of any man. For if we are not obliged to communicate *constantly*, by what argument can it be proved that we are obliged to communicate frequently? yea,

more than once a year? or once in seven years? or once before we die? Every argument brought for this, either proves that we ought to do it *constantly*, or proves nothing at all. Therefore that undeterminate, unmeaning way of speaking, ought to be laid aside by all men of understanding. Our power is the only rule of our duty. Whatever we can do, that we ought. With respect either to this, or any other command, he that, when he may obey if he will, does not, will have no place in the kingdom of heaven."

"The most common excuse for not obeying is, 'I am *unworthy;* and he *that eateth and drinketh unworthily, eateth and drinketh damnation to himself.* Therefore I dare not communicate, lest I should eat and drink my own damnation!"

In speaking of what Paul says of "eating and drinking unworthily," he observes—

"This is not our unworthiness; but the disorderly and unworthy manner of eating the supper—'one is *hungry*, and another is *drunken*.' But what is that to *you?* Is there any danger of *your* doing so? of your eating and drinking *thus unworthily?* However unworthy you are to communicate, there is no fear of your communicating thus. If then you fear bringing *damnation* on yourself by this, you fear where no fear is. Fear it not for eating and drinking unworthily; for that, in St. Paul's sense, you can not do."

"An objection against constant communion is, that it abates our reverence for the sacrament. Suppose it did, what then? Will you thence conclude, that you are not to receive it constantly? This does not follow. God commands you 'do this.' You may do it now, but will not; and to excuse yourself say, 'If I do it so often, it will abate the reverence with which I do it now.' Suppose it did; has God ever told you, that when the obeying his command abates your reverence to it, then you may disobey it? If he has, you are guiltless; if not, what you say is just nothing to the purpose. The law is clear. Either show that the Lawgiver makes this exception, or you are guilty before him.

"The Church takes all possible care, that the sacrament be duly administered, wherever the Common Prayer is read, every Sunday and holy day in the year. The Church gives a particular direction with regard to those that are in holy orders: 'In all Cathedral and Collegiate Churches and Colleges, where there are many Priests and Deacons, they shall all receive the communion with the Priest, every Sunday at the least.'

"It has been shown, first, That if we consider the Lord's supper as a command of Christ, no man can have any pretence to Christian piety, who does not receive it (not once a month, but) as often as he can; secondly, that if we consider the institution of it as a mercy to ourselves, no man who does not receive it as often as he can, has any pretence to Christian prudence; thirdly, that none of the objections usually made, can be any excuse for that man who does not, at every opportunity, obey this command and accept this mercy."

Though we have some objections to the style in which John Wesley speaks of the meaning of this institution, as we have indeed to that of all the others from whom we have quoted, yet we would recommend

to the whole Methodistic community the close perusal of the above Sermon. It will be found vol. 3, p. 171-179.

The Elders among the Methodists, with whom John Wesley is such high authority, we would remind of his *advice*, found in his Letter to America, 1784, lately quoted in the *Gospel Herald*, Lexington, Ky., "I ALSO ADVISE THE ELDERS TO ADMINISTER THE SUPPER OF THE LORD ON EVERY LORD'S DAY."

So much for John Brown, John Mason, and John Wesley, and the authorities which they quoted. When quoting the sayings of the Johns, I am reminded of something said by the great John Milton, the "immortal bard" of England. In his posthumous works he says: "The Lord's supper (which the doctrine of transubstantiation, or rather anthropophagy, has well nigh converted into a banquet of cannibals) is not essential to be observed, and may be administered by any one with propriety, as well as by an appointed minister. There is no order of men which can claim to itself either the right of distribution, or the power of withholding the sacred elements, seeing that in the church we are all alike priests." "The master of a family, or any one appointed by him, is at liberty to celebrate the Lord's supper from house to house, as was done in the dispensation of the passover"—"all Christians are a royal priesthood, therefore any believer is competent to act as an ordinary minister according as convenience may require, provided only he be endowed with the necessary gifts, these gifts constituting his commission." Thus did the famous Milton make way for the weekly observance of the supper, by divesting it of the priestly appendages and penances of the dark ages.

A cloud of witnesses to the plainness and evidence of the New Testament on the subject of the weekly celebration of the Lord's Supper, might be adduced. But this we think unnecessary; and as we would avoid prolixity and tediousness, we shall only add a few extracts from the 3d volume, the *Christian Baptist*, 2d ed., page 254, in proof of the assertion *all antiquity is on the side of the disciples meeting every first day for the breaking of the loaf*:—

"I do not aim at prolixity, but at brevity, in discussing the various topics which are necessary to be introduced into this work. We are not desirous to show how much may be said on this or any other subject, but to show how little is necessary to establish the truth, and to say much in a few words. We shall not, then, dwell any longer on the Scriptural authority for the weekly breaking of the loaf; but for the sake of those who are startled at what they call *innovation*, we shall adduce a few historical facts and incidents. We lay no stress upon what is no better than the traditions of the church, or upon the testimony of those called the *primitive* fathers, in settling any part of the Christian worship or Christian obedience. Yet, when the Scriptures are explicit on any topic which is lost sight of in modern times, it is both gratifying and useful to know how the practice has

been laid aside and other customs been substituted in its room. There is, too, a corroborating influence in authentic history, which, while it does not authorize any thing as of divine authority, it confirms the conviction of our duty in things divinely established, by observing how they were observed, and how they were laid aside.

"All antiquity concurs in evincing that, for the *first three centuries*, all the churches broke bread once-a-week. Pliny, in his Epistles, Book x.; Justin Martyr, in his Second Apology for the Christians; and Tertullian, De Ora, page 135, testify that it was the universal practice in all the weekly assemblies of the brethren, after they had prayed and sang praises—Then bread and wine being brought to the *chief brother*, he taketh it and offereth praise and thanksgiving to the Father, in the name of the Son and the Holy Spirit. After prayer and thanksgiving, the whole assembly saith, *Amen!* When thanksgiving is ended by the *chief guide*, and the consent of the whole people, the *deacons* (as we call them) give to every one present part of the bread and wine, over which thanks are given.

"The weekly communion was preserved in the Greek church till the *seventh century;* and, by one of their canons, 'such as neglected *three weeks together*, were excommunicated.'—*Erskine's Dissertations*. page 271.

"In the *fourth century*. when all things began to be changed by baptized Pagans, the practice began to decline. Some of the councils in the western part of the Roman Empire, by their canons, strove to keep it up. The council held at Illiberis in Spain, A. D. 324, decreed that 'no offerings should be received from such as did not receive the Lord's Supper.'—*Council Illib.*, Can. 28.

"The council at Antioch, A. D. 341, decreed that 'all who came to church, and heard the Scriptures read, but afterwards joined not in prayer, and receiving the sacrament, should be cast out of the church till such time as they gave public proof of their repentance.'—*Council Antioch*, Can. 2

"All these canons were unable to keep a carnal crowd of professors in a practice for which they had no spiritual taste; and, indeed, it was likely to get out of use altogether. To prevent this, the council of Agatha, in Languedoc, A. D. 506, decreed that 'none should be esteemed good Christians who did not *communicate* at least *three times* a year—at Christmas, Easter, and Whitsunday.'—*Coun. Agatha*, Can. 18. This soon became the standard of a good Christian, and it was judged presumptuous to commune oftener.

"Things went on in this way for more than 600 years, until they got tired of even three communications in one year; and the infamous Council of Lateran, which decreed auricular confession and transubstantiation, decreed that 'an annual communion at Easter was sufficient.' This association of the 'sacrament' with Easter, and the mechanical devotion of the ignorant at this season, greatly contributed to the worship of the Host. Bingham's Ori, B. xv. C. 9. Thus the breaking of bread in simplicity and godly sincerity once a week, degenerated into a pompous sacrament once a year, at Easter.

"At the Reformation this subject was but slightly investigated by the reformers. Some of them, however, paid some attention to it. Even Calvin, in his Institutes, lib. 4, chap. 17, 46, says, 'And truly this custom, which enjoins communicating once-a-year, *is a most*

evident contrivance of the Devil, by whose instrumentality soever it may have been determined.'

"And again, (Ins. lib. 6, chap. xviii. sec. 56,) he says, 'It ought to have been far otherwise. *Every week*, at least, the table of the Lord should have been spread for Christian assemblies, and the promises declared, by which, in partaking of it, we might be spiritually fed.'

"Martin Chemnitz, Witsius, Calderwood, and others of the reformers and controversialists, concur with Calvin; and indeed, almost every commentator on the New Testament, concurs with the Presbyterian Henry in these remarks on Acts xx. 7, 'In the primitive times it was the custom of many churches to receive the Lord's Supper every Lord's day.'

"The Belgic reformed church, in 1581, appointed the supper to be received every other month. The reformed churches of France, after saying that they had been too remiss in observing the supper but four times a year, advise *greater frequency*. The church of Scotland began with *four* sacraments a year; but some of her ministers got up to *twelve* times. Thus things stood till the close of the last century.

"Since the commencement of the present century, many congregations in England, Scotland, Ireland, and some of the United States and Canada, both Independents and Baptists, have attended upon the supper every Lord's day, and the practice is every day gaining ground.

"These historical notices may be of some use to those who are ever and anon crying out *Innovation! Innovation!* But we advocate the principle and the practice on apostolic grounds alone. Blessed is that servant, who, knowing his Master's will, doeth it with expedition and delight.

"Those who would wish to see an able refutation of the Presbyterian mode of observing the sacrament, and a defence of weekly communion, would do well to read Dr. John Mason's Letters on Frequent Communion, who is himself a high-toned Presbyterian, and consequently his remarks will be more regarded by his brethren than mine."

Thus our seventh proposition is sustained by the explicit declaration of the New Testament, by the reasonableness of the thing itself when suggested by the Apostles, by analogy, by the conclusion of the most eminent reformers, and by the concurrent voice of all Christian antiquity. But on the plain sayings of the Lord and his Apostles, we rely for authority and instruction upon this and every other Christian institution.

It does, indeed, appear somewhat incongruous that arguments should have to be submitted to urge Christians weekly to convene around the Lord's table. Much more in accordance with the genius of our religion would it be to see them over-solicitous to be honored with a seat at the King's table, and asking with intense interest might they be permitted so often to eat in his presence and in honor of his love. To have to withstand their daily convocations for this purpose, would not be a task so unnatural and so unreasonable as to have to reason and expostulate with them to urge them to assemble once-a-week for this purpose.

But as the want of appetite for our animal sustenance is a symptom of ill health or approaching disease; so a want of relish for spiritual food is indicative of a want of spiritual health, or of the presence of a moral disease, which, if not healed, must issue in apostacy from the Living Head. Hence among the most unequivocal prognosis of a spiritual decline, the most decisive is a want of appetite for the nourishment which the Good Physician prepared and prescribed for his family. A healthy and vigorous Christian, excluded from the use and enjoyment of all the provisions of the Lord's house, according to his ordination, cannot be found.

But much depends upon the *manner* of celebrating the supper, as well as upon the *frequency*. The simplicity of the Christian institution runs through every part of it. While there is the form of doing every thing, there is all attention to the thing signified. But there is the form as well as the substance, and every thing that is done must be done in some manner. The well bred Christian is like the well bred gentleman—his manners are graceful, easy, artless, and simple. All stiffness and forced formality is as graceless in the Christian as in the gentleman. A courteous and polite family differs exceedingly from a soldier's mess mates, or a ship's crew, in all ceremonies of the table. There is a Christian decency and a Christian order, as well as political courtesy and complaisance.

Nothing is more disgusting than mimickry. It is hypocrisy in manners, which, like hypocrisy in religion, is more odious than apathy or vulgarity. There is a saintishness in demeanor and appearance, which differs as much from sanctity as foppery from politeness. The appearance of sanctimoniousness is as much to be avoided as actual licentiousness of morals. An austere and rigid pharisaism sits as awkwardly upon a Christian as a mourning habit upon a bride. Cheerfulness is not mirth—solemnity is not pharisaism—joy is not noise—nor eating festivity.

But to act right in any thing, we must feel right. If we would show love, we must first possess it. If a person would walk humbly, he must be humble; and if one would act the Christian on any occasion, he must always live the Christian. Persons who daily converse with God, and who constantly meditate upon his salvation, will not need to be told how they should demean themselves at the Lord's table.

The following extract from my Memorandum Book furnishes the nighest approach to the model which we have in our eye, of good order and Chrstian decency in celebrating this institution. Indeed, the whole order of that congregation was comely:—

"The church in —— consisted of about fifty members. Not having any persons whom they regarded as filling Paul's outlines of a Bishop, they had appointed two senior members, of a very grave deportment, to

preside in their meetings. These persons were not competent to labor in the word and teaching; but they were qualified to rule well, and to preside with Christian dignity. One of them presided at each meeting. After they had assembled in the morning, which was at eleven o'clock, (for they had agreed to meet at eleven and to adjourn at two o'clock during the Winter season,) and after they had saluted one another in a very familiar and cordial manner, as brethren are wont to do who meet for social purposes; the president for the day arose and said: Brethren, being assembled in the name and by the authority of our Lord and Saviour Jesus Christ, on this day of his resurrection, let us unite in celebrating his praise. He then repeated the following stanza:—

"'Christ the Lord is risen to-day!
Sons of men and angels say;
Raise your joys and triumphs high,
Sing, O heavens! and earth reply!'

"The congregation arose and sang this psalm in animating strains He then called upon a brother, who was a very distinct and emphatic reader, to read a section of the evangelical history. He arose and read, in a very audible voice, the history of the crucifixion of the Messiah. After a pause of a few moments, the president called upon a brother to pray in the name of the congregation. His prayer abounded with thanksgivings to the Father of Mercies, and with supplications for such blessings on themselves and for all men as were promised to those who ask, or for which men were commanded to pray. The language was appropriate; no unmeaning repetitions, no labor of words, no effort to say any thing and every thing that came into his mind; but to express slowly, distinctly, and emphatically, the desires of the heart. The prayer was comparatively short; and the whole congregation, brethren and sisters, pronounced aloud the final *Amen.*

"After prayer a passage in one of the Epistles was read by the president himself, and a song was called for. A brother arose, and after naming the page, repeated—

"''Twas on that night when doomed to know
The eager rage of every foe;
That night in which he was betray'd
The Saviour of the world took bread.'

"He then sat down, and the congregation sang with much feeling.

"I observed that the table was furnished before the disciples met in the morning, and that the disciples occupied a few benches on each side of it, while the strangers sat off on seats more remote. The president arose and said that our Lord had a table for his friends, and that he invited his disciples to sup with him. 'In memory of his death, this monumental table,' said he, 'was instituted; and as the Lord ever lives in heaven, so he ever lives in the hearts of his people. As the first disciples, taught by the Apostles in person, came together into one place to eat the Lord's supper, and as they selected the first day of the week in honor of his resurrection for this purpose; so we, having the same Lord, the same faith, the same hope with them, have vowed to do as they did. We owe as much to the Lord as they; and ought to love, honor and obey him as much as they.' Thus having spoken, he took a small loaf from the table, and in one or two periods gave thanks for it. After thanksgiving, he raised it in his hand, and sig-

nificantly broke it, and handed it to the disciples on each side of him, who passed the broken loaf from one to another, until they all partook of it. There was no stiffness, no formality, no pageantry; all was easy, familiar, solemn, cheerful. He then took the cup in a similar manner, and returned thanks for it, handed it to the disciple sitting next to him, who passed it round; each one waiting upon his brother, until all were served. The thanksgiving before the breaking of the loaf, and the distributing of the cup, were as brief and as pertinent to the occasion as the thanks usually presented at a common table for the ordinary blessings of God's bounty. They then arose, and with one consent, sang—

" 'To him that lov'd the sons of men,
And wash'd us in his blood;
To royal honors rais'd our heads,
And made us priests in God.'

"The president of the meeting called upon a brother to remember the poor and those ignorant of the way of life, before the Lord. He kneeled down and the brethren all united with him in supplicating the Father of Mercies in behalf of all the sons and daughters of affliction, the poor and the destitute, and in behalf of the conversion of the world. After this prayer the fellowship, or contribution, was attended to; and the whole church proved the sincerity of their desires by the cheerfulness and liberality which they seemed to evince in putting into the treasury as the Lord had prospered them.

"A general invitation was tendered to all the brotherhood if they had any thing to propose or inquire, tending to the edification of the body. Several brethren arose in succession, and read several passages in the Old and New Testaments relative to some matters which had been subjects of former investigation and inquiry. Sundry remarks were made; and after singing several spiritual songs selected by the brethren, the president, on motion of a brother who signified that the hour of adjournment had arrived, concluded the meeting by pronouncing the apostolic benediction.

"I understood that all these items were attended to in all their meetings; yet the order of attendance was not invariably the same. On all the occasions on which I was present with them, no person arose to speak without invitation, or without asking permission of the president, and no person finally left the meeting before the hour of adjournment, without special leave. Nothing appeared to be done in a formal or ceremonious manner. Every thing exhibited the power of godliness as well as the form; and no person could attend to all that passed without being edified and convinced that the Spirit of God was there. The joy, the affection, and the reverence which appeared in this little assembly, was the strongest argument in favor of their order, and the best comment on the excellency of the Christian institution."

WEEKLY COMMUNION.

Concerning weekly communion, the editor of the *Harbinger* says, 1837:

The whole gospel is first pronounced in words; then fully exhibited in Christian immersion, in the Lord's day, and in the Lord's supper. We *hear* it in words; we *see* it in ordinances; and we *exhibit* it in

works. Our death to sin, our burial with Christ, our resurrection to a new life are shown in immersion; our reconciliation to God, through the sacrifices of the Messiah, is set forth in the supper, and our joint interest and fellowship in him as members of his body, appear in the participation of one loaf. The Lord's day not only commemorates the resurrection of Jesus, but anticipates the morning of the resurrection in which we shall enter into *the rest* which remains for the people of God.

Something was also said upon the conspicuity which this institution deserves in the weekly meetings of the family of God. The weekly meeting of the family of God, without any Lord's table or Lord's supper, is one of the poorest and most meagre things in creation. Miserably poor is that family, which, when assembled on some important occasion, has nothing to eat—not even a table in the house. Yet so poor is the family of God, if the numerous sects in our land give a fair representation of it. We cannot believe it. The disciples of Jesus always assembled on the Lord's day to commemorate the Lord's death and resurrection so long as the Christian religion continued pure and uncontaminated. It was shown that spiritual health, like physical health, requires not only wholesome food, but at proper and regular intervals. Therefore, a person may as reasonably say that he can enjoy good animal health on one meal in four days, as that he can be healthy in the Lord on one Lord's supper in four weeks. And if it be so, that "frequent communion," as it is called, diminishes its value or solemnity, then the seldomer, the better. Once in a lifetime, on that principle, is enough. Where there is no law there is no transgression. Where there is no precedent there is no error; and if it be left to every man's own sense of propriety, there can be no fault in only commemorating the Lord's death once in a lifetime. But if it be said that it is left to our own sense of propriety, then unless it can be shown that a whole church has one and the same sense of propriety, there can be no communion; for if it should seem fit to ninety in the hundred to commune monthly or quarterly, and not to ten, then there is a schism in the church, or no communion. The first disciples met on the first day of the week to break bread, as Paul argues.

In 1849, W. K. P. writes of

THE LORD'S SUPPER—ITS USE AND ABUSE.

The Lord's Supper recalls the sublimest spectacle of divine love—the brightest display of divine justice and the most touching exhibition of disinterested suffering ever presented to angels or men. It points us to "the Lamb of God that taketh away the sin of the world." It uncovers to us the deep foundation of our hope,—shows how God may be just in justifying the unrighteous; plants the tree of life upon the

ruin of the grave and opens the doors of mercy to an alienated and condemned world. Without the shedding of blood there were no remission of sins, and without the remission of sins, none could hope to see God. It is the emblem of a mighty deliverance,—the passover which looks not to protection from the shadowy wing of Egypt's scourge, but to a more blessed aid, which points us to the blood of sprinkling that cleanses from all guilt, and marks us for mercy, not for a night, but forever. It is the perpetual embodiment of the mercy of God, for in it is revealed to us the power of God unto salvation,—even the gospel itself. As oft as we partake of it, we do show forth the death of our divine Saviour till he come, and what is this but our hope of life everlasting!

It is a custom of many slightly to regard this commemorative feast and for causes wholly inadequate to refuse its life-giving emblems. Whilst the church is seated around the table of the Lord, and are engaged in the solemn commemoration of their great deliverance, how often does it happen that some of the professed followers of Christ are engaged at home in the frivolities of idle conversation or strolling, in vacant indifference, over the fields, without a thought of the God that made them or the blood that bought them. Upon the first day of the week, when the disciples of old came together to break bread, *they* are engaged in worshipless idleness, and when the cup and the bread, which are the communion of the blood and body of Christ, are passing around to awaken in the heart of the true disciple memories grateful and sweet, of that divine friend who gave his own life a ransom for us, we look in vain for their faces. The things of life have no charms for them, and the spectacle of the Saviour's death touches no chord of sympathy in their bosom, enkindles no flame of love upon the unsanctified altars of their hearts.

It is said that the primitive Christians soon lost confidence in the professor who could habitually abstain from the table of the Lord, and hence it became the frequent occasion of discipline and excommunication. According to the earlier writers, all,—in the language of St. Ambrose, *omnes Christiani, omni dominica, debent offere*,—"all Christians ought, on every Lord's day, to partake of the Lord's supper,"—and on what ground, but a strange misapprehension of the nature and obligation of this institution, the want of all spiritual appreciation of its import, or the absence of a feeling and a desire to remember Christ, can any one refuse or neglect it! The true and most devout Christians in all ages have regarded it as one of the most precious privileges of their holy communion, and from the times of the Saviour till now we have good reason to believe that its observance has never been suspended. The unbroken continuity of no ceremony in the

church stands on clearer evidence than does this. The writings of Paul down to the 60th year of the Christian era afford the most explicit instructions as to its nature and design—and from the allusions of Pagan writers as far back as the year 100, we learn that the primitive Christians still celebrated the death of Christ. The Apostle John lived thirty years after the destruction of Jerusalem, and died about the time the celebrated epistle of Pliny to the Emperor Trajan was written. In this epistle allusion is made to the observance of the Lord's supper as then a regular part of the Christian worship, and from this time down through all succeeding centuries, we have ample evidence of its uninterrupted observance. It is a historical fact, therefore, that down to the death of Paul and down to the death of John, this supper was among the ordinances of the Lord's house, and *that*, under apostolic sanction and authority. No Apostle ever gave the least intimation that it was to cease till the time the Lord shall come; and history shows that, long as an Apostle lived to counsel the church, she cherished and kept alive this most sublime and significant of all her social commemorative rites.

No one can pretend to deny that Paul teaches the fitness of observing the supper till the time the Lord shall come; but it is by some contended that the coming of the Lord, referred to by him, took place at the destruction of Jerusalem, and that since that time, therefore, Christians are under no obligation to show forth his death farther;—that the observance of the supper should have ceased with the destruction of Jerusalem. Now this event took place in the year 70, yet we find that for thirty years after this, the supper continued to be celebrated by the primitive Christians, and that too, under the observation of the beloved Apostle John, and of course with his sanction and approbation. If John knew the mind of the Spirit, certainly this fact must be regarded as conclusive, and it leaves no room for cavil as to the Christian's duty now.

But let us look at this objection in another point of view. What is the meaning of the ceremony? Is it not the Christian's passover? *for even our passover, Christ, is sacrificed for us.* (I. Cor. v. 7.) The Jewish passover was both commemorative and typical. It called up to the grateful recollection of the Jews, the mighty deliverance from Egyptian bondage which had been wrought for them through the agency of the angel of death, and pointed to the Lamb of God that would deliver us even from the bondage of the grave. The emblematic continued till the true Paschal Lamb appeared, and that was Christ. Before and in anticipation of the breaking of his body and the spilling of his blood, he gave his disciples a new institution, presented in appropriate symbols, and commanded it to be observed in

remembrance of him. It is then a commemorative institution, designed to recall to the Christian's mind the sufferings of their Great Deliverer and to awaken in their bosoms grateful recollections of him who, for their sakes, spared not his own life. It is a memento of an absent friend, reminding us of the great love wherewith he loved us, by symbolizing before our eyes the sublime spectacle of the sufferings he bore for us, when he cried mightily in the agonies of the cross. Paul, in commenting upon this institution, after quoting the language of the Saviour, (I. Cor. xi. 24, 25,) adds, "*Wherefore, as often as ye eat this bread and drink this cup, ye do show forth the Lord's death till he come.*" Now suppose we grant that in some sense the Lord did come at the destruction of Jerusalem, can it be concluded that this coming was such an one, as to do away the design of the Lord's supper? If this supper was designed, as the Saviour declared, to make us remember him, was there anything in the destruction of Jerusalem, that made it unnecessary thereafter to remember Christ in the sufferings of his death? If it was intended to make us REMEMBER him, was there any thing in the destruction of Jerusalem that supplied its place and answered as a better memento of Christ's death? Suppose Christ did come, in the sense of an overwhelming judgment, at the overthrow of that ancient Temple and City of God, was there any thing in that, to make us Christians of the 19th century remember him in his life-giving death? How many signal judgments of God intervened between the institution of the passover and the sacrifice of the Lamb of God; yet who ever thought these a reason for suspending the observance of that great feast? Surely the memento of an absent friend is to be cherished so long as he is separated from us, and only when we are restored again to his personal society, may we throw away the cherished symbols of his love. We are as far from the visible, sensible presence of Christ now, as were the saints in the days of Paul, before the overthrow of the last glory of the ancient Jews; and we as much need now, as they did then, the sacred symbols of his mighty love. Yes, we must still remember him who died for us, if we would be saved, and still openly publish to the world his death till he come in the glory of the Father to take us again to his bosom, till he return from that place whither he has gone to prepare mansions for us, and come again, not in a destructive judgment simply, but in visible personal glory, to receive us unto himself, that where he is, there we may be also. (John xiv. 3.) It is the practice of some disciples to make their little differings and heartburnings ground of abstinence from the memorials of the Saviour's death. Shall we call this a pious superstition? Many good persons labor under the delusion, and we would not stigmatize it by a harsher name. But where is the reason

of it! Not, surely, in the nature or design of the institution, but in the mistakes of our heads. When the Corinthians were disputing about the relative merits of some of their teachers, and were actually at variance because of their adherence to men, the Apostle Paul asked, IS CHRIST DIVIDED? WAS PAUL CRUCIFIED FOR YOU? And so when we see a Christian refuse to eat the supper of the Lord because his fellow-Christian has not walked to please him, we feel inclined to ask, DID YOUR ERRING BROTHER DIE FOR YOU? IS IT HIS LOVE YOU CELEBRATE? DO YOU EAT THE LOAF AND DRINK THE WINE TO HONOR HIM? Then why, if your own heart be right, should you abstain from the table which the Lord and not your fellow-man has spread and refuse to commemorate the death of Christ, because your Christian brother has treated you unworthily? Is not this a wide practical error? It is true that this supper is or should be the communion of the body and blood of Christ; but what does the Apostle mean by this expression? Does he intend to say any thing more than that those who partake of it are joint and mutual participants of the blessings flowing from the blood and body of Christ? The context shows that this is the scope and design of the expression, and not that it was intended to justify a Christian in withdrawing from the Lord's table simply because an erring fellow mortal had injured or offended him. The joint participation of which Paul speaks, is in the blessings of Christ's sacrifice, and to refuse to signify our participation in and dependence upon these because another, who, we think, is not deserving, would claim the same privilege, is, in semblance, to refuse the offer of Heaven because some hypocrites hold themselves forth as candidates for its honors.

The exhortation of Paul is, Let him that eateth examine, not his neighbor, but himself, and take care, not that unworthy brethren may not be there, but that in his own heart there lurk not the leaven of malice or wickedness and an undiscerning forgetfulness of the body and blood of Christ. It is to lift the soul above its passions, its enmities, and its prejudices, and fixing it in grateful and rapt contemplation upon the cross, to bury in that fountain which poured from the pierced side of the Lamb, every thought of injury or revenge, and to breathe only in the love of God. Ah! if the love of Christ for us had been like our love for him and for one another, how could he have given himself to die for us, while we were yet enemies to him? Compared with the fervor of his devotion to our cause, how cold is our warmest thought, and before the sufferings of Calvary, how trifling the costliest sacrifice we can possibly make! Yet for the sake of showing our dissatisfaction towards an offending brother, we can despise the memorials of the Saviour's death and

throw contempt upon the affectionate injunction of our suffering friend, bidding us, THIS DO IN REMEMBRANCE OF ME.

Beloved in Christ, let us awake to the love of God. Let us not forsake the solemn feast of his house, but, anxious by all means to manifest our gratitude for our deliverance, let us be ever ready openly to publish his death to the world, and to declare our reliance upon his sacrifice, for pardon and life. It is worse than ingratitude to treat lightly, this last and only token of his love, and to proclaim by our neglect, our contempt for those sufferings which he endured for us, and under the weight of which, he bowed, even to death!

"O! for such love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak!"

TESTIMONIALS TO WEEKLY COMMUNION.

Every week, at least, the table of the Lord should be spread for Christian assemblies.—*Calvin's Inst.*, 6, W. C. 17, S. 43, 46.

"The independent churches in England," says the biographer of Dr. Owen, "at the beginning, observed the Lord's supper every first day of the week."

In the Baptist Confession of Faith, published in 1611, is the following article, "That every church ought, according to the example of Christ's disciples, primitive churches, upon every first day of the week, being the Lord's day, to assembly together to pray, prophesy, praise God, and break bread, and perform all other parts of Scriptural communion for the worship of God, and their own mutual edification and the preservation of true religion and piety in the church."—*Crosby's History, Baptists*, vol. ii.

When we speak of innovation in the church of Christ, we are not to inquire what was done by our fathers, but what was the order of the church from the beginning? How did Christ ordain? How did his Apostles conduct? In what state did they leave the churches? Now, it is notorious, that during the three first centuries of the Christian era, communions were held with a frequency, of which, among us, we have neither example nor resemblance. It is also notorious, that the original frequency of communion declined as carnality and corruption gained ground; and it is no less notorious, that it has been urged as a weighty duty, by the best of men and the best of churches, in the best of times. It is demonstrable, that among the primitive Christians, the celebration of the Supper was a part of the ordinary sanctification of the Lord's day. In this manner did the spirit of ancient piety cherish the memory of a Saviour's love. There was no need of reproof, remonstrance, or entreaty, etc.—*Dr. Mason, of New York.*

In answer to criticism on the habit of weekly communion, the critic says, in 1859, page 317, concerning the sermon in Acts where "Paul preached to them, ready to depart on the morrow." Instead of this amounting to any proof that it was customary to commemorate the Lord's Supper at Troas on every first day of the week, it shows nothing more than the fact, that it was only *some regular occasion*, or *an occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the Supper while they could be together. The reason for this view will be found to rest on well ascertained facts. An examination of the state of the case, we trust, will well repay our readers for a little attention to the question whether there was any church at all at Troas when Paul visited that place at the time mentioned in this narrative." Mr. Campbell answers:

Before the examination of the writer's positions against "Weekly Communion," we must notice a few samples of his Latitudinarian terminology, as indicative of his specific attainments in the study of the inspired diction of the Christian Scriptures. His first two paragraphs are expressed in the following words:—

The "Lord's Supper," he observes, "does not conform to the law of the Sabbath, which requires us to keep holy one day in seven." This is a remarkable preamble of his subject. What does it mean? "The law of the Sabbath requires us to keep holy one day in seven!!" This law I have seen in some catechisms, but have never found in any copy of the Holy Bible. There is no law in my Bible, nor in any that I have ever seen, requiring us to keep holy "*one day in seven*"—on the contrary, the Jews were not commanded to keep holy "*one day in seven*"—but were commanded to keep holy "the *seventh day*." These are as distinct as heaven and earth. "*One day in seven*" gives to man the selection of the day, of any day in the seven which he pleases. But the Lord commanded the Jews—his holy nation—to observe *the seventh day*. Hence, no other day of the week was ever called "*the Sabbath*" by any Divine authority reported in the Bible. Nor could there be, for the reason given for the sanctification of the Seventh day—God worked for six days in the drama of creation, and rested on *the Seventh*. And for that reason *hallowed* or sanctified it. In other words—he *set it apart* as a monumental day.

Did our Southern Baptist Review overlook the fact that the Divine rest could not be celebrated on any day of the week, but on that on which it occurred? The assumed papal license "changing times" and institutions, or "seasons," is generally amongst Protestants, reprobate authority. Does our Protestant Review admit such a power, and claim such an authority?

Assuming this position, I do not wonder that our reviewer "felt no little embarrassment," as to the duty of Christian churches at the

present time, respecting the frequent observance of the Lord's Supper. "Many theological writers of high standing appear to feel no hesitation in admitting the belief, that in the apostolic churches the Lord's Supper was celebrated every Lord's day;—and yet they feel that there is no obligation thence resulting, for a similar frequency of observance at the present time." Of this class, our reviewer assumes to be one. Yet he admits that there are not wanting, earnest minded Christians, who insist that the practice of the apostles as to the stated times of commemorating this institution, is an indispensable feature of churches formed upon the model of the New Testament. In favor of this view, he cites Doddridge, Henry, and Barnes, the Pilgrim Fathers of New England, and others, who have urged and practiced weekly communion as a standard of Christian duty—"nearly all the Baptist and Independent churches of Scotland and Ireland, it is understood so practice."

Yet after all these concessions or acknowledgements, he proceeds to war against this weekly communion—and that, forsooth, because he can create some doubts as to the authority of Pliny, Tertullian, and Justin Martyr, on the premises; and because Acts ii. 42, and Acts xx. 7, may be tortured in the fiery furnace of extra judicial criticism to indicate that weekly commemorations of the Lord's death were no essential part of Christian worship on the Lord's day, even in the apostolic age. With him it was "a social religious ceremonial, to be celebrated by a church or a body of brethren in their collective capacity and never by private individuals as such, as a personal means of grace" (p. 712). As to private individuals, *as such*, partaking of it, we know not in our horizon of a single case. But in calling it, in any view, "*a social religious ceremonial* to be celebrated by a church," I cannot think our reviewer does any honor to his head, or heart, or conscience, or to the authority of Peter, Paul, or Jesus Christ.

With us, the Lord's Supper is a most solemn festival, to be enjoyed on every Lord's day by every *church* of Jesus Christ, large or small. It belongs not to a mere family—a simple duality or bare plurality, anywhere or everywhere, meeting *as a church*, but to the whole church assembled on the Lord's day in any one place without respect to its number of members. As to the church at Troas, our reviewer but throws dust in the eyes of his readers. He undertakes to show that there was no church at Troas—or "that there is no evidence that Paul or any other apostle ever gathered a church there." But suppose there was not, what does such an assertion prove? Does Luke's silence become an oracle declarative that there was no church large or small, stationary or transitory, at Troas in the apostolic age? Logic, or reason, or fact, or history, we care not what the verbiage be called, enervates, emasculates, and annihilates every such effort to prove there was no

church, or no weekly observance of the Lord's Supper in Troas, as reported Acts xx. 7. Let us read the passage—Paul and Sopater went in company to Troas—on arriving there they found Aristarchus, Secundus, Gaius, Timothy, Tychicus, and Trophimus waiting for them, *in a hotel*, or in an *inn!* And upon the first day of the week, when *the disciples* were got together to break the loaf, Paul "discoursed to them till midnight." Was it to the disciples there, or to his fellow-laborers? Let common sense decide. How came it to pass, if there were no community of Christ there located, that Eutychus got crowded up into a window, and why so many lights in the upper story "where they were assembled"? It is truly a strange case, if there were no church or congregation there. But our penetrating, inquisitive editors of the "SOUTHWESTERN *Baptist Review—the Eclectic*," say "it was only *some occasion*," or, "*an occasion furnished by the presence of Paul*, while on his missionary tour, to celebrate the Supper, *while they could be together*."

By such courageous assumptions, and philosophical presumptions, any question of fact may be annihilated or converted into pure gas. But this exhilarating gas excites great courage—and emboldens to daring efforts: hence our reviewer calls the Lord's Supper a "*social religious ceremonial* to be celebrated by a church, or a body of brethren in their collective capacity, and never by private individuals as such, as a personal means of grace" (p. 712). "If these facts," says he, "be admitted,"—what facts? His *opinions* of a social *religious ceremony*, are, at his standpoint, converted into unassailable *facts!* There is great boldness in the following quotation—"For first of all when you come together in the church," here our reviewer inserts an etc. Yes, an *etcetera;* and suppresses the words, "this is not to eat the Lord's Supper" (I. Cor. xii. 18). Whereas, Paul to show the prominence of his sacred social ordinance, (or "religious ceremonial!)" says: "Your coming together *is not to eat the Lord's Supper!!*" As the teacher says to his pupils, when trifling—"Your coming to school is not to learn"—whereas it is the chief object and the design of a school to impart instruction, and the chief design of the pupil in going to it, is to acquire learning. The Lord's Supper is the feast of a spiritual church, and the greatest attraction to membership in it. He that values not this institution as the feast of the soul, has no business in Christ's church. He who goes to church to hear a speech—sing a hymn, and listen to a prayer, and to regard this as acceptable to God, honorable to the Lord, and spiritually profitable to any one, needs to have his eyes anointed with the genuine "eye salve obtained from the great Physician of Souls."

But the assembling of the brethren at Troas to keep the ordinances as delivered to them by the apostles, is to be inferred from a constitu-

tional provision in the Christian Statute Book, as well as from the perspicuous statement of the fact before us, and other apostolic oracles equally indicative of one and the same organization. There is no reason for any one church to be debarred from the constitutional privileges and provisions of the Christian social ordinances, being as they are designed for the whole kingdom of the Lord Jesus.

There are no special latitudes or longitudes in the Kingdom of God on this earth. The birthrights, titles, honors, and privileges of any one Christian, under the administration of the Lord Messiah, are equally the birthrights, titles, and honors of all Christians as long as they keep his ordinances and walk in his institutions.

Our anti-weekly communionist finds only two reasons, or two passages of Scripture, at all favoring the weekly communionists. One "*thus saith the Lord*"—in precept or example, is as good as ten thousand. Besides, so far as precedent is concerned, the weekly communion has, to say the least, as much express Divine authority and precedent in the Christian Scriptures, as has the weekly sanctification of the first day of the week. If it be Scripturally obligatory on Christians to observe, sanctify, or consecrate the first day of the week to the Lord, it is even more Scripturally obligatory on Christians to celebrate the sacrifice of Christ in their meetings on the first day, than to meet for any other purpose. *To meet specially to read God's book, to sing, to pray, to teach, or preach Christ on* THAT DAY *has not any Divine authority—not one precept nor example in Holy Writ!* We take strong ground, and challenge contradiction! "They came together on the first day of the week to *break the loaf*" (Acts xx. 7).

Paul, indeed, made them a *six hours' speech*, according to Dr. Adam Clark and others, which is, indeed, very probable, from Luke's account of it, and from ομιλησας (*homileesas*) being used rather than διελεγετο —*dielegeto*. But the assigned cause of their meeting is, itself, paramount authority, and declarative of an apostolic institution. It was not *will worship*, but *Divine worship* in its origin, nature, character and design. It was, and is, a positive and Divine institution of Divine authority, and consequently of Divine benevolence—and was truly the family meal of the Lord's "household of faith."

DESIGN OF THE LORD'S SUPPER.

Concerning the design of the Supper, R. Milligan writes in 1859, page 601:

How very difficult it is for us, living, as we do, in houses of clay, whose foundation is in the dust, to rise to the contemplation of the purely spiritual. We now see, and hear, and taste, and feel, and smell through material organs. But we have not even one spiritual sense.

That is, we have no sense by means of which our spirits can directly and immediately hold communion and fellowship with other spirits.

This may be owing entirely to our present organization. Holy angels may feel no such restraints. They may require no material media as means of intercourse and enjoyment. And this, too, may be the case with every one of us, when we shall see as we are seen, and when we shall know even as also we are known.

But, in our present state, the picture must be presented to the eye, and the sound must be addressed to the ear. The mathematician must use his diagrams; the historian his charts; and the chemist his varied apparatus, to illustrate even the abstract and recondite elements and principles of science.

Hence, God has, from the very beginning, taught man by signs and symbols. Even in Eden the Sabbath was instituted to remind man that this world is not eternal; that it is not the result of chance; and that it is not the work of any inferior Demiurge; but that "in six days, the Lord made heaven and earth, the sea, and all that in them is; and rested the seventh day."

On the same principle the institution of sacrifice was established, immediately after the fall of man. And for the space of four thousand years, the blood of innocent victims proclaimed to the world in the most impressive manner, the holiness of God, the justice of God, the claims of his government upon man, and the mysterious doctrine of expiation and reconciliation through the death and sin-offering of the great Antitype.

In the meantime, Moses was directed to complete the system of symbolic worship. He constructed the tabernacle and all its furniture; the table of the shew bread, the candlesticks, the altar of incense, the vail, the ark of the covenant, and the cherubim of glory, for the purpose of instructing the Israelites, and through them the whole world in the sublime mysteries of redemption. Other inspired teachers of the Old Testament followed his example. Isaiah, Jeremiah, Ezekiel, Daniel, and the twelve minor prophets, all taught the people by signs and symbols.

The beginning of the reign of heaven was a new era in God's method of instruction. Great progress had been made under the Law, in the development of truth. A religious vocabulary had been formed. And hence, when the mystery was fully revealed, as it was for the first time, on the day of Pentecost, the law of the New Institution was written, not on tables of stone, but on the fleshy tables of the heart.* The people were then better prepared to understand the real

*II. Cor. iii. 3.

nature and object of the Messiah's reign; and to comprehend more clearly and more fully the verbal teachings of the Holy Spirit.

But, even then, the symbolic method of instruction was not wholly abandoned. Our blessed Redeemer did not forget that we are still in the flesh; that we have bodies as well as spirits; and that while the world stands, the former must ever be the medium of access to the latter. And hence, on "the same night on which he was betrayed, he took bread; and when he had given thanks, he brake it, and said, Take, eat: this is my body which is broken for you: this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying: This cup is the new covenant in my blood: this do ye, as often as ye drink it, in remembrance of me. For as oft as ye eat this bread and drink this cup, ye do shew the Lord's death till he come."†

In these words our blessed Saviour very clearly and impressively sets forth the object and design of this institution. He teaches us very plainly that it is commemorative; that it is designed to keep ever fresh in our memories the first great fact of the Gospel; that its author and founder died for our sins according to the Scriptures.

But to say that it is commemorative is not enough. It has reference to more than the mere recollection of a fact. It is also the medium of spiritual food to the hungry and thirsty soul. We are required to EAT the bread, and to DRINK the wine. Why? Not because they are converted into the body, blood, and divinity of the Son of God. Nay, verily. They are still of the meat that perishes. But there is here presented a beautiful analogy between the wants of the body and the wants of the soul. To supply the former, it is not enough to remember that there is bread sufficient and to spare; it is not enough that we even look upon the rich provision that has been bountifully supplied. We must *eat* it. We must masticate and digest it. We must appropriate it to the nourishment of our bodies, or our physical existence will soon terminate.

Just so it is with the soul. It needs its regular supplies of food as well as the body. And this food must be spiritually eaten, spiritually digested, and spiritually appropriated, or the soul will languish and perish forever.

This is beautifully illustrated by the discourse of our Saviour to the Jews recorded in the sixth chapter of the Gospel according to John. "Verily, verily," said he, "ye seek me, not because ye saw the miracles; but because ye did eat of the loaves and were filled. Labor not for the meat which perishes; but for that meat which endureth unto everlasting life, which the Son of man shall give unto you: for him hath God

† I. Cor. xi. 23, 26.

the Father sealed. * * * I am the bread of life. Your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven: if any man eat of this bread, he shall live forever, and the bread that I will give is my flesh which I will give for the life of the world. The Jews then strove among themselves, saying, How can this man give us his flesh to eat? Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh and drinketh my blood, dwelleth in me, and I in him. As the living Father hath sent me, and I live by the Father; so he that eateth me, even he shall live by me. This is that bread which came down from heaven; not as your fathers did eat manna and are dead: he that eateth of this bread shall live forever.*

It is true that this very impressive discourse has no direct reference to the Lord's Supper. The lesson which Christ here teaches was suggested by the occasion. He had on the day previous, fed four thousand persons on five barley loaves and two small fishes. And when the multitude followed him to Capernaum, eagerly seeking after the meat that perishes, he reminded them that other food was necessary; that neither the manna which God rained down upon their fathers in the desert, nor the food which he had miraculously supplied near the village of Bethsaida, could give eternal life: and that if they would live forever they must eat his flesh and drink his blood.

This may, no doubt, be done in various ways. Every ordinance of God is a medium of food to the hungry soul. But no other institution is so well and so directly adapted to this end as the Lord's Supper. In it we are therefore commanded to eat of our Lord's broken body, and to drink of his shed blood. For "the same night on which he was betrayed he took bread; and when he had given thanks he brake it, and said, Take eat." Eat what? The bread merely? Nay, verily. For he immediately adds, "*This is my body.*"

We must, therefore, simultaneously eat of the commemoration loaf and of the bread of life; and while we literally drink of the symbolic cup, we must also, at the same time, drink spiritually of that blood, which alone can supply the wants of the thirsty soul. *Unless we do this, the bread that we eat can in no sense be to us the body of the Son of God; nor can the wine that we drink be in any sense the blood of the New Covenant, which was shed for the remission of the sins of many.*

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*John vi. 26, 27, 43, 58.

This, then, is just such an institution as we all need: perfectly adapted to the present condition, capacity, wants and circumstances of all who are really the humble followers of our blessed Lord and Saviour Jesus Christ. Nothing could be more simple; and yet nothing contains a deeper and more profound philosophy. It is, in fact, in a subordinate sense, both the wisdom and the power of God for the nourishment of every soul that hungers and thirsts after righteousness.

My limits will not allow me to develope this idea fully. I must be brief. But by way of illustration, let us look for a moment at the great suggestive power of this institution. It refers us directly to the death of Christ. For says he, "As often as ye eat this bread and drink this cup, ye do shew forth the Lord's death until he come." But it is not limited wholly and exclusively even to that great event. No man, carried forward in thought and feeling to Calvary, can stop there. As he looks upon the cross, the nails, the spear, the blood, the convulsions of nature, and the Divine majesty, meekness, loveliness, and benevolence of our adorable Redeemer, he is also compelled to think of the uncreated glories of the Divine *Logos;* and of his infinite condescension in taking upon him, not the nature of angels, but the nature of the seed of Abraham, "that through his death he might destroy him who has the power of death, and deliver them, who through fear of death, were all their life-time subject to bondage." And following in the train of these associations he is unconsciously carried forward to the contemplation of the future. He thinks of the second advent of Christ; of the resurrection of the saints; of the day of judgment; and of the honors of God's everlasting kingdom. And while each suggestion furnishes fresh aliment to the hungry soul, it also serves to humble and to purify the heart. What mind thus exercised can foster feelings of pride, vanity, envy, lust, or revenge. Who that believes all this, and that feels all this, can refuse to forgive from the heart every brother his trespasses?

But to realize all that God designs to convey to us, through the medium of this institution, requires much preparation of heart:—a theme which I must reserve for the next chapter. At your suggestion, and in compliance with your request, I have, my dear brother, commenced this series of articles. I believe with you that the subject is one of much importance; and that a clear exposition of all its bearings and relations, as an element of the Christian system, would do much to promote piety among our own brethren, and also to harmonize the jarring and conflicting opinions of Protestant Christendom. But it is not my purpose to write such a treatise. I must leave this work, at least for the present, to others; and confine myself to the very brief consideration of a few practical questions.

In the meantime, I trust that you will always be mindful of me in your prayers: and that our brethren will everywhere labor together for the furtherance of the Gospel, and the *practical* restoration of primitive Christianity. Let us, one and all, endeavor to be more "stedfast in the apostles' teaching, and in the fellowship, and in the breaking of the loaf, and in the prayers." Then, indeed, we will daily grow in grace and in the knowledge of our Lord and Saviour Jesus Christ.

That God may ever bless you and yours, is the sincere and ardent prayer of your brother in Christ.

PREPARATION OF HEART NECESSARY.

We can never be sufficiently thankful for the tangible and sensible forms and ordinances of religion. Constituted as we are, they are essential both to our just appreciation of the spiritual, and to our rational enjoyment of the great salvation.

But, at the same time, how very liable they are to be abused; to be perverted from their original design. How prone we are to trust in these mere signs and symbols. Like the miser hoarding up his gold, and confiding in it as the end of life, so many—alas! how very many—rely upon the mere rites and ceremonies of religion as the end and object of all that God has revealed to man.

This was the common error of the ancient Israelites. It was manifest in the days of Moses. It was seen at the altar; at the laver; and even before the vail of testimony. But it became worse and worse; more and more prevalent among all classes of the people; until finally the services of the Sanctuary were transformed into a system of cold, lifeless, and spiritless formalism, and God expressed his abhorrence of their most solemn acts of pretended devotion. "To what purpose," said he, "is the multitude of your sacrifices unto me? I am full of the burnt offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations: incense is an abomination unto me; the new moons and Sabbaths, the calling of assemblies, I cannot endure; it is iniquity, even the solemn meeting. Your new moons and your appointed feasts my soul hateth; they are a trouble unto me; I am weary to bear them."

Similar expostulations were often repeated by all the prophets. But nothing could save the Jews from the besetting sin of formalism. Even while listening to the heart-searching appeals of Him who spoke as never man spoke, they were much more attentive to the mint, and the anise, and the cummin, than they were to the weightier matters of the law, such as judgment, mercy, and fidelity.

Under the administration of Christ, and the ministration of the Holy Spirit, a great reformation in this respect might reasonably be anticipated. Christianity is a spiritual system. It has comparatively little to do with the flesh; but it abounds in whatever relates to the spirit. It may, indeed, under one aspect, be regarded as a sublime development of the oracle that "God is Spirit: and they that worship him must worship him in spirit and in truth." This was certainly a principal theme with all the epistolary writers. Paul never seems to forget it, nor to grow weary in warning the churches against the sin of formalism. "He is not a Jew," says he, for example, "who is one outwardly; neither is that circumcision which is outward in the flesh. But he is a Jew who is one inwardly; and circumcision is that of the heart, in the spirit, and not in the letter; whose praise is not of men, but of God." And again, he adds, "We are the circumcision who worship God in spirit, and rejoice in Christ Jesus, and have no confidence in the flesh."

But all the solemn instructions, warnings, and admonitions of the apostles could not save even the primitive church from the sin of formalism. The Jew had been educated in this vice; so had the Gentile. And habits once formed become a second nature. They are commonly as enduring as life; they are as tenacious as the vital current. And hence, says God, by the mouth of Jeremiah, "When the Ethiopian can change his skin, and the leopard his spots, then may ye also do good, who are *accustomed* to do evil."

It is true, indeed, that the transforming power of the gospel is almost omnipotent. In myriads of myriads of cases it has changed the vulture to the dove, the lion to the lamb. And hence, for a time, the primitive converts to Christianity, seemed to enjoy the truths of the gospel in all their native plainness and simplicity. But, in a short time, the old leaven began to work. Both Jewish and Gentile formalism was revived; and the simple ordinances of Christianity were perverted from their original design, just as had been the institutions of Moses.

This perversion of Christian ordinances was first manifested in the abuse of the Lord's Supper. The true spiritual import of Baptism and the Lord's Day seems to have been maintained in the primitive church for some time after the death of the apostles. But in less than a quarter of a century after the coronation of the Messiah, Paul said to the Corinthians, "When ye come together, therefore, into one place, this is not to eat the Lord's Supper. For, in eating, every one taketh before another his own supper; and one is hungry and another is drunken!"

It is, indeed, evidently implied here, that one of the objects for which the Corinthians professed to come together, was to eat the

Lord's Supper. But they had so far perverted the original design of the institution, that their manner of eating it, was not virtually to eat it at all. They had converted it into a sort of idolatrous festival. After the example of the heathen, at their appointed festivities, each one seems to have contributed to the common stock of provisions, whatever he could afford or whatever he thought necessary. But in eating, the rich members of the congregation eagerly and greedily seized upon that portion of the food and of the wine which they had themselves provided. They ate and drank to satiety; while others were left destitute, and put to shame on account of their poverty.

This was formalism in one of its rudest and most barbarous manifestations. It was monstrous to the eye of enlightened reason, and shocking to every sanctified susceptibility of the human heart. But it was not more so than was the common practice of the nominally Christian churches during the dark ages. And even in the middle of the nineteenth century, the very same sensual spirit is often manifested in the more polite but less vain and empty ceremonies of many who profess to take the Bible as the rule of their faith and practice. How many still profess to celebrate the Lord's death, who never taste of any thing more than the mere symbols; who never eat the flesh nor drink the blood of the Son of God; and to whom it might be said with just as much propriety as it was ever said to the church of Corinth, "When ye come together into one place, this is not to eat the Lord's Supper."

I need not enter into particulars. I need not go to Rome, nor to Oxford, for illustrations. A general reference to the past, and a special appeal to the personal experience of every child of God, is enough convince all such, that formalism is one of the besetting sins of our entire race; that it grows out of the preternatural state of the human heart; and that every man while in the flesh, is more or less liable to be overcome by its seductive influence.

What, then, is the specific remedy for this evil of universal tendency? If, in the gospel, God "has given us all things pertaining to life and godliness," what provision has he made against the prevalence of formalism in the communion of the saints?

The answer to this question is very clearly and specifically given in Paul's admonition to the Corinthian converts, "Let a man," says he, "*examine* himself, and so let him eat of that bread and drink of that cup."

The means then ordained by God to prevent the growth and prevalence of formalism in the celebration of the Lord's Supper, is the practice of SELF-EXAMINATION. "Let a man *examine* himself, and so let him eat of that bread and drink of that cup." If this were properly attended to by all who profess to be the followers of Jesus Christ,

what an interesting occasion every Communion season would be. The Lord's Supper would then be to every communicant,

> "A feast of delicacies; a feast of old wines:
> Of delicacies exquisitely rich; of old wines perfectly refined."*

But how few—alas! how very few—have ever learned the art and mystery of self-examination! To see ourselves just as God sees us; to explore the deepest, darkest, and vilest recesses of our own hearts, with an honest purpose, through Divine grace, to forsake every false and wicked way; to cut off every right hand and to pluck out every right eye that causes us to offend; and to remove every obstacle, however near and however dear it may be, that intervenes between us and our blessed Redeemer, so that we may at once with an humble boldness approach him in the institution designed to commemorate his own death, and partake of that flesh which is meat, indeed; and of that blood which is drink indeed,—this, it is to be feared, is an attainment but seldom made in the Christian profession. To succeed in this, means are indispensable. It is necessary

1. That the examination shall be conducted honestly and faithfully in the light of God's word. In no other way can we comprehend how far we come short of the true standard of Christian excellence. If the carpenter must have his rule, and the surveyor his chain and compass; how much more necessary it is, that the Christian should have that word which "is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and which is a discerner of the thoughts and intents of the heart," if he would examine himself as he will be examined, when the secrets of all hearts will be revealed, and every man will be judged according to the deeds done in his body, whether they be good or whether they be evil. Job thought that he was very righteous while conversing with his three friends. He attempted to justify himself from all their accusations. But when Jehovah spoke to him, he was silent. When the heart-searching words of the Almighty penetrated the depths of his soul, he abhorred himself, and repented in dust and in ashes.† Peter, too, was very bold in his own defence even in the palace of the high-priest. But when he remembered the words of Jesus, "he went out and wept bitterly."‡ Just so it would now be with myriads who carelessly approach the Lord's table, and eat and drink their own condemnation, not discerning the Lord's body, if they would only lay aside the false standards of their own creation, and honestly try themselves by those words by which they shall be judged at the last day. But it is still true, that many perish through lack of knowledge.

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* Isa. xxiii. 6. † Job xlii. 1–6. ‡ Matt. xxvi. 69–75.

2. It is also essential that self-examination should be conducted with prayer—prayer that God himself would search our hearts; that he would help us to search them honestly, faithfully, and thoroughly; that he would purify them, and enable us to forsake and to avoid every false and wicked way. "Search me, O God, and know my heart; try me, and know my thougnts; and see if there be any wicked way in me, and lead me in the way everlasting," was the prayer of the sweet psalmist of Israel. And it should also be the earnest supplication of every Christian before he presumes to approach the table of the Lord for the purpose of partaking of the memorials of his broken body and of his shed blood.

3. Fasting, too, and even becoming apparel, is another very important aid in the work of self-examination. While the body is covered with jewels, it is very difficult to clothe the soul with humility. While our appetite is more than satisfied with the luxuries and pleasures of this life, it is almost impossible for the spirit to hunger and tnirst after righteousness. Under such circumstances, we are greatly prone to imagine that we are rich and increased with goods, and that we have need of nothing: not knowing that at the same time we may be wretched, and miserable, and poor, and blind, and naked. O there is a state of body as well as a state of mind, that fits the soul for the work of self-examination; that helps to prepare the heart for the communion of the saints, and that serves to make the Lord's Supper to every communicant, a foretaste of the marriage supper of the Lamb.

4. Another indispensable means of self-examination, in order to the profitable participation of the Lord's Supper, is the proper sanctification of the Lord's Day. The work of self-examination is, indeed, a matter of constant obligation. It should never be wholly omitted even for a single day. But while the mind is busily occupied, as it usually is during the last six days of the week, with the ordinary cares and secular avocations of life, it is very difficult to examine the heart, to try the reins, and to weigh the motives, with that extreme care and accuracy that the case requires. And hence, God has most wisely and benevolently connected the commemoration of our Saviour's death with the commemoration of his resurrection. He has so arranged the ordinances commemorative of these two events, that due attention to the one serves also to qualify and prepare us for the other. While with joy and wonder we behold the opening sepulchre, we are naturally led to the cross. We are reminded that our blessed Redeemer hung upon it; that he was wounded for our transgressions; and that he was bruised for our iniquities. We are instructed in the awful nature and malignity of sin, and the necessity of holiness. And thus we are led almost unconsciously to the work of self-examination, and

to that preparation of heart which makes the Lord's Supper a feast to the soul.

But how can that young sister expect to find any enjoyment at the Lord's table, who has spent the morning of the Lord's Day in the vanities of the toilet! How can that young brother expect to see in Jesus the "one altogether lovely, and the chief among ten thousand," who has just laid aside the fashionable novel or the political newspaper to hasten to the Lord's table! If men and women will first desecrate the Lord's Day, no wonder if they also profane the Lord's Supper. If they find no pleasure in going with Mary to the tomb of Joseph, it is no marvel, that the cross should appear to them as a root out of dry ground. The disciple who will rob the Lord of his own hallowed time in the morning, is not to be trusted with the rich viands of his table in the evening.

I might refer to many other particulars under this category. But my sheet is full. And I will, therefore, close this article, with the earnest hope that our brethren will everywhere labor in word and in deed to restore to their primitive purity and simplicity the ordinances of the Lord's Day and of the Lord's Supper.

As ever, yours in Christian love, R. M.

CLOSE COMMUNION.

Concerning the question of communion with unimmersed persons, the following was published in the *Harbinger* for 1861, page 711, *et seq.*:

MUIR, Mich., Aug. 20, 1861.

DEAR BRO. HAWLEY:—Yours of the 15th is to hand, and deserves a much more complete reply than I at present can give it. It is a hurrying time, and I can only take a few minutes to answer your inquiries. As to the admission of unimmersed persons to the Lord's table, our view is,

1. That in primitive times there is no doubt that all who came to the Lord's table, as well as all who participated in prayer, singing, etc., were immersed believers: and we are trying to bring back that state of things.

2. But the corruptions of Popery, out of which the church has not yet half recovered, have made the people of God an erring, scattered and divided people.

3. We are pleading for further reformation; our plea proceeds on the integrity of previous pleas—it is a plea for the reunion of the scattered people of God. It does not recognize *sects*, on human bases, as divine; but it recognizes a people of God among these sects, and seeks to call them out.

4. We are compelled, therefore, to recognize as Christians many who have been in error on baptism, but who in the *spirit* of obedience are Christians indeed. (See Rom. ii. 28, 29.) I confess, for my own part, did I understand the position of the brethren to deny this, I would recoil from my position among them with utter disgust. It will

never do to unchristianize those on whose shoulders we are standing, and because of whose previous labors we are enabled to see some truths more clearly than they. Yet, while fully according to them the piety and Christian standing which they deserve, it is clear that they are in great error on the question of baptism—and we must be careful not to compromise the truth. Our practice, therefore, is *neither to invite nor reject* particular classes of persons, but to spread the table in the name of the Lord, for the Lord's people, and allow all to come who will, each on his own responsibility. It is very common for Methodists, Presbyterians, etc., to sit down with us. We do not fail to teach them on all these questions, and very often we immerse them.

As to our practice generally, my impression is, that fully *two-thirds* of our churches in the United States occupy this position; those churches which originally were Baptist, are rather more unyielding.

For myself, while fully devoted to our plea, I have no wish to limit and fetter my sympathies and affections to our own people.

Truly your Bro., ISAAC ERRETT.

HARRODSBURG, Ky., Sept. 29, 1861.

DEAR BRO. HAWLEY:—Yours of the 19th inst. is received. I regret to hear that any discussion should have arisen among the brethren in Detroit in regard to the question of open or close communion. Upon the position which we take there is really no ground for discussion whatever. The discussions in the time of Robt. Hall and since, have been upon the question of the recognition of unimmersed persons as Christians, and "open communion" is urged upon the ground that the members of the different churches *are* Christians, and therefore *entitled* to intercommunion, and to be *invited* accordingly. This question is here supposed to be discussed and determined by immersed believers *in favor of* all others. Our position is quite different; we neither discuss nor determine this question. We simply leave it to each individual to determine for himself. It is really, as the brethren you refer to say, an "untaught question." It could not rise anterior to the apostacy. It is one, therefore, which we cannot *Scripturally* either discuss or decide.

These brethren, however, act very inconsistently, when, after declaring it an "untaught question," they then proceed to discuss it, or what is still worse, to *determine* it without discussion, *against* all but immersed believers. If they would reflect a moment, they might see that on their own premises, if it is an untaught question, they can have no right to decide it against those concerned. And further, that in so deciding, they presume to decide two questions, 1st, that *no* unimmersed persons are Christians; 2d, that all immersed persons are Christians—neither of which propositions can be proved. The Scripture says, "Let a man examine himself, and so let him eat." Our course is precisely in the spirit of this injunction, and we very properly forbear to decide the question *either way*, and consequently neither invite nor prohibit. The Scotch Baptists are especially rigid in regard to this matter, and I do not wonder that their inflexibility has affected the churches in England and in Canada. They are, however, generally pious and faithful brethren, and great forbearance is to be exercised in such cases. A mild and gentle course generally succeeds in weakening the spirit of dogmatism and spiritual pride,

if it can be associated with an earnest and intelligent exhibition of the truth. I have no idea that on such a question any church should be contentious, much less allow itself to be divided.

I think with you that some articles in reference to the spirit in which all such matters are to be disposed of, would be useful; and when I read labored essays intended to build up exclusivism and Pharisaism amongst us, I often wish I had time to expose their sophistries. But I am too much occupied with my labors in the University here, and in the church, to write much at present. With Christian regards, yours truly,

R. RICHARDSON.

REMARKS.

We take pleasure in laying the foregoing correspondence before our readers. Whilst we cannot say the subject is one likely to develop any very serious controversy among our brethren, yet for the sake of unanimity, we are gratified to have the clear and explicit declarations of such commanding and experienced minds as those of our correspondents above. We have ever most cordially approved the general, I may say almost universal, custom of our churches, in disclaiming all authority to exclude from the Lord's supper any who, by their walk and conversation, and in their own hearts, approve themselves as the Lord's people. We have never known any evil to result from the practice, but on the contrary, much good. Such is the influence of passion and prejudice upon the actions and opinions of men, that it is next to impossible to influence any one for good whilst we treat him with distance and distrust. To plead for union, and at the same time exclude the really pious from the communion of the body and blood of the Saviour, is, in the very nature of things, to destroy the practical power of our plea.

It is important to keep clearly and always before the mind the great principle of our movement in reformation. We must remember that we are laboring, not to introduce a totally new church, but to restore the things which are wanting in one already existing; not to overthrow what is good, but to teach the way of the Lord more perfectly. Error as to ordinances may exist where there is genuine faith. Error is always injurious, but not necessarily fatal. In some points we do all offend—and in humility let us forbear. To restore the erring in the spirit of meekness, is the part of a true Christian charity. The transition from systems of error to the prescribed order of revelation, must be gradual. The introduction of the new economy by our Saviour was a work of long preparation, and by methods of great forbearance and prudence. The prayer and alms of Cornelius were acceptable to God, and he was honored by special and very convincing evidences of the Saviour's confidence and respect, in order to lead him to a fuller knowledge and reception of the new revelations concerning his king-

dom. He was treated as a member, while yet ignorant of its regulations. He was a disciple in heart, through faith and the spirit of obedience, while yet without the outward forms of recognition.

If Peter had been left to his Jewish prejudices and exclusivism, he would doubtless have refused to admit Cornelius to baptism. It was the overwhelming evidence of his reception by God, that compelled the apostle to say, *Who shall forbid that he shall be baptized?* So ought it to be with us. Can we deny that God has recognized and is still recognizing the truly pious and full of faith and good works in the many divisions of professed Christians, as really and truly *his people!* Will any one take the absurd position that the noble list of illustrious men who have been the light and ornament of religion in the ages that are past, and whose piety and learning are still the admiration and glory of the Lord's people—that all these, because of an error, not on the significancy or divine authority of baptism, but what we must be allowed to call its *mode*,—that all these, because of such an error, must be pushed from our ranks as reprobate—torn from our Christian affections, as heretics—thrust from the communion of the body and blood of the Saviour, whom for a long life they so truly loved and devotedly served, and counted no more worthy of our Christian fellowship than so many heathens and publicans! The conclusion is too monstrous for any but the hide-bound zealot of a cold and lifeless formalism. I should feel that I had injured the Christianity which I profess and which I love, could I recall that even for a moment I had allowed my head so to interpret its pleading mercy, or my heart so to restrict its wide-embracing charity. W. K. P.

The *American Christian Review* said, *Harbinger*, 1862, page 120:

We copy the foregoing from the *Millennial Harbinger*, and lay it before our readers in full, that they may have a fair opportunity to consider the whole matter. While we do not desire any controversy, or the slightest unpleasantness with any of the noble brethren who have spoken in this matter, we cannot say that we are fully satisfied with the spirit, shape, and tendency of these articles. We, therefore, proceed to submit the following remarks:

1. The heading generally contains the subject of the article that follows it; and where it does not, it is most likely to be taken in that light. The heading, as the reader will notice, is, "Communion with the Sects." The first article speaks of "Intercommunion with the Sects." Now, if the question be whether Christians may commune with the "sects," we say most distinctly that *they may not.* A "sect," in the Bible sense, is a *heresy;* and "sects," and *heresies*, and Christians, can have no fellowship for, much less communion with, "sects" or *heresies.*

2. There are *individuals* among the "sects," who are not sectarians, or who are more than sectarians—they are *Christians;* or persons who have believed the gospel, submitted to it, and, in spite of the leaders, been constituted Christians according to the Scriptures. That these

individuals have a right to commune, there can be no doubt. But this is not communion with the "sects."

3. Where is the use of parleying over the question of communing with *unimmersed persons?* Did the first Christians commūne with unimmersed persons? It is admitted they did not. Shall we, then, deliberately do what we admit they did not do?

4. When an unimmersed person communes, without any *inviting* or *excluding*, it is *his own* act, not *ours*, and we are not responsible for it. We do not see that any harm is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no authority for inviting him to come.

5. If it is to be maintained, that "except a man be born of water and of the Spirit he cannot enter into the kingdom of God"—that "as many of us as have been baptized into Christ have put on Christ," as we have it in the Scriptures, and that none were in the church, or recognized as Christians, in the apostolic times, who were not immersed, it is useless for us to be talking about *unimmersed Christians*, and thus weakening the hands of those who are laboring to induce all to enter the kingdom of God according to the Scriptures.

6. We have nothing to do with any *open* communion or *close* communion.—The communion is for the Lord's people, and nobody else. But if some imagine themselves to have become Christians, according to the Scriptures, when they have not, and commune, as we said before, that is *their* act, not *ours*. We commune with the Lord and his people, and certainly not, in spirit, with any not his people, whether immersed or unimmersed. We take no responsibility in the matter, for we neither invite nor exclude.

7. But if these good brethren, on the ground of the supposed piety or Christianity of unimmersed persons, open the way and invite them to come, or reason them into the belief that they are proper communicants, they involve themselves in a responsibility that we are not willing to take, and, at the same time, by palliating their consciences, and relieving their feelings, may be the means of preventing them from ever taking the proper steps to enter into the kingdom according to the Scriptures.

Isaac Errett replies in *Harbinger*, 1862, page 122, *et seq.:*

Our thanks are due to our Bro. Elley, for his manly utterance of sentiment touching the articles in the December number of the *Harbinger* on the question of communion; and also to Bro. Franklin, who, while not desiring discussion, has seen fit to enter a *caveat*, and sound a note of alarm in the camp. We cannot help thinking, however, that these brethren would have done better had they taken a little more time for *reconnoissance*, and better understood the position they assail—for they certainly are mistaken as to that position. And although our valorous Bro. Elley, in true knightly style, throws down the gauntlet with a somewhat elegant air, and boldly proclaims, while putting on his armor, that "no man living can justify the position of Bros. Errett and Richardson," we should not be surprised if, ere the tilt is over, he will ask his questions and make his affirmations with a less triumphant air.

First of all, let us remove erroneous impressions.

Bro. Elley speaks of the correspondence as "upon the subject of communion with unbaptized persons among the sects, *or with the sects as such.*" And the *Review* says, "If the question be whether Christians may commune with the sects, we most distinctly say that they may not."

Now if the intention is to criticize the heading of Bro. Hawley's letter, we are quite sure that Bro. Hawley is capable of explaining himself. But in criticizing, as Bro. Elley does, the *replies* to Bro. Hawley, we are surprised that he should be led into such an error. Our plea does not recognize sects as divine, but it recognizes a people of God among these sects and it seeks to call them out.

He tries to make us say what we certainly did not say. "All are permitted to come" does not mean unregenerate and regenerate, and would so make us affirm that horse-thieves, pirates, rebels, traitors, and the worst of the lawless, have an equal liberty with the pious and faithful, to come to the Lord's table! There is precisely the amount of fairness in this, that there is in the Universalian construction of the same little word in many passages of Scripture; and if my good brother knows how to dispose of them, he knows just how I would dispose of him! Now I do not doubt his honesty, nor dismiss him from my fellowship for this: and yet I am sure that he had as little reason to misunderstand me, as pious Pedobaptists have to misunderstand the language of the apostolic commission. When the Spirit and the Bride say, "Whosoever will, let him come," does it inspire Bro. Elley with fear that the world will empty all its error and wickedness into the church? Yet this is the language of *urgent invitation.* What occasion has he, then, for fear, that there is *no invitation*—where the table is spread in the name of the Lord, "for the Lord's people," and the simple liberty given to all who know themselves to be the Lord's, to come from the various parties in which they are scattered, and sit down together, every one on his own responsibility: what reason, we ask, for fear, that the liberty will be used as a cloak of maliciousness? And if, in abuse of this privilege, an unbaptized, unregenerate person should, now and then, sin against the occasion, by sitting down at the Lord's feast;—should that be a much sorer affliction to a Christian than to know—what he cannot help knowing—that baptized unregenerate persons are often found there?!

Once more: Bro. Elley says, "We *urge* fellowship or communion with all such as are entitled to membership in the house of God, *and none others,*" thereby intimating that those whom he criticizes *urge* communion with those who are not members of the house of God.—We shall have something to say about this position hereafter. At pres-

ent, we note it merely as indicating a mistaken view of *our* position. The *Review* also says, "If these good brethren, on the ground of the supposed piety or Christianity of unimmersed persons, open the way and invite them to come, or reason them into the belief that they are proper communicants," etc. Now we say nothing here about the uncharitable squint belonging to the phrase "*supposed piety*"—as if there were any more reason to doubt the piety of millions of Protestants out of our communion than our own;—but we quote it to show the mistaken apprehension of our remarks. That the scarecrow is in the imagination of these brethren, will be evident as soon as we quote the language of the letters published in the December No. of the *Harbinger*. Our own letter says, "Our practice, therefore, is, *neither* to *invite nor reject* particular classes of persons," etc. The sentence was italicized in the letter, just as it is here. Dr. Richardson says, "We neither invite nor prohibit." Yet, in the very face of these explicit statements, Bro. Franklin says, "*If* these brethren *invite* them to come;"—and Bro. Elley intimates that we *urge* communion with unbaptized persons. We have no thought of impeaching the candor of the brethren in their mistaken utterances; but we cannot help saying that if we had no more charity for them in their blunders, than they seem to have for pious Pedobaptists in blunders not more gross; if we would allow a certain narrow kind of logic to get the better of our hearts, they would soon be to us as "heathen men and publicans."

Having said enough, perhaps, to redeem the controversy from false issues, we proceed to remark, that there seems to us to be a mistake underlying the whole extent of criticism and argumentation occupied by these brethren. They are discussing the question of communion, *as between the church and the world.* Bro. Elley's questions would be pertinent in such a controversy; but this is a question arising out of the apostasy, *and relates to parties not known in the Scriptures.* It relates to a condition of things known only in prophecy, in the Scriptures—in which the people of God should be found scattered, bewildered, and erring, but still fearing God and working righteousness; loving Christ, and as far as known to them, earnestly and joyfully walking in His ways. There are myriads of godly people, who are in error on baptism, of whom, nevertheless, we are compelled to say, "They are not of the world." To urge against these a strict and literal application of passages which were meant to mark the distinction between the church and the world, and thus to attempt to thrust them out from our Christian love, among heathens and reprobates, is, in our view, a grievous wrong. As it is a question growing out of the times—a question not directly known *in form* in the Scriptures, it must be settled in the light of well-established Christian *principles*,

and not by a severely literal construction of Scripture language, spoken with reference to other classes of persons, and another condition of things.

But, although in one sense an untaught question, it is not without importance. We are aware of the sensitiveness of many excellent brethren, when we talk of *the denominations;* and although the Saviour did not scruple to commend Gentile faith, and even help up the children of this world as models for the children of light, these brethren sound an alarm as soon as any one speaks a kindly word of commendation in behalf of surrounding religious parties. But are not these parties in existence? Do we not often come in contact with them? Must we not necessarily sustain *some* position toward them? And are there not *facts* and *principles* in the Bible which can be fairly applied to the existing condition of things, and out of which we may elaborate conclusions safe and certain? "The perfect law of *liberty*" which governs us, has often to be asked to shed its light thus on questions of duty, as they arise amidst the confusions and revolutions of earthly things; not in stern utterances of command, not in precise logical syllogisms, but in the more genial enunciation of eternal *principles;*—not in the nakedness of the *letter*, but in the richer, and deeper, and wider scope of the *spirit* of Bible teachings.

But these brethren insist that if the Bible knows nothing of these parties, we should know nothing of them. They triumphantly ask, "Did the first Christians commune with unimmersed persons? It is admitted they did not. Shall we, then, deliberately do what we admit they did not do?"

We answer, Not too fast, brethren; lest in your eagerness to escape from one difficulty, you plunge into a score of troubles deeper still. We, too, will ask questions; and we flatter ourselves we shall assist these worthy brethren to see that this is not dealing fairly with a question *not known in primitive times.*

1. Can any person be a Christian who is not "*in Christ*," or who has not put him on?

2. If not, can any one put him on who has not been baptized "into him"?

3. Can any one be freed from sin who has not obeyed the form of doctrine delivered to him by the Holy Spirit? If not, can he be rightfully allowed to *sing*, and *pray*, and *give money*, by the action of God's church?

4. Can an unsaved and unpardoned person be allowed to sing and pray, and contribute money, by church consent?

5. Is baptism demanded of penitents, in order to pardon or sonship? Do not the prayers and praises and contributions, and the

Christian *sympathies* and *friendships* of God's house, belong to the children? And shall we take the children's bread and give it to the dogs?

6. Did the first Christians *show Christian love* to unimmersed persons? And shall we deliberately do what we admit they did not do?

7. Did the first Christians *receive money* from unimmersed persons? Did they ask unimmersed persons to sing, or pray, or give thanks? Did they, *in any sense*, recognize as Christians the unimmersed?

We trust our brethren are not about to plant themselves on that position of ineffable diminutiveness occupied by the Regular Baptists—that baptism is a mere prerequisite to church membership and communion, while every other Christian rite and act of fellowship may be freely shared with the unbaptized. Although, in Bro. Hawley's letter, the question took the form of communion in the bread and wine, it is essentially a question whether *we shall have any religious fellowship whatever* with unimmersed persons. The reply to this question must admit some additional Bible principles beyond what the *Review* or Bro. Elley seem to have in their horizon.

But we are not done with our catechizing. We want these brethren to see that they themselves step outside the strict construction of gospel conditions, the moment they begin to decide on our relations to any of the religious bodies around us; nay, they have already done so, and are condemned by the things which they allow. Let us ask:

1. Do the Scriptures recognize any as Christians, or accept any to baptism, *on the narration of a religious experience?*

2. Do they admit any to baptism who come with the avowal that *their sins have already been pardoned?*

3. Do they recognize admission to church membership by *subscription to human articles of faith?*

4. Does the gospel recognize any baptism but that "for the remission of sins"?

5. Did any come to the Lord's table in primitive times who had not been baptized *for the remission of sins?*

6. Did the apostles or first Christians invite to the Lord's table "all immersed persons who have piety"? Did they have fellowship with immersed persons, *not members of the Christian church?* Did they receive persons to membership *who had been immersed by unimmersed persons?*

7. And shall we deliberately do what we admit they did not do?

"When Bros. (Elley and Franklin) shall have Scripturally answered the above questions, then will they have, in my judgment, forever damaged their plea for a mixed communion"! As it is the Lord's

table, and not Bro. Elley's, we warn him to be careful how he allows his "feelings" for his old Baptist brethren to override Scripture teachings—for he surely knows that the apostles never invited any members of Baptist churches to the Lord's table! Are not *sects* pronounced *carnal?* Why "open wide the door" for those who patronize carnality, to corrupt the church, and to compromise our plea, and thus "weaken the hands of those who are laboring to induce all to enter the kingdom according to the Scriptures"! Yet Bro. Elley approves of "fellowship with all the pious people among our neighbor parties who have been immersed upon their faith;" and speaks of it as "communion with that class of God's children who are improperly associated." Will he please *give us the Scripture* which approves of persons immersed by Baptist and Methodist preachers, and who hold membership in Baptist and Methodist churches;—who were not baptized for the remission of sins, and who do *not* walk in all the ordinances and commandments of the Lord blamelessly;—who are governed by human laws, and constantly sanction and support by their presence, their prayers and their money, un-Christian and anti-Christian practices:—I say, will he please give us the Scripture for *inviting* such persons to the Lord's table, merely because they have been immersed?

We will not say, in Bro. Elly's language, that "no man living can justify his position"—for that has a swaggering air which accords not with our taste; but we will say, in the apostle's language, "Happy is he who condemneth not himself in that thing which he alloweth."

The *Review* says, "There are *individuals* among the sects who are not sectarians, or who are more than sectarians—they are *Christians;*" and he argues that these have a right to commune. Will the *Review give us the Scripture for that?* "Did the first Christians commune" with immersed persons "*from the sects*"*?* If not, "shall we deliberately do what it is admitted they did not do?"

It has now become a question, growing out of the peculiar logic employed by these brethren, *whether we shall have any religious fellowship whatever with any outside of our own churches?* Whether we shall not outvie the Old Landmark Baptists themselves in exclusiveness, and make ourselves ridiculous before the whole religious world by the monstrous extravagance of our assumptions?

It will, we think, be apparent by this time, that to attempt to settle this question in the light of conditions which were submitted when no question like this was in controversy, is unfair; and that, if insisted on, it will bear equally against the position of Bro. Elley and Franklin, and authorize a voice of alarm to be raised against them as "weakening the hands of those who are laboring to induce all to enter the kingdom of God according to the Scriptures," and as "break-

ing down all the landmarks separating Christ's from human kingdoms."

Let us see, now, if there is not a better way of approaching this question, and disposing of the difficulty before us. We view it in the light of Scripture and of history.

The saints were carried captive into Babylon, and remained there a long time. The church lost her primitive purity and excellency. The truth was in chains. *Yet God had a people in Babylon*—for when the time came for reformation, the proclamation was to be, "Come out of her, MY PEOPLE," etc. (Rev. xviii. 4). Now our good brethren may be able to prove to their own satisfaction that all these *people of God* in Babylon were immersed believers; and they may point, here and there, to bands of religionists, who kept up a protest against the corruptions of Rome. But it strikes us that a people could not come *out of* Babylon who were not *in* Babylon; and immersed believers, walking in the light, would have been hard to find within Babylon's limits! But there was a *people of God* in Babylon. We incline to the opinion that most of them were unimmersed. They were in many respects an erring people—in regard to baptism they certainly were in great error; but they "feared God and wrought righteousness;" and—what seems as great a stumbling-block to many good men now as it was to Peter until the trammels of sectarianism were knocked off—"in every nation, he that feareth God and worketh righteousness is accepted with him." At one and another trumpet call of reformation, multitudes came forth from Babylon. They did not reach Jerusalem. But they wrought great deeds for God and for his word. They talked much and suffered much for the name of Christ. We inherit the blessed fruits of their labors. We follow them through the scenes of their superhuman toil, to the dungeons where they suffered, and to the stakes where they won the glories of martyrdom, and whence they ascended in chariots of fire to the heavens; and as we embrace the chains they wore, and take up the ashes from the altar-fires of spiritual freedom, we ask not whether these lofty heroes of the church militant, to whom we owe *our* heritage of spiritual freedom, may commune with us—but rather, if we are at all worthy to commune with them! We feel honored in being permitted to call them *brethren. Our reformation movement is the legitimate offspring of theirs.* Neither in Pennsylvania, where the Campbells and Scott began, nor in Kentucky, where Stone and others led the van of reformation, did this movement spring from Baptist, but from Pedobaptist influences. It is the legitimate result of Pedobaptist learning, piety and devotion. Unless we can recognize a people of God among these heroical, struggling, sacrificing hosts of Protestants, from whom we have legitimately sprung, *then the promise of Christ in regard to his church has failed*:—

since, if we insist on the rigid test of the letter of gospel conditions, no such people as the Disciples can be found for many centuries. But of this *people of God* of whom we speak, we affirm that they loved the Lord Jesus Christ in sincerity. They loved and magnified his word. They possessed his Spirit—manifesting it in very precious fruits of righteousness and holiness. *The spirit of obedience dwelt not less in them than in us.* They erred in regard to the *letter* of baptism, even as it may yet be found that we have erred in regard to the letter of other requirements. We felt the necessity of further reformation. We have seen the mischievous and wicked tendencies of the sect-spirit and life. We have eschewed it. We invite all who love the Saviour to a Scriptural basis of union. We do not, meanwhile, deny nor refuse their prayers, their songs, their exhortations, nor their sympathy with truth and goodness. Whilst we can not endorse their position nor their practice, as lacking immersion, and as practising infant rantism, but lift up a loud and constant voice against it—we must still deal with them as *Christians in error*, and seek to right them. To ignore their faith and obedience, and to deal with them as heathen men and publicans, will be indeed to "weaken the hands" of the pleaders for reformation, and expose ourselves, by a judgment of extreme narrowness and harshness, to the pity, if not the scorn, of good men everywhere.

Now it seems to us that if the Bible bears on such a case as we have presented, it must be in a class of passages very different from that to which Bro. Elley refers. The question is not, Can an unbelieving, impenitent, unbaptized person be recognized as a Christian? or, Can a believer who refuses baptism be thus recognized? But, must a believer in Christ, who, in the spirit of obedience is seeking faithfully to serve him, be rejected from fellowship and from Christian recognition, because of an error in regard to the letter of baptism? We understand Bro. Elley to say, yea, reject him; tell him he is without Christ and without hope; that he has no more right than a Turk or a Jew to our Christian fellowship; that as a "gentleman, a neighbor, or a friend," we will recognize him, but no farther. And could not Bro. Elley say as much as this for infidels, Jews, spiritualists and Pagans?! Does he not shut out the whole Pedobaptist community with the common multitude of unbelieving men, merely to be recognized as "gentlemen, neighbors, and friends"? And has it come to this, that the Wickliffes, Luthers, Melancthons, Calvins, Knoxes, Wesleys, and Latimers; the Edwardses, Whitfields, Taylors, Chalmerses, and Melvilles; the Wilberforces, Howards, and Oberlins; the Martyns, Elliotts, and Brainerds; the Tholucks, Bengels, Henrys, and Clarkes; the glorious, heroic and immortal spirits, "of whom the world was not worthy,"—of many

of whom we might almost say in the language of Paul, that they "through faith subdued kingdoms, wrought righteousness, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens";—and of whom, *as reformers*, we might add, "these all having a good report through faith, received not the promise, God having reserved some better thing for us, that they without us should not be made perfect"; has it, we ask, come to this, that such as these, in whose presence many of us are dwarfed almost to nothingness, must hear our feeble and unworthy lips saying unto them, "*Stand by thyself; come not near to me; for I am holier* than thou"? Are these lofty sons of faith, or their associates in faith and piety, to be utterly thrust out from our Christian love, from fraternal greetings, from Christian recognition, and to be refused the children's bread, when they approach in humble faith to receive it; and must they be told that we will recognize them just as we would any well-behaved infidels, Turks, or Pagans, who might chance to live in our midst—"as gentlemen, friends and neighbors"? We have only to say, that we have not so learned Christ.

To our mind, there are three items of Bible teaching which seem equally clear and indisputable.

1. That where *a spirit of unbelief and disobedience* shows itself, even in the rejection of the least commandment, there the disapprobation and curse of God will rest. Adam and Eve in the garden, Cain at the altar, the sons of Aaron with strange fire, and Saul in his dealings with Amalek, are clear instances of this. In the light of such awful facts, we dare not make it a light thing to disobey God.

2. That a mere compliance with the *letter* of a commandment, while the *spirit* of it is rejected, cannot be pleasing to God. Such was Balaam's case. In the light of such facts, to invite all immersed persons to the Lord's table, and make welcome there, as Christians, many unworthy persons, merely because they have complied with the letter of the law of baptism, is to take a fearful responsibility.

3. That where *the spirit of faith and obedience* is found, a person is accepted with God, even when failing to obey positive commands, because it was *in his heart* to disobey.

As this has the most immediate bearing on the matter now in controversy, we will be at pains to establish it.

a. "Now circumcision indeed profiteth, if thou practice law; but if thou be a transgressor of law, thy circumcision hath become uncircumcision. And if the uncircumcision keep the precepts of the law, will not his uncircumcision be counted for circumcision? And will not the uncircumcision which by nature fulfilleth the law, judge thee, a trans-

gressor of law, though a Jew by the literal circumcision? For he is not a Jew who is one outwardly, neither is circumcision that which is outward in the flesh: but he is a Jew who is one inwardly, and circumcision is of the heart, in the spirit, not in the letter of the law. Of this man the praise is not from men, but from God" (Rom. ii. 25-29, Macknight's Translation).

Here Paul decides persons to be Jews who had never been circumcised. Bro. Franklin says, "Why talk of unimmersed Christians?" We answer, for the same reason that Paul talks of uncircumcised Jews.

And for the same reason that Paul asks their uncircumcision shall be counted circumcision, we say, if the unimmersed keep the precepts of Christ, shall not their unimmersion be counted immersion? Bro. Pendleton admonishes Bro. Elley that there is a logic of the *heart*, as well as of the *head*. Most truly and worthily uttered. But we wish to say to our good Bro. Elley, that we do not fear his *head* logic in the least. We believe Paul is capable of reconciling head and heart logic, so that the judgment will as surely approve, as the heart will love, his conclusions.

b. The covenant of circumcision was strictly binding; the law of baptism is not uttered in language more imperative than the law of circumcision—"The uncircumcised man child shall be cut off from his people; he hath broken my covenant." Yet, *in millions of instances*, the letter of this law was violated without the visitation of the penalty. See Josh. v. 1-9.

c. The Passover was kept "*otherwise than it was written*," without forfeiting the approbation of God. See 2d Chron. xxx. 1-20. It was kept in the *second* month instead of the *first*. And "a multitude of people, even many of Ephraim and Manasseh, Issachar and Zebulun, had not cleansed themselves, yet did they eat the Passover otherwise than it was written. But Hezekiah prayed for them, saying, The good Lord pardon every one that *prepareth his heart* to seek God, though he be not cleansed according to the purification of the sanctuary. And the Lord hearkened to Hezekiah, and healed the people."

d. Not to multiply instances from the Old Testament, we observe that the Saviour also overstepped the *letter* of his mission, to satisfy the *spirit* of it. He did so in healing sickness and in plucking ears of corn on the Sabbath day; and in extending religious recognition to Gentiles and Samaritans, although he declares he was not sent but to the lost sheep of the house of Israel.

Here we pause for the present. We have other materials in reserve. But these are sufficient now. In the light of these facts and teachings, we feel authorized to affirm that it is not always a sin to approach an

ordinance of God without a literal compliance with its antecedents; and that where people "*prepare their heart to seek God*," an error in regard to the letter of the law does not thrust them out from divine fellowship, and cannot authorize us to drive them from ours.

We pass by what Bro. Elley says in regard to the uniform practice of our brotherhood, and some other minor matters, until another time. One or two items more, however, we will briefly notice in closing up this article.

Bro. Elley says, "If A asks church membership at our hands, as a Pedobaptist, without immersion, we say no; but if he only demands the children's bread, we say yes. Where is our consistency in this matter? I am unable to see it."

The allusion of Bro. Elley is unfortunate for his cause. *For Jesus took the children's bread and gave it to a Gentile believer.* But would he have admitted her to the Jewish institution? Our good brother may say, "I am unable to see the consistency of Christ." We reply, we cannot help it. It is to our mind much more likely that even so good a man as Bro. Elley has a jaundiced vision, than that our blessed Saviour was inconsistent.

Bro. Franklin counsels us not to weaken the hands of those who are laboring to restore primitive Christianity, by too wide a stretch of Christian charity. We thank him for his counsel. We are not aware that the brethren to whom he tenders this advice have shown less integrity, zeal or efficiency than himself, in this plea for reformation: but we all need counsel, and for our own part we receive it with thankfulness. In return, we trust Bro. F. will allow us to counsel him not to damage this great plea for Christian union by a spirit of exclusiveness which will only allow of "*supposed* piety and Christianity" in neighboring denominations, which refuses to recognize as Christians all the unimmersed, and claims for ourselves to be Christians *par excellence*, because of a bit of accuracy on the question of baptism;—lest it should place us in a position so ridiculous or so odious, as to close the avenues of approach to multitudes of godly people—our equals in faith, our superiors in piety and humanity—whom we wish to enlighten on the evils of sectarianism. A denominationalism more intense and more intolerant it would be difficult to conceive, than that in which we must land, if this kind of argument is to prevail among us. We are not yet prepared to repudiate Bro. Campbell's defense of Protestantism, nor ignore the noble plea of the leaders of this movement, for the "union of Christians on Christian principles."

I. E.

On page 256, 1862, Isaac Errett continues the subject:

We have attentively considered all that has come under our eye, form our brethren, in opposition to the statements of our letter in the

Harbinger for December, 1861, as well as all that has been said in review of our defense in the March number of the current volume. Having no personal ends to accomplish, we have sought in the fear of God to weigh candidly every objection. We are constrained to say that we find ourselves not only unmoved, but really more firmly established in the position we have always occupied, as expressed in the letter referred to. We cannot make a formal reply to all, and will not therefore to any. Bro. Franklin may expect it, and the *size* of his recent review might seem to demand it; but there is really very little argument in it. Indeed, we have seldom seen so many inconsistencies in the same number of articles, as we find in those of the *Review* on this question of communion. He makes merry over a question which, for a special purpose, we copied *verbatim* from Bro. Elley, and in his eagerness to snatch at something to our discredit, raises a laugh against his own side of the house! He condemns all the writers on this question in the *Harbinger* for December, as "shrinking from our principles, yielding to popular feeling and a pseudo-philosophy; mistaken, sophistical and sickly charity." See *Review* of March 25. Yet, in his paper of April 8th, he publishes Dr. Richardson's *vindication* of his position, in which he *reaffirms* the position taken in his letter, and "fully vindicates all he had said on the subject;" yet Bro. F. calls it "a very excellent article," and approves both the *letter* and the *spirit* of it! While approving Dr. R.'s second letter, in which he still insists that there are unimmersed Christians, and leaves his charges of Phariseeism and exclusivism still standing; he belabors the co-editors of the *Harbinger* for expressing the same opinion, and challenges them to prove it! When Bro. King gives assurance that he speaks the mind of the churches in England, and declares that they "*refuse* fellowship" to the unimmersed—that they repudiate unanimously the position stated in Dr. Richardson's letter, and our own, of neither inviting nor prohibiting the unimmersed; the *Review* assures him that he has been "misled" by the letters in the *Harbinger*, and that "there will be found, when the matter is considered, no difference between the brethren on this side and the other side of the Atlantic." Yet when Dr. R. stoutly reaffirms the practice of the churches in his country, and expresses surprise that any one should have doubted the correctness of his former statements;—lo! the *Review* approves *this* too—the *letter* and the *spirit* of it—and gives in his adhesion to "Informal Communion"! After publishing Bro. King's letter in favor of *refusing* fellowship, and assuring him that there is "no difference" between them, he says, in his recent review, "the argument is not about *excluding* them (the Pedobaptists) from the communion." "We have nothing to do with *excluding* them—where is your authority for *receiving* them?" And

In the *Review* of January 21st, speaking of an unimmersed person communing, he says, "We do not see any harm that is done to him or us, and we need no exclusive remarks to keep him away, and we certainly have no authority to invite him to come." In his paper of April 22d, in felicitous allusion to pugilistic scenes, he speaks of our being "pressed to the wall," and represents certain concessions as extorted from us, in explanation of our first letter; and yet, in the *Review* of March 25th, before he had seen one word from us in defense of the original letters, he admitted that our letters had been misinterpreted, and volunteered to give the same explanations which he now intimates were extorted under our overwhelming dread of his theological prowess! After stating the position of the co-editors of the *Harbinger* to suit himself, he asks, "Where is your Scripture authority for the practice you set out to justify? Are you not as conscious as you live [will some philosopher explain to us *how* conscious that is?!] that you have none? that you are trying to induce the brethren to acknowledge a practice wholly unknown to Scripture?" And then, before he is through with this fanfaronade, he says, "It will be seen that our trouble is not so much with the *position* of brethren Pendleton and Errett, when defined as we have done it, as with the arguments intended to prove it"!

These are mere specimens of the contradictions which abound in his papers on the communion question. We confess we are puzzled to know how to reason with a man who, like Dryden's Zimri,

"Is everything by starts, and nothing long."

The only matter in which he seems perseveringly consistent, is, the attempt to attach to the co-editors of the *Harbinger* a suspicion of unsoundness in the faith. This he seems never to forget. We could pursue this line of criticism still farther, but we care not to do so.

Whilst the *Review* makes a great show of attack, it is singular that he does not directly assail a single position we have taken. All that seems to us worthy of special notice in this long article, we can dispose of in a few paragraphs:

I. The first objection to our position is, that the Lord's supper is an ordinance in the church—that baptism is the initiatory ordinance—and that none but the baptized, or immersed, therefore, have a right to an ordinance of the Lord's house.

Now if this were said to prove that we could recognize none but the immersed as members of the church, we could see some force in it; but as bearing on the question whether we shall *refuse* the bread and wine to unimmersed persons whose faith and piety are unquestionable, we do not see nor feel its force. We have shown that the question under consideration grows out of the apostasy, and results

from the hitherto imperfect efforts at reformation; and have argued that it must be settled, not by passages of Scripture written with another object in view, but in view of general principles, and of the genius and spirit of Christianity. We are sorry to say that we have seen no honest and manly dealing with this argument on the part of our opponents.

But we have gone farther. We have shown that the brethren who object to our argument, practically admit its force and its truth. To call this out, we propounded a number of questions, some of them copied for a special purpose from Bro. Elley, and part of them our own. And although, as we have said, Bro. F. tries to be witty over one of Bro. E.'s questions, under the idea that he is raising the laugh against us, and answers some of the inquiries very strangely, yet he has affirmed in his answers more than enough for our purpose. He affirms, in his answers as well in a previous paper, that immersion on a religious experience is not Scriptural baptism; that baptism not for the remission of sins is not Scriptural baptism; that baptism *in* the name of Father, Son and Holy Spirit is not Scriptural baptism. Also, that baptism is as much a prerequisite to prayer, praise, thanksgiving, and benevolence, as to the Lord's Supper.

Yet these brethren will not only not prohibit, but will actually *invite* and *urge* persons to come to the Lord's table who were never baptized on the good confession; nor for the remission of sins; nor *into* the name of the Father, etc.; and that, too, while they belong to sects, and give their influence, time, and money to build up sects. They will ask men to give thanks, and to pray, and to sing, and to give money, who never were immersed at all.

Nay, more: they will receive into the church persons whose baptism is defective in at least *five* important particulars; and then charge us with corrupting and perverting the primitive gospel, because we spread the Lord's table for the Lord's people, and do not object to Pedobaptists of undisputed faith and piety, when on their own responsibility they sit down with us at that feast!

Now, they tell us, "two wrongs cannot make one right." Do they then admit that they are wrong in all this? We will believe so, when we find them refusing to worship with Pedobaptists in private or in public; refusing to receive into the church all who have not been baptized on a confession of faith in Jesus as the Son of God; all who have not been baptized for remission of sins; all who have not been baptized into the name of the Father, and of the Son, and of the Holy Spirit; all who have been "baptized into the fellowship of the Baptist church"; all who have been baptized by unbaptized persons. Till then, we must believe they merely admit the wrong to evade the force of our argument. Into this extreme position their peculiar logic crowds them.

Let the dogmatism and extravagances of Thomasism teach them to beware!

We reasoned from the fact that God had a people *in Babylon* for many centuries, that he must have owned as his people many who had the *spirit of obedience*, but who failed in the *letter* of it: and that, unless this were admitted, *the church of Christ had failed.*

Our premises were admitted. But, it is replied, "immersion was the universal practice for 1,300 years." Yes: *infant* immersion was the universal practice for centuries! Is it *here* they would seek the people of God? "Is Saul also among the prophets?" Is Benjamin also among the Pedobaptists? Or would he seek his people of God among the *adults* who were occasionally baptized? Then he accepts chrism, putting spittle on the eyes and ears, putting salt in the mouth, and numerous other mummeries and blasphemies of the Mother of Harlots, and exalts this baptism against Protestant sprinkling! Every one who knows anything about it, knows that he cannot make out a case of a people who faithfully kept the letter of the gospel in Babylon. Even if they had been proved to have done so in regard to immersion, they failed in numerous other particulars, which must have equally vitiated their claim, if the ground taken by our brethren is correct, that there can be no obedience to the *spirit* of the gospel where there is a failure to obey the *letter* of it. Moreover, it is worthy of note that at the very time when the call began to be effective, "Come out of her, my people," immersion had ceased to be the practice, and in Catholic and Protestant Christendom, sprinkling had largely taken its place. Our argument remains unanswered.

We reasoned, also, from various significant facts in Old and New Testaments, that "it is not always a sin to approach an ordinance of God without a compliance with its antecedents;" and that where people "*prepare their hearts to seek God*," and there is reason to believe that they are not cast out from divine fellowship, we have no right to thrust them out from ours. That these facts were legitimately used by us, is now evident from the fact that different brethren have attempted to reason from the positive nature of the law of circumcision to the positive nature of the law of baptism. The facts we have arrayed perfectly annihilate their reasonings. There has been no answer to our argument from these facts. Our brethren generally reason forcibly from Old Testament facts as to the danger of neglecting the positive appointments of God; but there is another class of facts, which they have strangely overlooked, showing that the most positive of external forms have frequently yielded their claims, and the *spirit of obedience* has been accepted instead. I do not wonder that Bro. Franklin says, he did not expect to meet such arguments. *He does not understand them.* He has something yet to learn. As an honest man, he would never

have charged us with torturing the word of God, had he at all understood the facts which we arrayed, and the use we made of them.

We admit that the cases we referred to are anomalous. For that very reason we employed them in application to the anomalous case now in controversy. Our argument is unanswered.

For the consideration of all candid inquirers, we submit two other cases:

1. The normal method of entrance into Christ, is by baptism into him. *Yet the Jerusalem church had at least 120 members who never were baptized into Christ.* Were they, therefore, not "in Christ"? There were many others in the first churches who were never baptized into Christ. They were exceptional cases. They grew out of the transition from Judaism to Christianity by the ministries of John and of Jesus. We ask all discriminating readers to apply the logic of the *Review* and its correspondents to these cases, and see what they will make of them.

2. It is now admitted by our opponents that baptism is just as much a prerequisite to prayer, praise, and alms-giving, as to the Lord's Supper. If, then, we find a case of unbaptized persons whose *prayers* and *alms* were acceptable to God, it is precisely equivalent to a case of an unbaptized man admitted to the Lord's Supper. Well, such a case we have in Cornelius and his family.

All these facts bear fairly, we conceive, on the case in hand; and we must be allowed to say that so far as we have seen, our statement of facts is unimpeached, our argument from the facts is untouched.

II. It has been objected that we admit to the Lord's table those whom we will not receive into the church. And this is thought to be a great inconsistency. Now we have no disposition to evade the force of a valid objection. We frankly admit the difficulty. It is a difficulty growing out of the confused state of the Christian world. But do not these brethren see that we are not helped out of the difficulty by taking their position? Do they not admit and even *invite* to the Lord's table those whom they would not receive into the church? Would they receive into the church a Baptist, while clinging to the Baptist *name* and *creed?* or an immersed Methodist, while holding on to Methodism and the Discipline? Yet they allow such to come to the Lord's table! They do, in spite of themselves, make a difference between the *formal* and the *essential.* They will never escape from this seeming inconsistency until they plunge into the greater one of unchristianizing the whole religious world outside of our own organization—an extreme of Pharisaic conceit and presumption, we must be allowed to say, most monstrous. To all who urge this objection we say, Physician, heal thyself.

III. But Bro. Franklin goes a step beyond this, and makes it a great inconsistency that we expect to meet in heaven those whom we will not admit to the church on earth! We confess we doubted our eyes, when we first read this. We read it over, and over, and over. There it is! He actually complains that we make the entrance into the church *narrower* than the entrance into heaven! This is to him ridiculous. *He* would not do so! He does not expect, therefore, to meet in heaven any whom he could not take into the church here. He, therefore, logically and theologically, shuts out of heaven, and consigns to eternal damnation, all of the following classes:

1. All infants dying in infancy!
2. All idiots!
3. All heathen!
4. All Pedobaptists!
5. All Baptists who do not drop their name and creed!

This is the most awful wholesale damnation we ever heard of!! It proves what we affirmed in a former essay—that it is difficult to conceive a denominationalism more intense and intolerant than that in which we must land, if this kind of logic is to prevail. And yet, Bro. Franklin denies that he treats Pedobaptists as heathens and publicans!

IV. It is objected that we unsettle the terms of the gospel, corrupt the gospel itself, and sweep away all we have been pleading for these forty years.

We deny these charges, in their whole letter and spirit, with emphasis. We pronounce it a calumny, come from whom it may. We have always believed as we now believe on this question. We have been preaching nearly a quarter of a century. Let any man put his finger on the scene of our labors where the gospel has not been faithfully preached, or where it has been shorn of its triumphs. Our venerable Father Campbell has always stood on this question where we stand now. Has *he* perverted the gospel? Brethren are basely slandering the man to whom they owe all they know of a pure gospel, when they allow themselves to talk in this way. We hold no opinion, we approve no practice which we would not joyfully abandon in an instant, if it hindered the free course of the gospel of the grace of God.

When we commenced our public labors in Michigan, an excellent Baptist Elder, after we had explained our position as to the Lord's Supper, took occasion to express his fears that we would surrender the claims of immersion, and fail of bringing the people to that ordinance. We merely replied at the moment, as we had but a moment to talk, "Wait a few years, my good brother, and see whether you or we immerse the greater number." After the lapse of two years, when we counted our converts by hundreds, and the Baptists were fewer in number than at the time of the conversation, we renewed the colloquy

on the subject, and our friend expressed his surprise at our success. We replied, "*You* rely for sustaining the claims of immersion, on your exclusiveness in communion; *we* rely on faithfulness in preaching the gospel. While we do no injustice to the piety of devoted Pedobaptists, we do not fail to tell them the whole truth on the question of baptism on every proper occasion. You never speak of it in the pulpit, but rely on your close communion to sustain its claims. You offend the people without enlightening them; we enlighten without offending them." At this present writing we are 1,200 strong in a region where it is doubtful if the Regular Baptists, though long preoccupants of the territory, are as numerous as when we began. Let this be our reply to all who are talking of our shrinking from our principles, and weakening the hands of the pleaders for reformation.

While, in this position, we surrender no principle, we gain the following advantages:

1. We harmonize our practice with our plea for Christian union.
2. We preserve catholicity of spirit.
3. We guard against closing the way of access to the ears and hearts of the Protestant world, in whose hands must shortly be lodged the destinies of the human race.
4. We avoid doing injustice to any whom God may be pleased to accept.
5. We save ourselves from a position which would justly be regarded as presumptuous and arrogant, so long as, without superior piety and benevolence, our exclusiveness is based on accuracy in regard to a single ordinance.
6. We shall have no change to make when the union of Christians shall have been accomplished. It will still be the Lord's table for the Lord's people, to which every one must come on his own responsibility.

We have carefully avoided replying to clumsy witticisms, sophisms, and unkind attempts to misrepresent and pervert our former utterances. We have been under sore temptation to make some severe thrusts—but concluding that the impulse was from the flesh rather than the Spirit, we have subdued it. May the Lord recover his cause, out of the confusion of Babylon, and gather together in one body his children who are scattered abroad. I. E.

THE MINISTRY.

In a series of articles on "The Christian Preacher," in the *Harbinger* for 1832, Mr. Campbell says:

The Christian preacher must be a *philanthropist*. But not such a philanthropist as those who are enrolled on the long list of national benefactors. Nor must he be a philanthropist from such considerations as have obtained for the soldier, the statesman, and the patriot this

designation. Their philanthropy is of a different genus. Disguise it as their admirers may, it is but an enlarged and somewhat refined selfishness.

This philanthropy is the love of *man*, irrespective of country, friends, interests, partialities, sects, divisions, casts. Its metes and boundaries are not leagues and commercial treaties, political alliances, the artificial ties of affinity, nor the stronger natural cords of consanguinity. It regards *man* as the workmanship of God, once erect in his image, yet capable of immortality, and of again reflecting the moral glories of his Maker, of blessing and being blessed in the fruition of a divine nature. It loves man purely for man's sake. It is a transcript of that benevolence expressed in these enrapturing words, "God so loved the world, that he gave his only begotten Son, that whosoever believes in him might not perish, but have eternal life."

This philanthropy, like the refiner's fire, takes away the dross of selfishness, and endows its subject with the lustre of elevated and disinterested enterprise. It awakens all the sympathies of our nature in argument, remonstrance, and exhortation. It meets indifference, ingratitude, and even opposition, with the expostulations of commiseration, and sheds the chrystal tear of sorrow over those whose blindness and obduracy shut it from their hearts. It is patient and persevering in all its efforts; and when it abandons all hope of conferring its blessings upon the objects of its solicitude, in turning away it casts "a longing, lingering look behind." Even when it threatens the vengeance of Heaven against the disdainful contemners of the warning voice, and with an unfaultering tongue pronounces the recorded judgments of God against them who refuse to obey the gospel, it mingles with these awful arguments the undisguised condolence of heartfelt interest, and would fain avert the threatened doom. It dwells not exultingly upon the errors and vices of mankind while it portrays, with the graphic pencil of Apostles and Prophets, the end of this sad delinquency, and the terrors which await the impenitent and irreclaimable.

Not so the zeal which emanates from the selfishness of a sectarian spirit. The native pride and selfishness of the human heart find ample play in the efforts of a proselyting demagogue. He fights not under the banner of the cross, but under the banners of some favorite dogma. In sustaining his darling shibboleth, he is carried into the confines of every opposing system, and feeds with a voracious appetite upon the faults and errors of others. He is all exaggeration. The excellencies of his own opinions, and the blemishes and frailties of those opposed to them, are all exhibited in hyperbole. Not content with the actual amount of obliquity and dereliction of sound principle in the system he impugns, he seeks to give greater amplitude to its errors; and the chief regret which he exhibits is the want of grounds of

impeachment, or of ability to present in stronger colors the deformities which he would wish it to impress upon the imagination of others. The spirit of such a preacher is proud, proscriptive, and denouncing. To the discerning he is more alive to the maintenance of his opinions than to the salvation of sinners.

Therefore, the philanthropy which we claim for the Christian preacher stands distinguished from any thing under this name ascribed to the patriot, the statesman, the soldier, and even the preacher of any sectarian peculiarities. But what shall we say of the philanthropy claimed by the moral and literary benefactors of men, the founders of the eleemosynary institutions, the abolitionists, and all that class whose objects are to improve the literary, moral, and temporal condition of men? What shall we say of the philanthropy of a Clarkson, a Lancaster, a Wilberforce, an Owen? It is a philanthropy so far as the animal nature and political condition of mankind is regarded. But it rises not to that which we claim for the Christian preacher. This is heaven-born and heaven-descended, and contemplates man in all his relations to matter and mind, to time and eternity.

God, the universal Father, is the supreme philanthropist. His Son, the well beloved, brought it down to the senses of mankind, and gave it a living form, a habitation and a name amongst men. The heavenly circles of intelligences, who are all of one mind, derive their views and feelings from the sempiternal fountain of love; and as regards this our race they are all philanthropy. So that man, illumined by the day-spring from on high, finds himself the focus, the centre of celestial philanthropies. These rays concentrating on his heart, dilate it by the ardor of their intensity with that wide wish and all-comprehending benevolence which regards every human being as a brother, as a fellow-sufferer in one common ruin, and as embraced in the undefined benevolence of all the hosts of supernal light and love Thus finding himself caught in the arms of divine philanthropy, and saved from going down to the pit, to which he was fast precipating himself in his wanderings from God, the Christian preacher is impelled onwards as a co-worker with God, an adjutant of all the heavenly hosts, in awaking the attention of all his fellows to the voice of God, to the songs of angels, and the rejoicings of all the hierarchies of heaven. "Glory to God in the highest, peace on earth, good will among men!"

This is the rationale, and it is the proof, and the only proof we wish to urge in support of this paper, which is, *that the Christian preacher must be a philanthropist*, and that, too, in Heaven's own definition of the word. Paul himself, that great philanthropist, was stimulated in all his efforts by his views of this divine philanthropy. "After that the philanthropy of God our Saviour shone forth," says he, "he saved us according to his mercy."

There is no defining nor circumscribing the achievements of a Christian preacher, taught, impelled, and animated by this divine and celestial principle. When he rises in the radiance of this heavenly light, in the strength of Judah's Lion, as the sun goes forth from the chambers of the East, he advances, borne on the wings of the angels of the New Covenant, and transported by the choral symphonies of their triumphant songs, feeling himself uttering the voice of God and the voices of angels, prophets and apostles, he smites with a rod more potent than that of Moses, the rocky hearts of sinners; and by this heavenly rhetoric, upborne by the Holy Spirit, he opens in their hearts a well of water springing up into eternal life. The Father, Son, and Holy Spirit are with him in this work. The prayers of all saints, the martyrs of Jesus before the throne, all heavenly tongues bid him God speed. Thus inspired are all they who successfully announce the glad tidings of great joy to all people. Converts, the fruits of such a ministry, are converts to God and to the Lamb.

"These weapons of the holy war,
Of what almighty force they are,
To make our stubborn passions bow,
And lay the proudest rebel low.

"The Greeks and Jews, the learn'd and rude,
Are by these heavenly arms subdu'd;
While Satan rages at his loss,
And hates the preaching of the cross."

The Christian preacher, whatever be his topic, has uniformly but one great object in view. To induce sinners to give themselves up to Jesus as the divine author of an eternal salvation, is the Alpha and the Omega of all his efforts. Whether his text be selected from Jewish or Pagan antiquity—whether from the animal, vegetable, or mineral kingdoms of nature—whether from the law, the prophets, or the psalms—his only lawful and his only successful theme is, that "*Jesus the Nazarene is Messiah, the Son of God.*" To illustrate, prove, and apply this proposition, is his grand aim; and to persuade men to receive Jesus in this character, is the only appropriate burthen of all his exhortations.

A scribe, well instructed in the Reign of Favor, informs us that Peter's first annunciation of the gospel consisted in *testifying* and *exhorting*. "With many other words" (than those recorded,) says Luke, "did Peter *testify* and *exhort*." To adduce the testimony is, in our time, equivalent to "testifying," and "to exhort" to obedience is a work the same in all times and places. Paul visited Corinth as he visited other cities, and therefore in all places he declared the testimony of God; for he says, "he came to Corinth declaring the testimony of God." This was his mode, in which he differed nothing from Peter and all his associates.

Every Christian speaker rises to persuade, and for the most part he has some proposition first to prove, or which he takes for granted as conceded. If he assume nothing, he first *states* his proposition. His next object will be to illustrate it, or to expound its terms if it happen to be necessary. His third object will be to *prove* his proposition; and all this is done for the sake of the application or use of it. *That Jesus is Messiah, the Son of God,* is the proposition *stated.* The words "Jesus," "Messiah," "Son of God," expressed in their full and biblical import in reference to our conceptions, is the proposition *illustrated.* The law, the prophets, John the Baptist, Jesus, and the Apostles; the miracles, prophecies, labors, and characters of the first heralds, furnish the arguments in chief which prove his proposition; and when these documents are logically and Scripturally presented, the proposition is proved. When sinners are persuaded to embrace him as the Messiah, and to submit to him as the Son of God, the proposition is *applied,* or used for the purpose for which it was stated, illustrated, and proved.

The proposition which occupies the Christian preacher, how grand and comprehensive! That Jesus the Nazarene, Son of Mary the Virgin, by law enrolled the son of Joseph, was the anointed, divinely authorized, and empowered Messenger of Jehovah, the only begotten Son of the Father of Eternity, sent from his bosom, to be first the teacher, then the high priest, and finally the king of all nations of saints in order to their present enjoyment of God and eternal life. In illustration of this proposition it is shown that, as a *prophet,* he alone *revealed* the Father, his excellencies, and purposes; first by his own personal teaching, then by the impartation of the Spirit of wisdom and knowledge to his Apostles: that as a great *high priest* he made *one offering for sin,* and forever put it away by *the sacrifice of himself* on earth; and by his appearance in heaven as our *advocate,* intercedes for all who come by him to God;—that as a *king,* upon the holy hill of Zion, on the throne of David, translated to the heavens, he now reigns as a *prince* and *saviour,* a governor and king over heaven, and earth, and hades—appointed by God to be the judge of the living and the dead.

This proposition in all its amplitude embraces all the moral sublimities in creation, universal history, life, death, and immortality. It ramifies through all matters—supernal, infernal, terrestrial. It spreads itself over the length and breadth of creation, descending down into the fathomless abyss, and ascending through all ranks of being up to the throne of God. It illuminates all time and all history, and is illuminated by all the records of nature and society. Its light and glory fill every eye which can contemplate it; yet none can say he has seen all its truth, all its beauty, and excellency.

But while its amplitude is so vast and unbounded, the most feeble eye can discern it, and behold in it the simplicity and excellency which allure to God and heaven. All who have seen it clearly can show it clearly to them who wish to discern it; but as the sun affords no light to him who shuts his eyes, or walks forth only in the night; so the wilfully ignorant apprehend not its truth, its magnitude, and glory. To such the subject of it while on earth had no form nor comeliness; they saw in him no beauty, no reason why they should desire him.

The necessity of clearly, fully, and satisfactorily stating, illustrating, and proving, from all Scriptural documents, *that Jesus is the Messiah, the Son of God*, in order to obedience, is suggested and enforced by the nature of things, by the commandments and examples of the Apostles, and by our own experience:—

1. *By the nature of things.*—Who ever confided in, feared, loved, honored, or obeyed an unknown person? It is inconceivable. It needs no demonstration to show that no man can, or will come to Jesus Christ, unless he first know who he is, and what he has to bestow. Confidence, fear, love, and honor are the fruits of knowledge. And who that *reasons* does not *feel*, that every degree and enlargement of degrees in confidence, or affection, is measured by, and graduated upon, the scale of knowledge?

2. *By the commandments and examples of the Apostles.*—They not only commanded the testimony to be adduced, Jesus to be proclaimed, the word to be announced; but in all places they did give to this proposition the supreme attention. Peter in his Pentecostian address directs all his energies to prove that Jesus was Lord and Christ. He turned all incidents, arranged all circumstances, applied all prophecies bearing upon that audience, to illustrate and prove this proposition. When this was proved, the application was easy. In all his discourses his regard to this matter is most apparent. Paul, as soon as he was converted, proclaimed in the synagogue in Damascus that Jesus was the Christ, and most irresistibly convinced the Jews that he was the identical Messiah foretold. In other cities and to other people he did vary his address, so as to meet their apprehensions and have access to their understandings; but whatever might be the beginning of his discourse, this obtained the most conspicuous place, and was that point to which all his testimonies and reasonings were directed. The Evangelists wrote to prove what they preached. John informs us that they wrote to prove that Jesus was the Messiah, and that through him men might obtain eternal life. Their preachings and writings are all in proof of the importance of proclaiming with all authority and evidence that Jesus is the Messiah, the Son of God.

3. *By our own experience.*—The great teacher first addressed the understandings of men; he sought not to move their passions till

proper objects were presented to them. In his admirable parable of the sower, as interpreted by himself, and recorded by Matthew, he says, he that was denoted by the seed which fell by the way side, was the person that understood not; while he that heard to his salvation, was the man that understood what he heard. In our day it is too generally taken for granted that the great mass of hearers believe this proposition, and therefore seldom or never do we hear it stated, illustrated, and proved. The proposition is itself undervalued, its evidence disparaged, and the belief of it represented as wholly unavailing; as mere historic faith, differing nothing from the faith of demons. It is supposed to exert no salutary, no saving influence upon the hearts of men. Once it was represented by the Apostles as of paramount importance; but now it is of little or no account. Once it was said by an Apostle, "Every one that believes that Jesus is the Christ has been begotten of God." Once it was asked, "Who is he that overcomes the world, but he that believes that Jesus is the Son of God?" but now millions are supposed to believe this who are not begotten of God, and who do not overcome the world. We, however, rather incline to think that all who do, on the proper evidence, and with full conviction of its meaning, believe this proposition, are begotten of God, and do overcome the world.

But it will, no doubt, be asked, What have these remarks to do with our experience, as proof of the necessity of preaching and proving that Jesus is the Messiah, the Son of God? The bearing is not so remote as may at first sight appear. We experience that these sayings are true;—that all who do believe the same propositions, on the same evidence, resemble those who in ancient times, trusted in Jesus as the Messiah:—and our observation, which is in some sense our experience, proves that those who are made religious by human expedients are quite a different race, compared with those who are immersed into this faith.

By what means are the great revivals got up and perfected; or by what means are so many hundreds enabled "*to get religion*" in this our day? Are not the influences relied upon diverse from the ordinary or extraordinary influences exhibited in the New Testament? The proclamation of the word and the miraculous aids of the Holy Spirit, in confirmation of the testimony, are all that appear on the page of apostolic history. But now what are the causes of a revival? I know some of their advocates will reply, "The Holy Spirit." This may satisfy the credulous, the enthusiastic; but those who look at all at the managements, in doors and out of doors, will be apt to ask, Why these "protracted meetings"? To afford the Spirit time to impress the minds of the people!! Why this noise, this commotion, this vociferation? To induce the Spirit to convert the people!! Why

these anxious seats, these mourning benches? To put persons in a proper attitude to receive the operations of the Holy Spirit!! It will not do to push these inquiries very far, else we should be regarded as blaspheming the Holy Spirit: for some are so indiscriminating as to think that a word spoken against a mourning bench, or an anxious seat, or against clamorous appeals to the animal nature of man, are blasphemies against the Holy Spirit!

But when persons are actuated by any other influence than the knowledge and belief that Jesus is the Son of God, to submit to him; it generally, if not universally, becomes apparent in their demeanor, that they have got a religion different from that which comes through the influence of that Holy Spirit which sustained the Apostles.

The Apostles immersed none whom they did not regard as believing and understanding the great proposition, the truth of which was acknowledged before immersion. "If you believe with all your heart that Jesus is the Messiah, the Son of God, you may be immersed," was the substance of their reply to the applicants. It was not kneeling at the footstool of a priest to be prayed for; it was not entering an altar, or changing position in a camp, or a meeting house; it was not the imagination of some inward drawings, of some heaven-descended impulse, affirming in the heart of man that he was regenerated, or justified, which the first preachers recommended as the means of conversion; or sanctioned by their example as useful expedients to bring men into the kingdom of Jesus.

But our observation proves the necessity of holding forth the capital proposition in all its evidence: for the inaction or spiritual death and coldness which so frequently succeed the fever of a revival, especially in those whose minds are governed more by feeling, by the fervors of imagination, by appeals to their passions, than by reason, the law, or the prophets, (more fatal to the subjects and to society at large than the most perfect apathy or stoicism,) fully and irresistibly prove that there was *no root* in them; that they did not *understand* the gospel; that they were not converts to Jesus Christ; but to a party, to a phantom, to their own feelings.

As the lightning and thunder of heaven which agitate and rend the atmosphere, are succeeded by a chilling season, proportioned to the extent of the electric explosion, so are these forced revivals, these great excitements, succeeded by a chill, from which many never recover even a natural heat on the subject of religion. It is impossible for a person to be long enamored with he knows not what, or to serve a master of whom he knows but little, and for whom he can have no rational affection. From these premises it cannot be doubted that the first preachers of the gospel acted most philosophically when they labored, first to make all men understand and believe that Jesus was

the Messiah, the Son of God, before they besought them to submit to him as the only Mediator, as the only Redeemer who could save them from sin, as the only leader who could guide them home to the enjoyment of God, and assure them of a final and triumphant victory over sin, death, and the grave. The truly Christian preacher will never lose sight of this proposition; for it he will not substitute fancy, feeling, spirit, or water. He will always remember that Jesus himself has decided, "He that receives seed into the good ground, is he that hears the word and *understands* it; which also bears fruit, and brings forth some an hundred fold, some sixty, some thirty."

In 1837 Mr. Campbell says:

There is more profanity in the pulpit than most of us dare imagine. The frequency and irreverent familiarity with which the Divine Name is introduced into an angry controversial sermon, must be exceedingly disgusting to every one of moral sensibility and sound judgment. That holy and "dreadful name," which angels pronounce with awful solemnity, is mouthed a hundred and fifty times in an hour as a common expletive, which the tongue of the orator articulates with as much levity, or passion, or apathy as any monosyllable which connects two members of a sentence. Sometimes a rogueish smile contracts the muscles, or the warmth of passion glows upon the clerk, while from the lips is heard the adorable name of the Self-Existent, as if it meant no more than to grace a period or to complete a sentence.

Such speakers seem to think, if they think at all upon the subject, that their standing before the people in the attitude of religious teachers, gives them a license to speak of God as familiarly and unceremoniously as they speak of man, or of the most common things. But this is not all: having habituated themselves thus to "take the name of God in vain" in their sermons, by the fireside and in the common intercourse of every day they are sometimes heard to relate anecdotes of a very sportive and ludicrous character, at the expense of introducing the Divine Name in the most unhallowed association of ideas. If this be not foolish and sinful jesting, we cannot think what should be so denominated; and if this be not to "take the name of God in vain," will any one please expound to us how this can be done! Surely these things ought not to be amongst Christians. A Chinese who cannot read, if he find a piece of paper on the road with any thing written upon it, will not set his foot upon it lest it should have the name of his divinity inscribed upon it. And shall we pay less homage to that Name which all pure, and holy, and exalted intelligences adore, than a Pagan pays to the name of his idol god!

We do not think it is comely to speak hastily, or with rapidity of enunciation to utter the name of God, even in prayer; still less in a discourse upon religion or morality; and least of all, in conversation

upon the common incidents of life. We cannot reconcile such apparent irreverence in expression with the fear and love of God in the heart.

Some of our brethren, educated in the popular sects of this day, and habituated to such a style of speaking in and out of the pulpit, have too much assimilated themselves to such models. They have, without reflection, acquired habits which it behooves them to correct, and which they may find it very difficult to reform, unless they exercise a very strict discipline over their thoughts as well as over their expressions.

There is this difference between familiarity with God and familiarity with men: Our reverence for God will always increase, while our reverence for man will always decrease in the ratio of intimate acquaintance. The man who knows God best will reverence and love him most, and approach his throne and use his name with the most profound homage and respect. One of the most devout and intelligent Christians I have known, seemed always to pause before he pronounced the name of God. What a contrast this, and the random and galloping flippancy of some religious teachers, whose style rather diminishes or destroys, than inspires, reverence for that dreadful Name which fills heaven with adoration, and eternity with praise.

Vol. 1836, pages 43-45.

CALL TO THE MINISTRY.

Concerning the calling and sending of ministers, Mr. Campbell writes as follows in 1842, page 249. It is suggestive of the fallacy of the "good old days":

There are two great defects among us moderns in sending out public functionaries. In the first place, they are not always recommended to the work by the brethren in Lystra and Iconium, or even by a plurality of competent vouchers, to say nothing of whole communities. And, in the next place, their qualifications are not such as to elevate them above *shame*—provided only, they are persons of much sensibility.

It is of much advantage to a person to be sent, and to be sent out by a community respectable for intelligence and moral excellence. To be called neither by God nor man to the work of a Christian minister, but by one's own impulse, is rather a humiliating reflection. And some such persons I have seen. They acknowledged they were not providentially nor supernaturally called on the part of Heaven, and that the church had rather accepted of their services than solicited them. The honor of a Christian minister, whether he be called Bishop, Elder, Evangelist, or Deacon, is one that ought of right to be conferred, not assumed. And to give a person much authority with

the community, he ought to have the commendation of Lystra and Iconium, or at least of some Apostle of high standing with the brotherhood and the world. I speak, of course, of public and general functionaries. All the ancient and primitive ministers were called. Apostles, Evangelists, Bishops, and Deacons—all were called either by the Lord in person, his people, or his providences; and so ought it ever to have continued. In the Christian organization this is essential to the influence and dignity of the public servants. A plurality of persons and congregations, as the case may be, should always concur and co-operate in such appointments as concern themselves. But after a person has been invested with the all-important office of a Christian Evangelist, or Elder, that he may be "a workman that needs not to be ashamed," much devotional study of the Holy Book is essential to his proper division and application of the word of truth. The Christian organization should demand this. Paul commanded Timothy, even after his commendation to him from Lystra and Iconium, and his own teaching and example for a considerable time, to give himself wholly to the work that his profiting might be apparent to all.

How few public preachers and teachers at this day are there that need not to be ashamed of their aptitude to discriminate and apply the holy oracles! Ought not many to blush who presume to speak by a divine call specially to them addressed, for their ignorance of all the laws of language, the force of words, the logical point in an argument, the meaning of the sacred style, and their inaptitude to expound and apply the word of truth! How many ought to blush for their irreverent manner of speaking in the divine presence—their rapid and most irreligious way of pronouncing the divine names and attributes—their profanation of the privilege of prayer in the most undevout style of addressing God, and of speaking to him merely for the sake of speaking to men—correcting what they deem popular errors, and eulogizing kindred spirits while addressing the awful throne of God! The times are sadly out of joint in all these respects. Public prayers are sometimes mere sermons preached to God—critiques on doctrine, satires on rival dogmas, protracted efforts at saying something commendable, random attempts to be eloquent, monotonous gibberish, or empty, loud, and vehement vociferations. For all this insolence to Heaven and for all these lamentable defects we have neither jurisdiction nor tribunal! We certainly have not, if every individual may send himself and authorize his own acts; or if a small, weak, irresponsible community may send out whom it pleases into the world.

The cause of reformation would ere now have overrun the whole community but for two causes—one is the great masses of neglected

new converts, who are not taught the Christian religion in Scriptural churches, and who consequently lose confidence in themselves, return to the world, or remain dry and barren branches in the mystic vine. The other is a class of unsent, unaccomplished, uneducated advocates who plead it; amongst whom, too, have been found a number of persons of immoral character, who have assumed the profession as a cloak of covetousness—as means of imposing themselves on the unsuspecting and benevolent.

Hypocrites, or mere pretenders, whether in the common ranks or amongst the file leaders of any cause, have ever been a most grievous pestilence. Paul wept over this more than any other misfortune that impeded his career. His words are, speaking more of private than of public men, "Many walk, of whom I have formerly told you, and now again I tell you, even weeping—they are enemies of the cross of Christ, whose end is destruction, whose god is their belly, who glory in their shame, who mind earthly things."

We have bled at every pore through the lacerations of many such. And had not our cause possessed more than mortal strength—had it not been of celestial origin and divine power, it had long since been prostrate through traitors, pretenders, incompetent disciplinarians, and impotent administrators. True, indeed, we have had a numerous host of mighty men—potent in intellectual vigor, moral worth, enlarged knowledge, heroic courage, ardent zeal, and indefatigable assiduity—men who have sacrificed every interest but that of truth. Still they have had an immense load of obloquy, reproach, and mismanagement to carry on their shoulders, while in heaven-inspired eloquence they were pleading the cause of man's redemption from the guilt, and power, and penalty of sin. I cannot give utterance to my feelings on many such occasions. But the time is come when action must take the place of speculation, and reform *in fact* the place of reform *in theory* in our co-operative efforts to give effect and currency to the momentous truths entrusted to our hands. The profession to restore primitive Christianity in doctrine and sentiment, in faith and practice, in discipline and moral order, is of the most sacred and solemn character, as well as of the loftiest aspiration and noblest daring, and calls for consultation, co-operation, and energies not yet brought to bear upon its progress and final destiny.

But we have not yet laid open the great defects of our evangelical ministry. There are the belligerent theorists, whose special care it is in every sermon, or on all public occasions, to disinter the remains of some fallen or decayed system, exhibit its bones and putrid remains, and then to bury it again with all the honors of an ecclesiastic war; and, in contrast with it, to unfold the living charms of a wiser and

better theory. Alas! what pranks are played on earth in the presence of mourning angels by those whose undertaking it is to persuade sinners to turn to God and live forever!

Another portion of our more gifted and ingenious cohorts have addicted themselves to the enviable task of public censors of the senior theologians. Boys in their *teens*, or youths who for years to come would not have been permitted to lay a shoulder of mutton on God's ancient altar, are now gravely and learnedly exposing the errors of Luther, Calvin, Wesley, the Synods of Dort, Westminster, and Trent, *cum multis aliis*, with as much self-approbation and secret relish as the most exquisite sensualist devours a favorite dish when his appetite is stimulated with the pickles of Macenas and a fast of full twelve hours. These are the wild beasts of our Ephesus, with whom it is more difficult to conflict than with those with whom Paul fought at the capital of Asia. Yet these are workmen who are never ashamed, but always glory in their success in what they call preaching the gospel of peace.

Of these profanations of the evangelical office and of these flagrant aberrations from good sense, good taste, and approved models, the more intelligent and pious communities are always complaining, but without perceiving that they have the power of preventing the evil. They flatter themselves that Time, the great teacher, innovator, and reformer, will of its accord correct these evils. But will it save the multitudes that are fatally injured in the meantime while the experiment is in progress! And has the Lord commissioned Time and Experiment as his reforming agents!

True, indeed, the brethren in their comments upon preachments and preachers do much to produce a correct taste or to cherish a bad one. When they commend the pertness, piquancy, wit, and smartness of a young preacher, they are offering a bonus, a sort of premium for eminence in railery, drollery, and satirical declamations. "Such a preacher gave the Presbyterians, Methodists, Baptists, or some other party, a good and decent whipping," said Deacon *Pugnatius* to his friend *Hairesis*, who immediately applauded him for his talents and services. He received his reward, and continues to improve in the arts of castigation.

The brethren at Tabor applaud gravity, sincerity, and fidelity in declaring the testimony of God, and listen with approbation to such ministers only as seem to feel the solemnity and importance of their high and holy profession. Hence they have always the most pious and successful preachers to visit them, and the cause of truth is espoused by a larger ratio of the whole population than in any other town in the State.

Still the praises and the censures of auditors and spectators is a very inadequate school for educating and training an exemplary and efficient evangelical ministry. It is not the Lord's scheme of reformation. The popular praise and blame system is too vague, too precarious, and too liable to abuse. I have seen its operations in the best of hands, and although they have reaped the largest harvest of praise who have been most profuse in commending others, still I opine it has been an unfortunate remuneration, and, spiritually considered, a very unprofitable investment for themselves.

Adulatus is very popular. He praises all except a few who scorn it. He is praised in turn, and fattens on the incense of human applause. As measured to him he metes to others: and, imparting liberally, is most liberally rewarded. With him it has become an adage, that "they who praise most will be most praised by others;" and, true to his theory and himself, he is the most accomplished eulogist among us. With me, indeed, it is an adage that "they who most love praise most freely bestow it on others."

Many and various instances could be given of the inadequacy of all accidental checks and restraints to perfect a Christian ministry; yet all agree that the perfection of the mass very much depends on the perfection of this class of citizens in the Christian kingdom. Shall we not, then, earnestly endeavor after a more rational and Scriptural organization? Is it not competent to the Christian institution to prevent such abuses, and to discountenance and prevent such displays of ignorance and folly! Other communities do measurably prevent or frown them down; though, indeed, with the exception of but one or two Protestant parties, in all there are many, very many bad models of that dignity and sanctity, that persuasive and affectionate eloquence which commends itself alike to the understanding, the conscience, and the affections of the intelligent and the devout.

Of the authority of Evangelists, the *Harbinger* said in 1852:

The business commanded Timothy, involving his duties at Ephesus, comprehended the following items:—

1. He was to charge some teachers in Ephesus to teach no other doctrine than Paul taught.

2. He was to supervise the appointment of bishops and deacons, and to participate in it by the imposition of hands.

3. He was to attend to public reading, exhortation, and teaching in the congregation, and to his own improvement, and to have prayers and thanksgivings offered according to the will of God.

4. He was to preside in cases of discipline involving even the accusation of elders, and to have a general supervision of all the affairs of the church.

The second epistle to Timothy, if written to him at Ephesus, which is only probable, so far as church organization is concerned, inculcates, indeed reiterates, what is expressed in the former. It shows, moreover, that Timothy was not bishop of Ephesus, as the interpolated postscript in some copies would indicate; for Paul, his superior, commands him to leave for other ministries, and that in a short time after the date of his last letter.

There are two things so superlatively uncomely, that they must excite universal disgust. To see a young man who cannot do more than parse a common sentence of the King's English, mount the stand and lampoon all the Rabbis and Doctors, all the commentators and critics of a thousand years, as a set of fools or knaves—as a pack of dunces or mercenary impostors—is infinitely more nauseating than *lobelia* itself, and shockingly repulsive to all the finer feelings of our nature. Again, to see a person, young or old, appear in the garb of a preacher of righteousness, with the Living Oracles in his hand, addressing us in the name of Jesus Christ; with the flippancy of a comedian, courting smiles, instead of wooing souls to Jesus Christ. acting the religious mountebank, full of levity, displaying wit and seeking the reputation of a smart fellow in the presence of God—is the climax of irreverence as respects God, and inhumanity as respects man. If any thing on earth could excite a sigh or a tear in the honourable group of Apostles and Prophets which now environ the throne of the Eternal, methinks it would be such a sight as that before me, especially were the preacher one who professed to advocate the Apostles' doctrine, in opposition to the doctrines and commandments of men.

THE MINISTRY.

James Challen writes in 1851 of this subject:

Devotion, to any cause, is the pledge and reward of success. This is a universal law, and admits of no exception. Genius may send up an occasional rocket, but its light will soon be extinguished, and nothing left but the bare rod which accompanied it. It is the practised wing of the eagle which sustains its flight, even up to "heaven's gate." In every department of science and of art, it is only the man who patiently toils and yields himself up to his particular study, who excels. This it is that makes the profound mathematician, the linguist, the philosopher, the finished historian, the sculptor, and the painter. Who succeeds well as a physician and lawyer? Is it not the man who makes his profession his care? And is it not equally the condition of success and power to the preacher of the word? Does any one need more leisure for study, a larger stock of learning, and greater resources of thought and language, than the minister of righteousness, especially

one whose position is conspicuous, and who is compelled to appear before the same congregation on every Lord's day? Genius, talent, and address—the *suaviter in modo*, the fine voice, the honied words, and meretricious appendages of the orator—may serve a purpose for a time; but the public eye and ear will soon become familiar with it all, and the public taste will turn away from it with loathing, unless accompanied with new and well-digested truths. "Therefore, every scribe instructed in the Kingdom of God, is like unto a man that is a householder, which bringeth forth out of his treasure things new and old." Some things, which are old, may be new; and the new may be old; but both the new and the old, the scribe well instructed must have in his treasure, and, as occasion requires, he must bring them forth. To do this, he must spend much of his time as a recluse, poring over his Bible, and every other book that may be tributary to the great work in which he is engaged. Besides, there is no office which requires more of the *esprit du corps* than this; and the only way to obtain it, is to give himself wholly to its duties, that his profiting may appear to all who hear him.

Was there ever such an age of progress as this? The human mind is stimulated to its utmost powers of endurance. To meet its demands, it requires courage, strength, and hope, and toil, both patient and unremitting; and as certain as there is increasing light in the community, the man who expects to gain influence, and keep it, must catch the spirit of the age, and not only keep up with it, but, if possible, be in its advance.

Progress is as quenchless as the eternal fires, and as certain as doom. No step that has been taken can be retrenched. The porch but anticipates the temple; and he who has reached that, will not fail to enter. As well might we think that the schoolmaster of the past century will now fill the office with respectability; or the tailor, in the days of Cromwell, *suit* the taste of the present age, as the preacher who has lived half a century, that of his hearers.

All the energies of matter and spirit are taxed to their utmost, and are at work within the serene compass of that circle which bounds our present life; and while humanity, ever progressive and active, is moving on for truth, and conquest, and liberty, over the illimitable fields of nature and of art, can we think that the ministers of truth and of righteousness—the great torch-bearers—need no fresh oil to replenish their lamps, many of which are going out? Verily, I say unto you, the vessels must be kept well supplied.

The preacher needs now, if ever, the spear of Ithuriel, so delicate and fine as not to be seen, and yet so pointed and powerful as always to be felt, if he would pierce the rind of Leviathan.

But I do not wish to be misunderstood. I do not find fault with the choice spirits who have achieved so much for God and truth, in the brief struggles they have had with error and darkness, since the commencement of this Reformation. They have done a herculean task. But they have had associated with them "burning and shining lights;" men whose impress will be world-wide; heroic men, not made for a party or an age, but for all coming time; stars of the first magnitude, whose orbits describe the cycles of eternity, and whose light will be unquenched, because it is the light of heaven. And this, with truth on their side, and the blessing of God, has been the secret of their success.

A great part of the work has been to destroy the fabrics which others have erected; but a sublimer task now lies before us, and a far more difficult one—to build, with all the perfection of art, a temple of more beauty, and symmetry, and permanence, than that which the wisest of men erected. There lie around us the beams of the cedars of Lebanon, marble from the quarries of Judea, the gold of Ophir, and the silver of Tarshish, in perfect finish, by the hands of the original builders, but, under the eyes of the great Master, the materials must be joined together—"A habitation of God through the Spirit." Let us be cautious, lest we mar the work by introducing into the building "wood, hay, and stubble." We need finished workmen, whose life is devoted supremely to the work; not apprentices, but full grown men; not babies, but "able ministers of the new institution." And this will never be, so long as one is for his farm, and another for his merchandise; some hewers of wood and drawers of water, and all, more or less, secularized in life and spirit.

It behooves those who are thus entangled with the business of the world, and who cannot consecrate their whole time to the work of the Lord, to use all diligence, to husband their resources, to improve every moment, to wash out every grain of gold from the *placers*, and to write holiness to the Lord upon the "bells of their horses," and that the most insignificant vessels of the Lord shall be as bowls before the altar. Some we have known, of this class, who, by their industry in the daily study of the Scriptures, and by their unblemished life in the practice of righteousness, have gained to themselves a good degree, and have done, and are still doing, great service to the cause of truth. But, to them, it is a cause of unspeakable regret, that the cares of a family, the limited means or penuriousness of the church, have not furnished them with leisure to improve their minds, and thus better prepare them for the work assigned them. Many are fondly hoping when success in business will enable them to devote their whole time to the cause. Vain delusion! When will they have enough! And in getting it, are they not spending their working days, and encrusting their souls with

shells so thick and cumbrous, that, like the oyster, they will be compelled to fasten themselves to the rock, having lost all power of locomotion! There are some who will read this piece, who have enough, and more than enough, for all the purposes of life. Besides, it is but cultivating the spirit of avarice in the churches, to labor without reward. The best preachers are those who go without "scrip or purse," and who are maintained by the churches. The benevolence that costs us nothing, is of a doubtful stamp. I can give, says one, and not *feel* it; you had better give until you *feel* it. So the Saviour gave, and so the apostles, and so the truly beneficent have always given.

There needs now an advanced *corps*, to meet the exigencies of the present age, and that corps will yet be seen. One here, and another there, are coming to fill up the ranks, and the beckoning spirit of progress hails their advent. And what if they shall take a higher stand than we have made; and what if they eclipse those of us who have struggled into the light, and at every step have felt the benumbing influence of the superincumbent darkness? We gladly bequeath them the "armor of light," and the garnered treasures of a quarter of a century, as their capital to work on, with the remembrancer, "That to him that hath, more shall be given, and he shall have abundance; but from him that hath not, (improved) shall be taken away even that which he hath." JAMES CHALLEN.

In 1852 appeared an essay, signed "Timothy," on

THE WAY TO OBTAIN PREACHERS.

The necessity of laborers to reap the great harvest, now awaiting the gathering hand of the reaper, is confessedly great. From every portion of our country the cry comes up, "Send us a preacher;" and some States ask for them by tens, and even hundreds. Wherever the truth is presented, many are found willing to embrace it; and error, unable to bear its glad light, departs to congenial darkness.

But how is this army of laborers, so much needed for the work of the Lord, to be raised up, and how supported in their arduous task? Shall the spiritual Israel, like the fleshly, give the tenth of their increase, in order to spread abroad the knowledge of this better dispensation, and for the upbuilding of those who have already been enrolled in the army of the faithful? True, the end proposed could be thus attained; but as a manifest unwillingness is exhibited to the employment of such an earthly instrumentality, for an object so divine, we will leave the matter of giving of the abundance with which the Lord hath blessed us, and propose another method, which will be probably more agreeable, as it leaves the purse entirely untouched.

The Saviour says, "The harvest truly is plenteous, but the labourers are few. Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest." Prayer, then, must be made as above directed; and those who, on account of weakness of faith, or kindred causes, have hitherto prayed but little, will now have a strong additional impulse to the performance of this important, but much neglected duty, for they can thus promote the triumph of truth and save their money. True, it may be urged with a show of reason, that we might as well give our money as to spend much of our time in prayer, for, with many, "time is money;" yet I doubt not that many will be found much more willing to sacrifice the time, as in that case the Lord will have all the glory of effecting, by a miracle, that which otherwise would have required gross earthly aid.

Besides, those who thus pray will be able, not only greatly to increase in goods, but also to apply to their hearts many comfortable Scriptures; such as, "Lay up for yourselves treasures upon earth;" "Take much thought for to-morrow;" "Seek not those things which are above, but those that are on the earth;" and, better than all, "Thou shalt muzzle the ox that treadeth out the corn;" and "The labourer is not worthy of his hire." And should any have conscientious scruples concerning the rendering of the above passages, they may have them dissipated by remembering that Satan added the word "*not*" to the command of the Almighty, which will justify its insertion in some of the texts quoted above. With reference to those in which the word "not" is omitted, it may be urged, that if Satan was permitted to insert that word, you would certainly be justified in its omission.

But there are also many other benefits likely to grow out of the plan proposed; because it follows very logically, that if preachers are to be sent and sustained in answer to prayer simply, we have, in order to secure a fine crop in autumn, only to pray fervently in the spring, and thus dispense with the very tedious and laborious process of cultivation.

Indeed, on this hypothesis, I do not see why we could not dispense with Bethany College, and all our institutions of learning; for if our premises be sound, an education could be given to all the youth among us by a simple prayer to that effect, and thus obviate the necessity of such a large expenditure of time, and especially of money, for that purpose.

But I assure you, that this idea of praying for preachers to be sent out, is by no means original, for I have already met with a number of the brethren who have reduced it to practice. They are wealthy, but instead of vainly imagining that wealth can be well employed in the service of God, they often pray to the Lord to send out laborers into the harvest; and yet, with strange inconsistency, they do not pray

for laborers to plow their fields and gather their crops, and even send their children to school, and pay persons for instructing them. What a wasteful, not to say useless, employment of money!

Every institution, from a common school to a university, from a township to a state, from a borough to an empire, has of necessity a ministry: a living, acting, sustaining ministry, or it ceases to be. Nay, indeed, it can not begin to be without a special ministry; and it can not continue to be after the extraordinary ministry that caused it ceases to be, without a conservative ministry. Hence the distinction of *ordinary* and *extraordinary* ministers.

Moses and Jesus were, superlatively, ministers extraordinary. So were, in a second degree, the prophets and the apostles. Priests and Levites were the ordinary ministers of the Jewish institution. Evangelists, teachers, and deacons, (sometimes called *preachers*, *pastors*, and *deacons*,) are the ordinary ministers of the Christian institution.

While a single Christian family on an island, or on a foreign mission in the midst of a pagan empire, may be a church, and may dispense and enjoy social ordinances as a Christian institution, in all other cases churches are communities, organized and disciplined by a divinely constituted ministry of three ranks—evangelists, pastors, and deacons.

These are apostolic designations—words which the Holy Spirit taught, indicative of official duties. The term "*elder*" denotes one of age, and was appropriated to all governors, Jewish and Christian, because experience, or age, was an essential prerequisite. But because of the indefiniteness of the term—indicating, sometimes, a mere ruler, president or governor; at other times a teacher—it yields in appropriateness, on this subject, to the term *pastor*, as the Apostle Paul evinces when he says, "When Jesus ascended up on high," when he triumphed, or "led captivity captive, he gave gifts" (offices) "to men." "And he gave," or "*even* he gave some apostles, some prophets, some evangelists, some pastors, some teachers, for the perfecting of the saints; for the work of the ministry; for the edifying" (building up) "of the body of Christ: till we come into* the unity of the faith and of the knowledge of the Son of God to a perfect man; to the measure of the stature of the fulness of Christ."†

The original term *poimeen*, here used, has, in my judgment, the pre-eminence, and hence it ought to be read *pastor* or *shepherd*. It has in both Testaments, in all the Scriptures, the chief dignity in expressiveness and appositeness, to the station and work assigned the officers here named. They are elders; they are bishops: but much more, they are *pastors*—they are SHEPHERDS; the greatest and noblest of all.

* Not *in*, but *into*, the unity, etc. † Eph. iv. 11-13.

No one can be a shepherd who is not a bishop; yet a shepherd is more than a bishop. A bishop *oversees* a flock; but a shepherd, in fact, oversees, feeds, and protects the flock at the hazard of his life. Jesus, the great and the good shepherd—the bishop of our souls—delights in this term, or in the idea which it represents; and hence he so often and so impressively applied it to himself—"I am the good shepherd; the good shepherd layeth down his life for the sheep,"* etc., etc. And Paul calls him (Heb. xviii. 20) "the great shepherd of the sheep." And Peter calls him "the shepherd, the overseer or bishop of our souls."† "Feed the flock of God which is among you;" and "when the CHIEF SHEPHERD shall appear, you shall receive a crown of glory which fadeth not away."‡

But our present topic is not the development of the Christian ministry, but the *maintenance* of it. By *maintenance* or *support* I do not, indeed, mean, as many mean, the mere feeding and clothing of a Christian ministry, but the creation, qualification, and garniture of an evangelical ministry, as well as its sustenance.

The disciples of Christ were, at a very early period, taught by the great Teacher himself, to pray to the "Lord of the harvest to send forth reapers to gather it." But the Lord did not teach his disciples to pray for any thing to be performed by miracle, or without the use of appropriate means. Hence it came to pass that he added the part of a *teacher*, and formed a class.

If not of the school of the Peripatetics, who taught and studied while walking about, he taught his original school while peregrinating Judea and Galilee, and both in public lectures, in private conferences, and by frequent examinations, developed to them the doctrine or science of his person, character, mission, and kingdom. By precept and example, as well as by descanting upon the doctrines, commandments, and examples of other schools, of other teachers, and of other pupils, he inducted his disciples into the true doctrine, spirit, character, and design of his mission into our world, and of the spiritual and everlasting kingdom and institution which he was about to establish in the world.

The apostles also, after his example, when fully accomplished for their official duties, were to become teachers of others, not only in preaching the gospel and planting churches, but also in providing a ministry for those churches and for the world. Paul, whose history and labors are most amply detailed, was most assiduous, not only in preaching and teaching Christ, but also in training men, both young and old, for the work of the Christian ministry, and gave instructions to Timothy and Titus to the same effect. From these developments in

*John x. 11, 14. †I. Pet. ii. 25. ‡I. Pet. v. 2-5.

the Christian Scriptures, so fraught with instruction to all ages, we have learned much, and may still learn much more.

One command of Paul to Timothy implies all that we conceive necessary to this great work. "The things," said he, "which you have learned from me, the same commit thou to faithful or to able men, who shall be competent to teach others also." Thus provision was made for a perpetual ministry in the church.

Titus, too, as well as Timothy, had an injunction from Paul to the same effect—to set in order, in the Island of Crete, the things left undone, and to constitute or ordain elders in every city, as he had been orally directed by Paul himself.

It is a proverb in our Israel, that what is every one's business is no one's business, and therefore, the Lord constituted *offices*, and these imply officers. If the whole body were an eye, an ear, a mouth, or a tongue, what a useless, unsightly body would it be! This is a subject that needs no argument. A. C.

IRRESPONSIBLE PREACHERS.

The restoration of the original gospel and worship has not only to contend against the fierce assaults of its unmasked opposers, but against the treachery and delinquency of some of its professed friends and advocates. I do not say that any thing new or strange has happened to it in being thus betrayed into the hands of its enemies; for since the days of Judas, who sold his Master for fifteen dollars, till now, there have not been wanting those who assumed the garb of Christianity for the sake of making provision for the lusts of the flesh.

Men without the fear of God and love for the Saviour, have been found in the camp of Israel, not only wearing the armorial of the faith, but professedly fighting the battles of the Lord. It does not follow that the arrows of truth, though despatched from their bow, will not reach, nor pierce the hearts of the King's enemies. Judas, for all that appears to the contrary, when sent by the Messiah to announce the approaching reign, was just as successful in proclaiming the word as any of the Twelve. We sometimes mistake when we appeal to what is called the usefulness of men, or their success in preaching the word, as evidence that the Lord is with them. Neither the word of God nor the ordinances of the gospel derive their virtue or influence from him that administers them. Balaam, the son of Beor, said many excellent things by the Spirit of God: so did Saul, the son of Kish; yet the former loved the wages of unrighteousness, and the latter was a rebel against the God of his father. Neither talent, nor usefulness, nor great success are to be plead in the absence of justice, humanity, purity, and the love of God. An immoral person is not to be trusted,

countenanced, or sustained as a preacher of righteousness, if he had the zeal of Paul and the eloquence of Apollos.

It was not without good reason, and a perfect knowledge of human nature, that the Holy Spirit in Paul testified against the elevation of men to office, among citizens of heaven, destitute of well-earned reputation. I do not merely allude to the inhibition of all novices from public stations, nor to his injunction that the servants of the congregation should be first well proved and found to be faithful men; but to his orders that a bishop must be blameless, and of high standing as to moral worth, deserving a good character even of the aliens themselves.

Now the question is, Are the brethren of the Restoration attentive to the apostolic injunctions and to the dictates of good reason in making their selections, and in sustaining only those of good fame? While we are happy to discover a growing and increasing attention to this all-important matter, we are not without evidence that in several places there is a very great remissness on the subject.

I know of one proclaimer now sustained by some brethren in the counties of Stark, Holmes, and Wayne, Ohio, and probably in other regions, who declares himself *irresponsible* to man. God made him a minister, and none but God can depose him. And yet his character is not so godlike as to remove all suspicions on the subject of his divine mission. He has been accused of a high offense against the laws of the state of Ohio, as well as of great inattention to the eighteenth verse of the seventh chapter of Paul's 1st Epistle to the Corinthians. But the brethren say he has confessed his fault and asked forgiveness from God, and God has forgiven him, and they ought to forgive him. Others say he has at one time confessed, and at another so extenuated and neutralized his confessions as to make it a very little sin. But the brethren say God has forgiven him and they ought! How do they know God has forgiven him for the injury that he has done to the name and honor of his Son—for representing Christ as the minister of sin, and the patron of lasciviousness? Has he evinced contrition, shame, and unfeigned penitence? Has he humbled himself before God and the people by taking the back seat? or has he professed to be above law, above all responsibility to his brethren? and does he force himself upon the brethren—divide churches on the very ground that they are unwilling to fellowship one who has brought disgrace upon their own confession of the faith? I ask, Are these the evidences of his repentance, and that God has forgiven him? Then I must read the Old Testament and the New over again; moreover, I must unlearn all that I have learned of human nature.

To see a professed preacher of truth and purity outbraving all discipline, defying the authority of the congregation, incensed at those

who will not countenance him in his course, and denouncing brethren because they are conscientious in obeying the precept found in 1. Cor. v. 11 is, to me, a new sort of evidence that God has forgiven him!

But if God had forgiven him, and the brethren too, does it follow that he must be elevated to the place from which he fell? Does he ask this as proof that they have forgiven him? If he do, he is greatly at fault indeed! The Lord forgave Moses for a hasty work and action, but he would not suffer him to lead Israel into Canaan. Let the brethren forgive upon good evidence of contrition and reformation; but they cannot restore the forgiven to any conspicuity in the congregation, if they have respect either to precept or example; for he that occupies a high station in the church must be *blameless* and free from *bad fame* as respects the common sense and common law of civilized society; moreover, he must "have a good report of those that are without."

But what have the brethren to do to sustain a person who boasts that he will not be responsible to them? This I heard the gentleman in question say, and numbers have said that he thus expressed himself to them. The greatest despot in East or West can say no more. Neither King, Pope, nor Priest can assume more. And if for no other fault nor arrogancy than this, such a one is not to be countenanced by any man who believes that all officers are servants of the people and responsible to them.

I would not have noticed, at this time, this unhappy case, had it not been that I am just returned from a visit to the theatre of these lawless assumptions, and that to abstract the attention of the brethren from the question of righteousness and purity, other questions have been got up by this gentleman—such as "the ordinance of washing the saints' feet," and "the right of females to preach"—greatly to the disturbance of the churches, and injury to the cause.

I have not as yet *named* this gentleman, affording him space for reformation; and if it had not been that I fear God more than man, I should not have hazarded what I have done: for unless he, indeed, repent of his follies and transgressions of the laws of Christ, I have reason to fear that I shall not fare well in the tender mercies of his tongue. But I dare no longer be silent in such a case.

Unless the brethren are more circumspect in those they elevate to honor in the church, and in receiving and sustaining only such persons as are well recommended to them by persons of credit, the cause will continue to suffer by the incursions of wolves in sheep's clothing. We have much to say on this subject, but must defer it to a more convenient season. Vol. 1834, pages 614-16.

THE ELDERSHIP.

Concerning the eldership, Mr. Campbell taught the presbyterial form. See church order, "Eldership." He says in addition, 1838, page 127:

There are extremes of congregationalism and monarchical despotism. There is popery and a fierce democracy. Neither of these are the Christian Institution. Mobocracy may become as tyrannical as unlimited monarchy. Both are to be eschewed for the same reasons.

I premise two or three axiomatic truths.

1. Every community requires government; or, in other words, every body requires a head.

2. A community all head, or a community that is all government, is a monster.

3. It is more harmonious with reason, universal nature, and the Bible, that seniors should govern juniors, than that juniors should govern seniors.

These things premised, we allege that *the church of Christ is a community that needs government, and that her Founder and Head has communicated authority for this purpose to some persons.*

The Apostles were authorized by Christ to give rules for the selection and ordination of elders, and these seniors were instructed in their duties by the Apostles. One branch of their duties was "*ruling well.*" They were *teachers* and *rulers.* Consequently, if they ruled, others *obeyed.* A community all rulers, or a community all ruled, would be an anomaly in earth or heaven. The Christian house resembles a family in some respects: for *ruling a family well* is the best preparation for ruling a church well; and the best voucher of a man's fitness for exaltation to the Senate or *eldership,* is his proficiency in family government. If I thought my readers were not well read in Paul's letters to Timothy and Titus, I would here quote chapter and verse.

Touching the passages quoted and commented on by our correspondent, we have only time and room to remark, that the passages themselves, without comment, are clearly in favor of a senatorial government in the church. The nation of Israel and the synagogues were both under a senate, and the Christian church was after the same model.

Thus Paul to the Thessalonians says, "We beseech you, brethren, *acknowledge* them who labor among you and are OVER YOU (under) in (or by) the Lord, and admonish (or instruct) you, and to esteem them very highly in love for *the work's sake,* or on account of their sacred office—"warn the UNRULY," (or disorderly.) Paul addressed the churches even where bishops are named in them, because he wished

to teach both their duties to each other, and was above both. "He gave *first* apostles." This fact explains the difficulty suggested on account of not writing to the senate or *bishops* of the churches. It was indeed wise and benevolent on the part of the Apostles to instruct both the rulers and the ruled at the same time face to face in one public letter. True, indeed, he addressed Timothy and Titus on official duties; but generally he addressed the whole community—and although he sometimes gave a charge to the senate, as in the case of the Ephesian bishops, he preferred to write to the congregations with or without an eldership, that all might be instructed, supported, and comforted.

The appointment of the seven deacons, in a short time, fully demonstrated the wisdom of those who made it. The most happy consequences followed this new arrangement. And if the proclamation of the gospel had been confined to Jerusalem, the organization of the mother church would have been perfect during the lives of the apostles. But the parting words of our Saviour to his apostles were, "Ye shall be witnesses unto me, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost parts of the earth." Hence they could not long tarry in Jerusalem. Some must go down to Samaria, others to Antioch, others to Ephesus, others to Alexandria, and others to Rome. Nor could they long make these cities an abiding place. For their commission was, "Go ye into all the world, and preach the gospel to every creature."

But what was to be done with the congregations of disciples that they had gathered together? These must not be abandoned to the enemy. They must be cared for. But by whom? The settlement of this question led to the appointment of the second order, or rank, of Christian ministers. The following are some of the passages that relate to them: "And when they had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed" (Acts xiv. 23). "And the apostles and elders came together to consider this matter" (Acts xv. 6). "And from Miletus he sent to Ephesus, and called the elders of the church, and when they were come to him he said unto them, . . . Take heed, therefore, unto yourselves and to the flock over which the Holy Ghost hath made you overseers, (επισκοποι,) to feed the church of God which he hath purchased with his own blood. For I know this, that after my departure shall grievous wolves enter in among you, not sparing the flock. Also of your own selves, shall men arise, speaking perverse things, to draw away disciples after them" (Acts xx. 17-30). "This is a true saying, If a man desire the office of a bishop, (επισκοπη,) he desireth a good work. A bishop, (επισκοπος,) then, must be blame-

less, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house, having his children in subjection with gravity; for if a man know not how to rule his own house, how shall he take care of the church of God? Not a novice, lest being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them that are without, lest he fall into reproach and the snare of the devil" (I. Tim. iii. 1-7). Compare Tit. i. 5-9. "Let the elders that rule well be counted worthy of double honor, especially they who labor in the word and doctrine" (I. Tim. v. 17). "The elders which are among you I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed: feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock" (I. Pet. v. 1-3).

From these Scriptures, it is evident—

1. That the same class of officers are sometimes called elders, sometimes overseers, and sometimes bishops. The same persons who in Acts xx. 17 are denominated elders, are in the 28th verse of the same chapter called overseers (επισκοποι). Paul left Titus in Crete to ordain elders in every city; but in describing their qualifications, he calls them bishops or overseers. The reason is obvious. No one of these terms expresses all the attributes, properties, and accidents of the order. Elder simply signifies an old man. An overseer is a superintendent—one who has the care and oversight of something. The word *bishop* is a mere Anglo-Saxon corruption of επισκοπος; the same that is commonly and correctly rendered overseer. Hence, when contemplated with reference to their age, they were called elders, because they were selected from among the old men. But when regarded with respect to their official relation, they were called overseers or bishops, because their duty was to watch over the flock. For the same reason, the Word that was made flesh, is called Emmanuel, Jesus, the Christ, the true vine, the good Shepherd, the Lamb slain from the foundation of the world, the lion of the tribe of Judah, the root and offspring of David, the bright and the morning star. All, therefore, that is said of elders, overseers, and bishops, as public functionaries of the kingdom of heaven, has reference to one and the same class of Christian ministers.

2. That there was a plurality of elders in every properly organized congregation. Paul and Barnabas ordained *elders* in every church. The apostles and *elders* of Jerusalem came together to consider the

subject of debate between the Jewish and Gentile converts. Paul sent for the *elders* of the church at Ephesus. In his letter to the Philippians, he addressed all the saints, with the *bishops* and the *deacons*. And Titus was left in Crete to ordain *elders* in every city.

The wisdom of this arrangement is obvious. As long as there is a diversity of tastes, talents, and dispositions, in the congregations of the sanctified; as long as the principles of envy and jealousy exist in the human heart; as long as the Prince of the power of the air arrays his host of fallen spirits against the army of the faithful; so long will a plurality of both elders and deacons be necessary in every congregation which is not under the immediate care of some well tried evangelist, assisted by the counsel, advice, and occasional labors of other ministers of the word.

3. That it is the duty of the elders to attend to all the spiritual interests of the congregation of which they have been constituted the overseers. This is the limit of their office. This is their proper sphere of labor. To preach the gospel to the heathen, they have no commission. To rule over other congregations, would be usurpation. But to neglect the souls of those committed to their care, is to bring condemnation upon themselves. They watch for souls as those that must give an account. Hence every elder is an authorized teacher. He must be "apt to teach." He must "hold forth the faithful word as he has been taught, that he may be able, by sound doctrine, both to exhort and to convince the gainsayers." He may not, indeed, at all times exercise this gift. Where there is a plurality of elders, only some of them may be required to labor regularly or constantly in word and doctrine. But whenever it becomes necessary, he must be prepared to feed the flock with the sincere milk of the word, that they may grow thereby.

The elders must also exercise a constant pastoral care over the whole congregation. "Feed the church of God, which he has purchased with his own blood," is one of the most solemn and impressive charges ever delivered to mortal man. Those who would meet it, must do it in the spirit of their Master. If need be, they must lay down their life for the sheep. They must not only see that all the public services of the congregation are regularly attended to, but like Paul, they must go from house to house, pray with the sick, comfort those that mourn, strengthen the weak, instruct the ignorant, and see that all are living in the regular and habitual use and enjoyment of the various means that God has wisely ordained for our growth in grace and our progress in the divine life.

To the elders, also, has been committed the discipline of the congregation. "Let the elders that rule well be counted worthy of dou-

ble honour" (I. Tim. v. 17). "Remember them which have the rule over you, who have spoken unto you the word of God" (Heb. xiii. 7). "Obey them that have the rule over you, and submit yourselves; for they watch for your souls as they that must give account" (Heb. xiii. 17). And again says Paul to Timothy, "If a man know not how to rule his own house, how shall he take care of the church of God" (I. Tim. iii. 5). A bishop, then, must be a ruler. Not, indeed, a lord over God's heritage. But as a wise, prudent, and benevolent parent admonishes, rebukes, reproves, corrects, and chastens his own beloved children, so, in the spirit of Christ, must the elders of every congregation admonish, reprove, and rebuke, the transgressor. And if all means of reformation should fail, they must "withdraw from every brother that walketh disorderly" (II. Thess. iii. 6). The elders, then, of every congregation, are its teachers, its pastors, and its rulers.

4. That their qualifications, as described in the epistles both to Timothy and Titus, are such as eminently to fit them for the duties of their office. A very brief notice of these is all that we propose.

(1) A bishop must be blameless—*ανεπεληπτος:* a man who gives his adversary no hold upon him; against whom no evil charge can be sustained.

(2) "The husband of one wife"—*μιας γυναικος ανδρα.* Considered abstractly, these words would seem to imply that either celibacy or polygamy disqualifies a man for the office of a bishop. But there are some reasons which seem to imply that the latter only is intended.

First. Celibacy is not in itself an evil. In no part of the Bible is it so regarded. And at least two of the most eminent members of the Christian church, were unmarried men. Hence it is not probable that Paul would condemn in others what he considered right and expedient in his own case. It is unreasonable to suppose that the chief of all the apostles would lay down, as a necessary qualification for the inferior offices, what is proved, by his own example, to be unnecessary for the superior; and which would have rendered both him and Barnabas ineligible to the eldership or deaconship in any Christian congregation.

Second. But polygamy is an evil. It is a violation of the implied will and purpose of God in man's creation. "In the beginning he made them *a* male and *a* female." Its tendency is also full of evil. It destroys or weakens conjugal affection; it excites envy and jealousy where love and harmony should always reign; and hence, its history has been a melancholy illustration of the weakness and the follies of human nature.

It is, therefore, probable that monogamy only is here opposed to polygamy; and that to free the church and the world, as far as possi-

ble, from its prevalent evil, was the benevolent object of the apostle. On this subject, Thomas Scott makes the following judicious remarks: "Christ and his apostles expressly condemned polygamy, as well as divorces, except for adultery. Yet there was no direct command for a man, who had previously taken more wives than one, to put the others away when he embraced the gospel; such a requisition might, in some instances, have produced very bad consequences in domestic life, and increased the opposition of the civil powers to the preaching of Christianity. But the rule that no man, however qualified in other respects, should be admitted into the pastoral office, who had more than one wife, or who had put away one to take another, tended to show the unlawfulness of polygamy and divorces on frivolous pretences, and their inconsistency with the Christian dispensation: and concurred, with other things, to bring them into total disuse in the Christian church, yet without violence and confusion."

(3) "Vigilant"—*νηφαλεος*. The bishop must not go to sleep, as a drunkard; he must be watchful, both with regard to himself and the congregation of which he has been made an overseer.

(4) "Sober"—*σωφρων*. He should be a man of a sound and well-balanced mind; possessing a large amount of good common sense. This qualification will often be brought into requisition.

(5) "Of good behaviour"—*κοσμιος*. He should be a man of good manners; a gentleman; chaste and polite in his whole demeanor. A man of slovenly, rough, and boorish manners, should never be made an overseer of the church of God.

(6) "Given to hospitality"—*φιλοξενος*. He should be a lover of strangers; a man of the same spirit as the good Samaritan; always ready to pour into the wounds of bleeding humanity the oil and the wine of the gospel; and especially to receive into his house and entertain every necessitous stranger.

(7) "Apt to teach"—*διδακτικος*. He should possess an accurate and comprehensive knowledge of the scheme of redemption, and be able to communicate the same to others. This is a necessary qualification of every elder, bishop or overseer. Hence an order of merely "Ruling Elders," is not an order of the apostolic church. Every elder is officially a teacher and a pastor, as well as a ruler; and therefore, for the discharge of the duties of this three-fold office, he should be well qualified.

(8) "Not given to wine"—*μη παροινος*. A bishop should not indulge in the *habit* of drinking wine, or any other kind of intoxicating liquours. He should keep himself pure from the evil effects of this and every other species of intemperance.

(9) "No striker"—*μη πληκτης*. He must not, in a physical sense, be pugnacious and quarrelsome; always ready

> "To prove his doctrine orthodox
> By apostolic blows and knocks."

(10) "Not greedy of filthy lucre"—*μη αισχροκερδης*. He must not be a person who gains money by base and dishororable means. This would exclude from the eldership, for example, many who are now engaged in the traffic of ardent spirits.

(11) "Patient"—*επιεικης*. He would be distinguished for his general mildness and amiability of character; "in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth."

(12) "Not a brawler"—*αμαχος*. He should not be disposed to fight, in a metaphysical sense. He should not be captious; not given to strife and debate; not too tenacious of his own rights. But quiet in a metaphysical sense. He should not be captious; not given to strife and debate; not too tenacious of his own rights. But quiet and peaceable; and in the spirit of the great apostle, while contending earnestly for the faith once delivered to the saints, he should, as far as possible, accommodate himself to the prejudices of all, that he might gain the more.

(13) "Not covetous"—*αφιλαργυρος*. He should not be avaricious; not a lover of money. For "the love of money is the root of all evil."

(14) "One that ruleth well his own house, having his children in subjection with all gravity." It is important here to distinguish between that which is in itself a qualification, and that which is a mere proof of its existence. If the view taken of the second qualification is correct, it does not follow that to become a bishop, a man must have a family. This test, as we have said, would have excluded even Paul from the eldership of a congregation, in which, for three years, he had discharged with fidelity all the duties of an overseer. But it does follow that, having a family, it should be well governed; having children, they should be brought up in the nurture and admonition of the Lord. The bishops were chosen from among the old men. They, of course, generally had families. And their qualifications for the instruction, care, and government of a congregation, would be most apparent from the manner in which they had educated their own families. It was a maxim with Confucius, the Chinese philosopher, that "He who knows not how to govern and reform his own family, can not rightly govern and reform a people." And a greater than Confucius has said, "For if a man know not how to rule his own house, how shall he take care of the church of God?"

(15) "Not a novice"—μη νεοφυτος. He must not be a neophyte, a new convert to the faith; "lest being lifted up with pride, he fall into the condemnation of the devil."

(16) "Moreover, he must have a good report of them that are without;" of them who are Christians—of the unconverted; "lest he fall into reproach and the snare of the devil."

Such, then, are the essential qualifications of every Christian bishop, elder, or overseer. Those who do not possess them, should beware, that they touch not the ark of God.

5. That the Holy Spirit approved evangelists, and the members of each congregation participated in the appointment of its elders to the sacred duties of their office. The Holy Spirit defined their proper qualifications. Hence Paul could properly say to the elders of the Ephesian congregation, "Take heed, therefore, unto yourselves, *and to all the flock over which the Holy Spirit hath made you overseers.*"

They were chosen or elected by the whole congregation. This is proved by analogy. On this point we have neither a specific command nor a direct example. The reason is obvious. Neither is necessary. The general principle of popular election can be fully sustained without it. The deacons were chosen by the whole multitude of the disciples. So were various other representatives of the churches. This is evident from the following passages: "Then it pleased the apostles and elders, *with the whole church*, to send *chosen men* of their own company to Antioch, with Paul and Barnabas; namely, Judas, surnamed Barsabas, and Silas, chief men among the brethren" (Acts xv. 22). "And when I come, whomsoever *you shall approve* by your letters, them will I send to bring your liberality unto Jerusalem" (1. Cor. xvi. 3). "And we have sent with him the brother whose praise is in the gospel throughout all the churches; and not that only, but who was also *chosen by the churches* to travel with us with this grace, which is administered by us to the glory of the same Lord, and declaration of your ready mind" (II. Cor. viii. 19). "Whether any do inquire of Titus, he is my partner, and fellow-helper concerning you; or our brethren be inquired of, they are the messengers (αποστολοι) of the churches, and the glory of Christ" (II. Cor. viii. 23).

If, then, the disciples chose their own deacons; if the whole congregation at Jerusalem convened with the apostles and elders, chose men from among themselves, and sent them to Antioch for a specific purpose; if Paul recognized the right of the Corinthians to choose their own almoners; and if an evangelist, of high reputation, was actually chosen by the Macedonian congregations, to attend to their contributions made in behalf of the poor saints at Jerusalem, can any

one assign a good reason why each congregation should not elect her own elders according to the standard of fitness prescribed by the Holy Spirit?

"If weak thy faith, why choose the harder side?"

The case of Titus is no exception to this law. He was left in Crete, not to choose, but to ordain elders in every city. And even in this, he was not permitted to act arbitrarily, but as Paul commanded him. He was required to follow the apostolic rule. If, then, notwithstanding their perfect acquaintance with the character and qualifications of all the members of the Jerusalem church, the apostles would not choose her first deacons, but as the legislators of the kingdom of heaven, referred this work to the whole multitude of the disciples, it is surely not assuming too much to conclude, that the congregations of Crete and Ephesus enjoyed the same privileges; and consequently, that it is the duty of every congregation to elect all her representatives, whether deacons, elders, or messengers appointed for some particular and temporary purpose.

That the elders of every unorganized congregation were ordained by well qualified evangelists, with prayer, fasting, and the imposition of hands, has, we trust, been already made sufficiently evident. In congregations partially organized, it is highly probable that the ordained elders would take part in their ordination. Thus, by the concurrence of the Holy Spirit, wise and pious evangelists, and the whole multitude of the disciples, the interests of all would be secured, and every evil guarded against as far as possible.

6. That the elders were all officially equal. Every legally ordained elder was, by virtue of his appointment, a teacher, a pastor, and a ruler of the congregation over which he had been chosen to preside. So are all native-born American citizens, *constitutionally*, free and equal. But they are not all fit to be presidents, governors, judges, or legislators. Our representatives in Congress, all bearing their proper credentials, go to the capitol on terms of equality. But it does not hence follow, that they are equally entitled to the Speaker's Chair. There are, in every body of men, natural and educational differences, as clearly revealed as any oracle of Holy Writ. And we may farther add, that a proper regard for these distinctions is just as binding as the laws of Divine Revelation; and that to disregard them, is to incur the penalties due to such follies, just as certain as that Jehovah is a God of order.

The presbytery of a congregation is no exception to these general remarks. It is absurd to suppose that five, ten, or fifty men, elected to the eldership of a congregation, are equally prepared to discharge all the duties of their calling. The best ruler is not always the best

teacher; and the best teacher is not always the best pastor. Every one has his proper gift from God. In the primitive churches, all elders were rulers, but only some labored constantly in word and doctrine. Hence, the elders should form just such an organization as will best suit the wants and circumstances of the congregation, such as will give to each one the office and sphere for which, by nature and education, he is best qualified.

In response to a query on the ordination of elders, W. K. Pendleton teaches, 1861, page 350:

The manner of electing and appointing the stated officers of the church, is a question on which there is much diversity of opinion; not, indeed, so much as regards primitive usage, but mainly upon the point of expediency. Nearly all the controversies upon the subject of church organization have grown out of the admission of the very dangerous principle, and there is no divine or apostolic model indicated, and therefore, that it was intended to be left to the emergencies of the times and the discretion of the saints.

We have before us this very important question. How are the elders and deacons to be elected to these ranks and inducted into office? To say that this question cannot be satisfactorily answered, would be to reject both the teachings of Scripture and the almost unanimous voice of history. The *first* example of election to office during the apostolic age, is that of Matthias. It seems that two persons were nominated in this case, and that this nomination was made by the "men and brethren" assembled; for it is to these that Peter addresses himself; and at the close of the speech, the historian says, "*They*" (that is, those whom Peter addressed, *men and brethren*) "appointed two."

2. The seven deacons, of whose appointment we have the history in the sixth chapter of Acts, were elected by the "multitude of the disciples" whom the Apostles called together for this purpose; and when they had chosen them and placed them before the Apostles, as the persons whom they preferred for this business, they were solemnly inducted into office by prayer and the imposition of the hands of the Apostles.

3. It is true, that no example is recorded in the New Testament of the people *electing* or *choosing* their elders; neither is there one of any other person or persons choosing or electing them, in their stead. Paul and Barnabas are represented by the historian (Acts xiv. 23) as *ordaining* elders in all the churches in Lystra, Iconium, and Antioch; Timothy is commanded to entrust the things he had heard from Paul, to faithful men, who should be able to teach others: and Titus was left in Crete to set in order the things that were want

ing, and to *ordain* elders in every city. The characters also who were alone eligible, are clearly depicted; but who shall *elect* those who are to be ordained is not affirmed. Still analogy, the nature of government, and life of history, leave no room to doubt that the choice was made by the people—the disciples.

OF DEACONS.

The Jerusalem congregation greatly increased under the teaching and discipline of the apostles. But their duties soon became too onerous. The less important duties of their office were necessarily committed to others. The wants of the poor and the destitute were entrusted to the care and Christian liberality of the whole congregation. This was the first trial of democracy in the Christian church. It did not work well. The truth of the old adage, "What is everybody's business, is nobody's business," was practically demonstrated. And hence, there arose a murmuring of the Hellenists against the Hebrews, because their widows were neglected in the daily ministration. Hence arose the necessity for the first appointment of subordinate ministers under the administration of the apostles.

The case is a most important one. It is not an isolated example to subserve a temporary expediency. It is a practical illustration of the settled policy of the Christian church. We should, therefore, endeavor to comprehend it fully; and for this purpose, we shall lay before our readers the whole premises. "Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables. Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and to the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and of the Holy Ghost, and Philip, and Prochorus, and Nicanor, and Timon, and Parmenas, and Nicolas, a proselyte of Antioch; whom they set before the apostles: and when they had prayed, they laid their hands on them. And the word of God increased; and the number of disciples multiplied in Jerusalem greatly, and a great company of the priests were obedient to the faith" (Acts vi. 2-7).

From these premises we learn—

1. That the first office under the apostles was not a sinecure. And in the sequel, we shall find that the same remark is applicable to every other office in the Christian church. There are no divinely constituted lords over God's heritage.

2. That the duty of these men was to attend to the *secular* interests of the congregation. It is true, that the neglect of a certain class of

widows was the immediate occasion of their appointment. But surely the mere novice in logic would not thence infer, that they were restricted to the particular case that suggested the necessity of their appointment: that in case of farther neglect by the congregation, it would be necessary to set apart others to feed the Hebrew widows; others to clothe the naked; others to wait on the sick; and others to administer to the wants of the superannuated. This would be to multiply offices and officers rather too fast for the most visionary. The historian here records a fact, not as an isolated abstraction, but as the exponent of a great principle. The fact is a simple one; but the principle is very comprehensive. It embraces all that pertains to the secular business of the congregation. Those who feed the widows, must have the control of the treasury of the congregation. Hence the proposition of the apostles was, to surrender this department of labor entirely to the seven, and to give themselves exclusively to *prayer and to the ministry of the word.*

To wait upon the secular concerns of the congregation was, therefore, the limit of their official appointment. Their office comprehended nothing less, and it embraced nothing more. It conferred no authority whatever either to teach or to preach in the public or in the private assembly, and can, therefore, have no connection with the defense of Stephen or the evangelical labors of Philip.

This is also true of the deacon's office as it is described in the Epistles. An indispensable qualification of the bishop or elder, according to Paul in his first letter to Timothy, is, that he shall be *apt to teach.* The evangelist is commanded *to preach the word.* But in all that is said of the deacon, *there is not a single intimation that preaching or teaching is any part of his office.* The deacons must be grave, not double-tongued, not given to much wine, not greedy of filthy lucre, holding the mystery of the faith in a pure conscience. They must be proved and found blameless before their appointment to the office. They must also be the husbands of one wife, ruling their children and their own houses well. But to teach, is no part of their office. Were it so, women would never have been made deaconesses. For says Paul, "I suffer not a woman to *teach* nor to usurp authority over the man, but to be in silence." It is still true, however, that intelligent, grave, and pious females may do much for the feeble, the sick, the poor, and the destitute, especially of their own sex. The Phebes should, therefore, constitute a part of the διακονοι of every fully organized Christian congregation.

The obvious conclusion, then, from these premises, is, that the first office created under the apostles was the deaconship; that those first appointed to perform the duties of the office were deacons; that their

office comprehended all the secular interests of the congregation and nothing more; and that from this time, the term διακονος had an official or specific signification as well as a generic one, just like the words elder, bishop, evangelist, president, governor, and almost every other official name.

3. That to be eligible to this office, the candidate must possess the three following qualifications: He must be a man of honest report, that is, he must have a good reputation, a well-attested character, in the congregation and out of it. He must be full of the Holy Spirit; so that its fruits—love, joy, peace, longsuffering, gentleness, goodness, fidelity, meekness, and temperance—may characterize his entire demeanor. He must also be full of wisdom, or distinguished for his prudence and other practical virtues, necessary to the wise and judicious discharge of his official duties. For if a man can not manage his own temporal affairs, how can he take care of the treasury of the Lord? It is evident that all this is in harmony with what Paul says of the qualifications of the deacon in the third chapter of his first letter to Timothy.

4. That the Holy Spirit, the apostles, and the whole congregation of disciples, concurred in the appointment of these seven deacons. The Holy Spirit defined and established the proper standard of qualifications and fitness for the office. The disciples made their election according to this divinely constituted standard. And the apostles expressed their concurrence by solemnly ordaining them to the work for which they had been chosen.

There is great wisdom in this arrangement. The standard of fitness is forever settled by divine authority. No priest, pope, or council has any right to change it. The man who is chosen and ordained according to this standard is, therefore, constituted a deacon by the Holy Spirit. He should feel that his appointment is from God. At the same time, the people are permitted to choose men in whose ability, integrity, and benevolence they have confidence. This is a most powerful element for good in any society. Its effect was most happily illustrated in the election of the first seven deacons of the mother church. The murmur of the Hellenists was no longer heard; "the word of God increased; the number of the disciples was greatly multiplied in Jerusalem; and a great multitude of the priests became obedient to the faith."

But experience has taught that the House of Lords is a necessary check on the House of Commons, and that the wisdom of the Senate is sometimes necessary to restrain the sectional zeal and party spirit of the Representatives. This principle is just as necessary in ecclesiastical as in civil affairs. Hence, every case of discipline requires

the concurrence of the eldership and of the congregation. And in harmony with the same rule of common prudence, these seven deacons were not duly installed till they were solemnly ordained by the apostles.

A very grave question, then, rises just here. In what capacity did the apostles act in this matter? We have seen that the apostolic office comprehended all others in the Christian church. Did they then act in this case with all their plenary authority as the apostles of Christ; or as evangelists, did they set in order the things that were wanting; or did they act merely as the elders of the congregation? To answer this question in a satisfactory manner, I think we should distinguish between the legislative part of this important transaction and the mere act of ordination. To legislate, was an exclusive function of the apostolic office. The apostles alone had a right to make laws and ordinances for the Kingdom of Heaven. To them, as the plenipotentiaries of the Messiah, it certainly belonged to say what should be done in the pending crisis. But the work of ordination was transferrable. It was transferred. Titus was left in Crete to set in order the things that were wanting; and to *ordain* elders in every city, *according to the instructions of the apostle.* And one of the purposes for which Timothy was left in Ephesus, was evidently to ordain evangelists, elders and deacons. Now, if the laws of nature are uniform, it is certainly not too much to assume, here, that the laws of the kingdom of heaven are equally so. And if this is a fair assumption, then it follows that, whenever the apostles ordained evangelists, elders, or deacons, they acted merely as evangelists; and hence, that to evangelists properly belongs the work of ordination, wherever and whenever the congregation of the Lord is not organized according to the teachings of the Holy Spirit.

But in perfectly organized congregations, the work of ordination is divided, because in such cases the official relations are divided. The apostles were not only evangelists in Jerusalem, but they were the acting presbytery of the congregation. They were its bishops, its pastors, and its teachers. In like manner Timothy, though an evangelist, was the bishop or overseer of the church at Ephesus, till he had set in order all things that were wanting. Then an inferior order of ecclesiastical functionaries became its overseers. To them was committed the special care of the congregation, as to the evangelists was committed the general care of all the churches. They instructed the members. They assisted in preparing some for the deacon's office, some for the elder's, and some for the evangelist's. Hence, on the principle of common prudence, as well as according to the law of representation and the rule of mutual checks and balances, it is right that these bishops should assist in setting apart their scholars

to the work of their ministry. And hence, the presbytery of Lystra united with Paul in the ordination of Timothy as an evangelist. (I. Tim. iv. 14 compared with II. Tim. i. 16.) All this will be more apparent in the sequel. But in the meantime, we repeat what we think legitimately follows from all the premises, that in the ordination of the first seven deacons, the apostles acted merely as evangelists, whose duty it was to set in order the things that were wanting in the congregation at Jerusalem; and hence, that in all unorganized congregations, the work of ordination properly belongs to well-informed and well-tried evangelists, but that in every organized church it is the mutual duty of the presbytery and of the evangelist, or evangelists, presiding over the general spiritual interests of the district, county, or State in which such congregation is located.

5. That the mode of ordination was by prayer and the imposition of hands. The appointment of any person or persons to an office in the Christian church, is an event in itself so solemn, and so fraught with good or with evil to the souls of men, that no enlightened Christian can doubt as to the propriety of prayer on such occasions. But some have called into question the authority for the laying on of hands, as a mere ceremony of ordination, or of conferring upon another the gift of office. It is admitted that the act is of ambiguous import. Christ laid his hands on little children to express an authoritative benediction. (Matt. xix. 15.) And by the same significant act some of the primitive Christians cured many diseases (Mark xvi. 18) and the apostles bestowed on others the miraculous gifts of the Holy Spirit (Acts viii. 17). But none of these designs will suit the language and circumstances of the context. The power to work miracles *may*, indeed, have been given on that occasion, as Paul, in a similar way, bestowed on Timothy a spiritual gift at the time of his ordination. (II. Tim. i. 6.) But that to impart the power of working miracles was the only reason why the twelve apostles laid their hands on the seven deacons, is a most gratuitous assumption. It is an inference which no correct rule of interpretation will justify. The narrative is as plain as language can make it. The twelve apostles proposed to the multitude of the disciples that they should choose seven men of honest report, full of the Holy Spirit and of wisdom; and that they (the apostles) would appoint the persons elected, over the business for which they had been chosen. The multitude of the disciples did so. They chose the seven men and set them, as their representatives, before the apostles, who, according to their own proposition, proceeded to set them apart to the work of their office, by prayer and the imposition of their hands. From this simple narrative, it certainly re-

quires much ingenuity to show, that on these men any other gift was conferred by the apostles than the gift of office.

Other passages of Scripture are equally conclusive. One or two quotations will suffice for the present. "Neglect not the gift that is in thee, which was given thee by prophecy, with the laying on of the hands of the presbytery" (I. Tim. iv. 14). Will the objector please to inform us, for what purpose the presbytery of Lystra laid hands on Timothy? It could not be to bestow any spiritual gift. To do this they had no power. It was an incommunicable function of the apostolic office. Not even the evangelists, endowed with the power to work miracles, could communicate this gift to others. "Philip (the evangelist) went down to the city of Samaria, and preached Christ unto them. And the people, with one accord, gave heed unto those things which Philip spake, hearing and seeing the miracles which he did. For unclean spirits, crying with a loud voice, came out of many that were possessed; and many taken with palsies, and that were lame, were healed. And there was great joy in that city. . . . But when they believed Philip preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women" (Acts viii. 5-12). But like other primitive congregations, these Samaritans needed the miraculous gifts of the Holy Spirit. Philip had done all in his power for the new converts. Hence the necessity that Peter and John should go to Samaria, "who, when they were come down, prayed for them, that they might receive the Holy Ghost. For as yet he was fallen upon none of them; only they were baptized in the name of the Lord Jesus. Then laid they their hands on them, and they received the Holy Ghost" (Acts viii. 15-17). If, then, Philip the evangelist had not the power to bestow spiritual gifts, it follows, as a legitimate inference, that the presbytery of the church at Lystra did not possess it. But even if they did, they certainly did not exercise it on this occasion. For the gift was conferred *through* prophecy, *by* the laying on of Paul's hands, *with* the laying on of the hands of the presbytery. Compare I. Tim. iv. 14 with II. Tim. i. 6. The act of the presbytery was, therefore, a simple act of ordination. It conferred no other gift or qualification than the gift of office.

To make this matter so plain that, if possible, all may comprehend it, we shall give another illustration. "Now there were in the church that was at Antioch, certain prophets and teachers, as Barnabas, and Simeon, that was called Niger, and Lucius of Cyrene, and Manaen, who had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Spirit said, *Separate me Barnabas and Saul for the work whereunto I have called them.*

And when they had fasted and prayed, and laid their hands on them, they sent them away" (Acts xiii. 1-3). It appears from this plain narrative, that Simeon, and Lucius, and Manaen, and probably many others, *fasted*, and *prayed*, and *laid their hands* on Paul and Barnabas, before they sent them away as the apostles or evangelists of the church at Antioch. But for what purpose did they do this? Not to impart any spiritual qualification; not to give them clearer and more enlarged views of the scheme of redemption; not to confer on them the power to work miracles. The Holy Spirit did not say, *qualify* Barnabas and Saul for the work whereunto I have called them. This had been done by a higher power than the church at Antioch. But the command was, "*Separate* me Barnabas and Saul," *set them apart* to the work whereunto I have called them. This command, and no other, they of course endeavored to obey, according to the established rules, forms, and ceremonies of ordination in the Christian church. And the Holy Spirit says they did it *by fasting, prayer and the imposition of hands.* Certainly, then, this should forever settle the controversy.

Still, however, the evidence is not brought to a perfect focus. It is only converging. Paul and Barnabas were ordained with fasting and prayer, by the imposition of hands. During their missionary tour through Asia Minor, they ordained elders in every church, having prayed with fasting. (Acts xiv. 23.) No mention is here made of the laying on of hands, unless it is implied in the word χειροτονεω which is here translated to ordain, but which primarily signified to stretch out the hand; then to vote by stretching out the hand. And many think that it is here equivalent to χειροθετεω, which signifies to lay on hands. In the case of the seven deacons, only prayer and the imposition of hands are mentioned. And in the ordination of Timothy, the laying on of hands is the only fact recorded. Paul left Titus in Crete to *ordain* elders in every city. But this word καθιστημι indicates nothing of the mode or manner of ordination.

What, then, is the inference from these premises? Does ordination in the Christian church signify the appointment of certain elect persons to the work of their ministry, at one time by the laying on of hands, with prayer and fasting? at another, simply by the laying on of hands? at another, merely with prayer and fasting? and at another, without any ceremony, mode, or manner whatever? Do these varieties denote so many different modes of setting apart the elect to offices of various ranks and orders? Or is there any way of reconciling all these cases? Is the alleged discrepancy only apparent?

To the ancients, the celestial system was a labyrinth of confusion. The phenomena of the heavens were without order, without harmony.

But the genius of a Newton has removed this false impression. That great interpreter of nature's laws, has demonstrated that the God of nature is a God of order; that every sun, and moon, and planet, and comet, and asteroid, moves according to one great principle, which binds in eternal harmony the whole material universe.

It is so in revelation. To the mere sciolist in Biblical knowledge, there may appear to be many inconsistencies. In the great commission, Christ said: "He that believeth and is baptized shall be saved."

Some ten days after this, in reply to the anxious inquiry, "Men and brethren, what shall we do?" the apostle Peter said, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost." To the important question of the Philippian jailor, "Sirs, what must I do to be saved?" the great apostle of the Gentiles answered, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." But in his letter to the Roman brethren, the same apostle says, "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." From such premises, some have hastily concluded that the Bible is a chaotic mass of the most palpable contradictions. Others have inferred that the apparent want of harmony is owing to the unimportant character of some of the conditions specified; that it is evident, for example, from Paul's reply to the Philippian jailor, that confession and baptism may be dispensed with, as unnecessary to salvation. But others see none of these imaginary difficulties. They have surveyed the Christian system from its centre to its circumference. To them, therefore, all is order; all is harmony. In the circumstances under which these responses and precepts were given, they see a very evident reason for not expressing what was well understood, or what was clearly implied and about to be practically illustrated. Hence they very rationally conclude, that none of these conditions can, in any case, be safely dispensed with. That they are all divinely appointed means of salvation; that, in fact, no one can have the legal assurance that his sins are pardoned, till he has believed with his heart, confessed with his mouth, repented of his sins, and been baptized into the name of the Father, and of the Son, and of the Holy Spirit.

The same rule of interpretation evidently applies to the law of Christian ordination. Luke says that the apostles prayed and laid their hands on the seven deacons; but he does not say that they did not *fast* at the same time. One of the seven afterwards became an evangelist. Nothing is recorded concerning either his election or his ordination. But what principle of interpretation will justify the conclusion that, like some modern precocious youths, he went out to per-

form the work of an evangelist, on his own responsibility, without any of the formalities of a regular appointment. Paul says that his own hands, and the hands of the presbytery, were laid on Timothy. He says nothing about prayer and fasting. But will any one presume to say, that in the ordination of Timothy these solemnities were wholly omitted? Such an inference is just as illogical as the conclusion, that repentance, confession and baptism are not conditions of pardon in the Christian system, because Paul said to the jailor, "*Believe* on the Lord Jesus Christ, and thou shalt be saved, and thy house."

Enough then, has been said on this important subject. Enough to justify the conclusion that all the deacons, elders, and evangelists, of the primitive church, were ordained by the imposition of hands, with prayer and fasting; and consequently, that no one can be legally set apart to the duties of any office in the Christian church, without these solemnities.

6. Finally, we learn from these premises, that the seven deacons were all *officially* equal. Neither the multitude of the disciples nor the twelve apostles conferred any more authority on Stephen than on Prochorus; or on Philip than on Parmenas. So far as the action of the congregation was concerned, they were all placed on the most perfect equality.

How, then, did they proceed to discharge their official duties? Did each one act independently of all the rest, and do what was right in his own eyes? Was there no harmony, no concert of action among them? Or did they regularly organize by appointing a president, a secretary, a treasurer, and an almoner? If so, by what authority? Can any one produce a *direct* "thus saith the Lord" for such an organization? With many, this is the only rule of action in ecclesiastical affairs. This school of interpreters have much to say in reference to the simplicity of the Divine law, and their strict adherence to its requirements. From their conversation and writings, the mere novice in Christianity would be apt to infer that the New Testament is a code of the most specific precepts. But the diligent student of the New Institution finds very few such precepts. He searches in vain for a *direct* "thus saith the Lord" in many cases of paramount importance. It is well that it is so. Had the Divine founder of the Christian system attempted to govern his church wholly by specific laws, truly, indeed, the world would not have contained the books that should have been written. The "*lex scripta*," or written code of England, consists of thirty-five large quarto volumes, besides cartloads of local and private Acts of Parliament. See *Edinburgh Review* for April, 1847. And yet almost every new case of law and equity differs,

in some respects, from every antecedent one. Every lawyer knows that it is only by analogy, that court decisions are generally applied to new cases of litigation. What, then, would have been the magnitude of the Divine code, had the great Lawgiver of the universe attempted to govern his people in all ages, and in all nations, merely by *specific* laws!! Surely we cannot too much admire that wisdom which; for such a code, has substituted a little volume of a few hundred pages; and which, notwithstanding its great brevity, has made it a perfect rule of faith and practice for every accountable being in every kindred, and tongue, and people, and nation, while time endures!!

In doing this, God has made the New Testament a book of *motives;* he has enacted some very *generic laws;* he has illustrated the principle of his government and the rules of human conduct, by a great variety of *authoritative examples;* and whenever all these are not sufficient, then, and only then, may we confidently expect to find in the New Testament *specific laws and ordinances.* The appointment of the seven deacons was a new arrangement in the kingdom of heaven. It was, therefore, necessary that their election should be a subject of special legislation; and that the law of ordination should be illustrated by apostolic example. But with regard to the best manner of discharging the duties of their office, there was no need of a *special* "thus saith the Lord." The kind of an organization best suited to their situation; the number of officers that should be elected; the mode of their election, whether it should be by ballot or otherwise; whether the arrangements should be for one year, two years, or during the entire period of their service in the deacon's office; whether they should have one treasury, and one fund for all purposes, or whether they should create separate funds, one for the poor, one for evangelists, and one for the ordinary expenses of the congregation; whether they should make their collections and disbursements once a day, once a week, once a month, or once a year; whether they should make an occasional report of their business to the whole congregation, or whether a committee should, at certain intervals, be appointed to audit their accounts; these, and many other prudential arrangements, might often depend on mere contingencies.

Some organization, however, they certainly had. The generic laws of the kingdom absolutely require this. "Let all things be done decently and in order," is at least as applicable to deacons, elders, and evangelists, in their official capacity, as to any other class in the Christian church. But without an organization of some kind, order is impossible. So God has clearly taught in all the systems of creation, providence, and redemption. And so teaches the common experience of mankind.

They, therefore, certainly did organize; and not only so, but they formed precisely such an organization as was in all respects best suited to their peculiar circumstances. Though officially equal as the creatures of the congregation, they were probably unequal in age, in talents, in education, in experience, in business habits, and, indeed, in every other respect. These elements of power and influence would not be overlooked in the choice of a president, a clerk, a treasurer, and a bursar. To do so, would be to disregard the ruling motives of the gospel, the authoritative examples of the apostles, and some of the plainest generic laws of the New Testament.

We, therefore, conclude, that as the administration of the deaconship has not been made the subject of special legislation or approved precedent, the duly elected and ordained deacons of every congregation should organize, and discharge the duties of their office according to the generic laws and the ruling motives of the gospel. This rule, of course, leaves much room for the exercise of sound judgment and the Christian virtues. But it is not likely to be abused by "men of good report, full of the Holy Spirit and of wisdom."

BOOK XI.

THE REFORMATION.

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The distinctive teachings of the Reformation are outlined in the *Millennial Harbinger* for 1854, page 181, as follows:

DISCIPLES OF CHRIST, CHRISTIANS, REFORMERS.

All societies—literary, philosophical, political, moral or religious—have their origin, progress, and destiny. Each and every one of them, in its own history, more or less develops the problem of human nature and human destiny. Their true history is, in fact, true philosophy teaching by example. Hence, of all literary pursuits, none is more suggestive and exegetical, and, consequently, none more popular and instructive, than the study of history in general; and if the proper study of mankind be man, then man in his whole constitution, relations and destiny, is, par excellence, the darling theme of history; and if the moral and religious elements in man are his grand, essential, differential attributes, then the study of the religious and ecclesiastic character and condition of a people, more than any other study, enlarges, humanizes, elevates and ennobles the human soul, and introduces man into the true *sanctum sanctorum* of his own nature, moral grandeur and destiny.

THEIR RISE, PROGRESS, FAITH, AND PRACTICE.

The religious society whose members prefer to be known by the primitive and unsectarian appellation of "Disciples of Christ," or by that of "Christians," the title first given to the followers of our Lord at Antioch, A. D. 41, but who are variously designated in different sections as "Baptists," "Reformed Baptists," "Reformers," or "Campbellites," had its origin in an effort made, a few years since, to effect a union of the pious of all parties, by the ties of a common Christianity.

Thomas Campbell, who had been long a minister of high standing in the "secession" branch of the Presbyterian Church, in the north of Ireland, his native country, and who had been at all times characterized by his love for the Bible, and for godly men of all parties, without respect to sectarian differences, having visited the United States, as well for the recovery of his health, which had become much impaired, as with a view to a permanent location, was, after a lapse

of nearly three years, followed by his family, under the charge of his eldest son, Alexander, then a young man, and took up his abode in Washington County, Pennsylvania, where his time had been chiefly spent; since the period of his arrival, in supplying with ministerial labor the destitute congregations of the seceder connection.

Continually deploring, however, the divided and distracted condition of the religious community at large, and deeply convinced that its divisions were unnecessary, unscriptural, and most injurious to the interests of religion and of society, he at length formed the resolution to make a public effort for the restoration of the original unity of the church. Being joined in this resolution by his son Alexander, whose views of religion had been much liberalized and extended by an intimacy with Greville Ewing and the Independents of Glasgow, in Scotland, during his studies, which he had just completed at the university in that city; and whose talents, learning, and energy have, since this period, so widely disseminated the principles of union then adopted, an attempt was made, in the first instance, to obtain the co-operation of the people and ministers with whom he stood associated.

The great fundamental point urged at this juncture was, that in order to Christian union, and the full influence of the gospel, it was absolutely necessary that the Bible alone should be taken as the authorized bond of union, and the infallible rule of faith and practice: in other words, that the revelations of God should be made to displace from their position all human creeds, confessions of faith, and formularies of doctrine and church government, as being not only unnecessary, but really a means of perpetuating division. Containing, indeed, much truth, and embracing, for the most part, the great leading facts and doctrines of Christianity, each one, it was argued, superadded unfortunately its own peculiar theory of religion, and blended with the Christianity common to all, speculative opinions respecting matters not revealed, which, nevertheless, were, in these theological systems, exalted to an equal authority with the undoubted facts of the gospel. These conflicting opinions, uncertain for want of clear Scriptural evidence, were, whether true or false, unimportant in themselves, as contrasted with the great and plainly revealed truths of Holy Writ; and, as derived from human reason, and being the offspring of human weakness, were regarded as constituting essentially human religions, and, as being, therefore, wholly devoid of any regenerating or saving efficacy. It was conceived to have been a small matter, that the Lutheran Reformation should have freed the church from the religion of the priest, if she persisted in substituting for it the religion of men, rather than the religion of God, as God himself had given it. For, while it was admitted that the various formularies of religion con-

tained the great and leading points of Christianity, and the pleasing reflection could be indulged that almost all parties were agreed in those, as, for instance, briefly summed up in the Nicene, or Apostles' Creed, it was urged that the various creeds of human opinions, commingled with these truths, had so diluted, weakened, and even perverted them, as to have deprived them, in a great measure, of their power in the salvation of the world; so that the gospel, in the hands of Protestantism, had become a vague, contradictory, incomprehensible religion, quite unable to effect the conversion of the world, or accomplish the grand, extensive, and blessed results, for the attainment of which, the religion of Christ, in its concentrated purity, was so admirably fitted. It was, therefore, proposed, that all human creeds, as being incomplete if they contained any thing less than the Bible—unworthy of credit, if they contained any thing more upon the subject of religion, and in either case, as highly injurious, for the reasons above given, should be indiscriminately repudiated by the churches, and that the Bible itself, and more especially the New Testament, as containing the clear development of the religion of Christ, should be, as was undeniably the case in primitive ages, the creed, the confession, and the guide of all.

The plea that human creeds and discipline were necessary to preserve purity of doctrine and government in the church, was totally rejected, as disproved by the well known fact that they had failed to do this, and also as an imputation upon the divine goodness and wisdom, implying that God was unwilling to give a sufficient revelation, and left something for men to supply; or that men could express the truths revealed in better words, and in expressions less liable to misconstruction, than those selected by the Holy Spirit. On the other hand, it was insisted, that the Scriptures, interpreted in conformity with the fixed laws of language, could convey but the same ideas to all unbiassed minds respecting every thing necessary to salvation; and that if, perchance, difference of sentiment should arise, respecting minor and incidental matters, these inferences or opinions were to be distinguished from faith, and were neither to be made a term of communion, nor imposed by one Christian upon another. Or, to express the whole in the language employed by Thomas Campbell, "Nothing was to be received as a matter of faith or duty, for which there could not be produced a *Thus saith the Lord*, either in express terms, or by approved Scripture precedent."

This overture for a religious reformation being rejected by the seceders as a body, but embraced by some members, an application was made to the pious of all the parties in the vicinity, and a "declaration and address" drawn up and printed, in which all were invited to

form a union upon the principles above stated. A considerable number of individuals responded to this appeal, and a congregation was immediately organized upon Brush Run, in Washington County, on the 7th of September, 1810, where a house of worship was erected, and where ministerial duties were performed conjointly by T. Campbell and his son Alexander, who had been duly ordained pastors of the church.

It is proper to remark here, that the members of this congregation were not associated together in a loose and informal manner, at its formation. On the contrary, it was deemed absolutely necessary that every one, in being admitted, should give some proof that he understood the nature of the relation he assumed, and the true Scriptural ground of salvation. Each applicant, therefore, was required to give a satisfactory answer to the question, "What is the meritorious cause of the sinner's acceptance of God?" Upon expressing an entire reliance upon the merits of Christ alone for justification, and evincing a conduct becoming the Christian profession, he was received into fellowship.* Such was the humble origin of a reformation, now widely extended, which did not, as is often the case, proceed from the fire of enthusiasm, but was the offspring of calm and long continued deliberation, frequent consultation, and patient, laborious, and prayerful investigation of the Holy Scriptures; and which had never for its object to add a new sect to those already existing, but was designed, from its very inception, to put an end to all partisan controversies, and, far from narrowing the basis of Christian fellowship, to furnish abundant room for all believers upon the broad ground of the Bible, and a common reliance upon the merits of Christ.

Much devotion and interest was manifested by the church at Brush Run, and the utmost peace and harmony prevailed amongst its members for a number of months. Most of them being poor, they were unable to furnish the interior of the frame meeting-house which they had erected, and were accordingly wont to assemble in it, without fire, during the inclemency even of winter. They were also in the habit of visiting often at each other's houses, and spending whole nights in social prayer, searching the Scriptures, asking and answering questions, and singing hymns. Their affections seemed to be elevated above the love of party, by the love of Christ; and the deeply implanted prejudice of a sectarian education and training, appeared to have died away beneath the overshadowing influence of divine truth.

A circumstance occurred, however, after some time, which showed that these prejudices had power to revive; and that, like noxious

*For want of these proofs, two persons were rejected at the first meeting.

weeds, they were more hardy and enduring than the things that are salutary to men. This circumstance was the presentation, by a member, of the subject of infant baptism, which at once necessarily brought up the question so often debated between Baptists and Pedobaptists: whether or not this ordinance could be Scripturally administered to infants? Mr. Campbell, Sr., entered upon the discussion of the subject, with his impressions in favor of the affirmative; but he examined the question with so much impartiality in a series of discourses, that a number of his hearers became convinced thereby, on the contrary, that the practice of infant baptism could not be sustained by adequate Scripture evidence; and the mind of his son Alexander especially, was, after a full examination of the subject, led to the conclusion, not only that the baptism of infants was without Scriptural authority, but that immersion in water, upon a true profession of faith in Christ, alone constituted Christian baptism. Upon stating to his oldest sister his conclusions, and his intentions to comply with what he conceived to be the requisitions of the gospel, she informed him that her convictions and intentions had for some time been the same; and, upon stating the matter to their father, he proposed that they should send for a Baptist preacher, and attend upon the ministration of the ordinance in the immediate region of their labors. Before the appointed time, Thomas Campbell himself, together with several other members of the Brush Run congregation, became so forcibly impressed with the same convictions, that they were prepared to accompany them, and all were immersed, upon the simple profession of faith made by the Ethiopian eunuch, (Acts viii. 37,) by Elder Luse, of the Baptist community, on the 12th June, 1812.

This was an important occurrence in the history of this little band of reformers; for it not only revived the educational prejudices of all those who were unfavorable to immersion, or attached to infant baptism, and induced them immediately to withdraw themselves from the church; but it was the means of bringing the remainder, who now constituted a congregation of immersed believers, into immediate connection with the Baptists. For, although disinclined to a combination with any religious party, known as such, they deemed the principles of the Baptists favorable to reformation and religious freedom, and believed that as they had it in their power to preserve their own independence as a church, and the integrity of the principles of their first organization, a connection with the Baptists would afford them a more extended field of usefulness. Accordingly, in the fall of 1813, they were received into the Redstone Baptist Association, carefully and expressly stipulating at the same time, in writing, that "No terms of union or communion, other than the Holy Scriptures, should be required."

The novelty of those simple views of Christianity which Alexander Campbell, as messenger of the church of Brush Run, urged with much ability upon the association, began immediately to excite considerable stir in that body, with whom an opposition to human creeds and to claims of jurisdiction over the churches, found but little favor. With the more liberal-minded Baptists, however, Mr. Campbell's views gradually prevailed; and so high became the confidence of the Baptist community, in general, in his talents and knowledge of the Scriptures, that he was selected, after some time, to debate the question of Christian baptism with Mr. J. Walker, a minister of the secession church. This debate, held at Mount Pleasant, Ohio, in June, 1820, being afterwards published, greatly contributed to extend Mr. Campbell's celebrity, as well as to diffuse abroad among the Baptists his views of the Christian institution. The same result followed a second debate upon the same subject, which grew out of the first one, and which he held, in 1823, in Washington, in the State of Kentucky, with Mr. M'Calla, of the Presbyterian Church, so that the views of Mr. Campbell became generally diffused among the Baptist churches of the western country. Meanwhile, a jealousy on the part of some leading members of the Redstone Association, of his increasing popularity and commanding talents, led them to inveigh against his principles as innovating and disorganizing; and finally created so much dissension in that body, and so much animosity towards the church of Brush Run, that the latter, in order to avoid its effects, dismissed about thirty members, including Alexander Campbell, to Wellsburg, Virginia, where they were constituted as a new church, and, upon application, were admitted into the Mahoning Association of Ohio, with some of whose members they had already formed a favorable intimacy. This body proved much more liberal in its views; and after the bickerings and dissensions of nearly ten years at Redstone, the reformers were pleased to find in it not only liberality of feeling, but a disposition to follow implicitly the dictates of the Scriptures. Various meetings of preachers were held to consider and investigate the ancient and apostolic order of things; and at length nearly the whole association came by degrees into the views presented; so that, in the year 1828, it rejected finally all human formularies of religion, and relinquished all claim to jurisdiction over the churches; resolving itself into a simple annual meeting, for the purpose of receiving reports of the progress of the churches; for worship, and mutual co-operation in the spread of the gospel.

The influence of so large a number of churches, embracing a considerable portion of the Western Reserve, with several able preachers, necessarily gave great extension to the principles advocated by Mr.

Campbell. It was but a short time, however, until the abandonment of usages long cherished by the Baptists, and the introduction of views and practices not commonly received by them, gave rise to so much umbrage and opposition on the part of the adjoining churches, composing the Beaver Association, that this body were induced, being not a little influenced also by the persevering hostility of that of Redstone, to denounce as heretical, and exclude from their fellowship, all those churches which favored the views of the reformers. The schism, thus produced, was soon extended to Kentucky, to Eastern Virginia, and in short to all those Baptist churches and associations into which the views of Mr. Campbell had been introduced by his debates and writings; the Baptists, in all cases, separating from their communion all who favored the sentiments of the Disciples, being unwilling to concede even permission to believe the plain dictates of the Scriptures to those who freely granted to them, without a breach of fellowship, unrestricted liberty of opinion.

The Disciples, thus suddenly cut off from their connection with the Baptists, formed themselves every where into distinct churches, independent of each other's control, but holding the same sentiments, having the same fellowship, and continuing to carry out the great principles originally professed, exhorting all men to return to the Bible alone, as the only rule of faith, and, in the language of Thomas Campbell, to co-operate together for "the restoration of pure primitive apostolic Christianity, in letter and spirit, in principle and practice."

The proscriptive measures of the Baptist clergy, and the persecuting spirit by which they had been often guided, proved, as has ever been the case, favorable to the cause they labored to overthrow. No sooner had a separation been effected, than prejudices began to subside, and misapprehensions to be corrected, as the excited feelings which produced them gradually died away. Many intelligent Baptists came over, from time to time, to the ranks of the Disciples, and many others were admitted to fellowship with the latter, without being excluded from communion with their Baptist brethren. Indeed, many of the Baptist clergy, as the objects of the Disciples became better understood, came to approve them; and even, to a certain extent, to adopt their sentiments. So great has been the approximation, that the most friendly feelings now almost every where exist between the Disciples and the Baptists; and those very points, as, for instance, the rejection of creeds, and baptism for remission of sins, which were at first regarded as most objectionable, are at length adopted and publicly maintained by certain of the most talented Baptist ministers and editors in the Union.

Meanwhile the Disciples have rapidly increased in number, not by these accessions from the Baptists so much as by a general diffusion of their principles amongst all parties, and especially by an almost unprecedented success in the conversion of those who had not, as yet, embraced any of the religious systems of the day. Many have come over from the Presbyterians; some from the Episcopalians and from the Lutherans; among the latter, two well-educated ministers; but more, both of preachers and people, from the Methodists. A few Universalists have united with them, renouncing their own distinguishing tenets; some Roman Catholics also; some Tunkers; English and Scotch Baptists, and Independents. Indeed, some from almost every party have renounced their conflicting opinions, and adopted the faith and doctrine of the primitive church. It is also to be noted, that a great many sceptics and infidels have been converted through the labors of Mr. A. Campbell, and especially by his able defense of Christianity against Mr. Owen, in a public debate held in the city of Cincinnati, in the year 1829, which was published and extensively circulated in this country, and republished in England. Many of the writings of Mr. Campbell and his fellow-laborers have been republished in England, where the Disciples are becoming numerous. Their churches are found also in Wales and in Ireland. In the United States, they are most numerous in Kentucky, Ohio, Indiana, Illinois, Missouri, and Virginia. There are a few churches in the British provinces. The whole number of communicants in the United States, so far as has been ascertained, is believed to fall but little short of 200,000.

It will not be necessary to say much of the faith or practice of this society, after the above history of its origin and progress. From this it will appear evident that it is founded upon the two great distinguishing principles of the Lutheran Reformation, to-wit: "The taking of the Bible alone as the rule of faith, to the entire exclusion of tradition; and the relying only upon that justification that is obtained through faith in Jesus Christ." Through all the various phases imposed upon this new effort of reformation, by its relative position to different points of Christian doctrine, or to sectarian parties, its real position has never changed; it has preserved its identity, and reflected more or less upon the whole community the light of divine truth. The controversies which have attended its progress, have been neither few nor unimportant; but their object has ever been the exhibition and defense of truth; and, though it were too much to say that imperfect views, and inconsiderate expressions have not, at times, proceeded from even the most prudent of its advocates, giving rise to various misconceptions and misrepresentations on the part of its

opposers, it may safely be asserted, that there has been, from the beginning, an unwavering devotion to the cause of primitive Christianity, of Christian union, and of an entire conformity of the church to the requirements of the sacred volume.

One circumstance peculiar to the society deserves notice here. It is this: that its knowledge of the Christian institution, and its conformity to its requirements, have been progressive. Unlike the various sects which are founded upon human creeds and confessions, and which are, by virtue of their very constitution, forbidden even to get beyond the imperfect knowledge, or to differ from the ignorance of the men who composed their formularies: this society cast itself, without fear, upon the broad and free expanse of divine revelation itself; unrestricted by the narrow boundaries of parties or sects, and undaunted by human animadversion, to seek the pearls and treasures of divine truth. Thrown thus upon the Scriptures alone for religious instruction, by the fundamental principle of their association, it would say but little, indeed, for the perspicuity, depth, and perfection of the Bible, if, during the protracted investigations and discussions, carried on by members of acknowledged learning and talent, there had been nothing more learned of the Christian institution, than was known and realized at first. The truth is, that the different characteristic points of primitive Christianity were developed in succession. The object, however, has been one from the beginning—to disinter the edifice of ancient Christianity from the rubbish which so many ages had accumulated upon it; and the beauty of those portions which were first exposed, only induced greater exertions to bring others into view. It was the *unity* of the church which first struck the attention: the subsequent submission to immersion is only one example, among others, of that progression which consistency with their own principles required. Thus, it was not until about ten years after this, that the *definite object of immersion* was fully understood, when it was recognized as the *remitting ordinance* of the gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon, or remission of sins, procured for him by the sufferings and death of Christ. Nor was it until a still later period, that this doctrine was *practically applied*, in calling upon believing penitents to be baptized for the purpose specified. This view of baptism gave great importance to the institution, and has become one of the prominent features of this reformation.

The practice of *weekly communion* is another characteristic. This was adopted at the very beginning, as the well-known and universally admitted custom of the apostolic age. Their views of the nature and design of this ordinance, differ not from those of Protestants in gen-

eral. They are not in favor of "close communion," as it is termed, nor do they prohibit any pious persons who feel disposed to unite with them in the commemoration of the Lord's death. Their manner of dispensing the ordinance is simple and impressive, conformable to the example of Christ, and the injunctions of Paul. (I. Cor. xi.)

They are accustomed to set apart the first day of the week, not as a Jewish or a Christian *sabbath*, but as commemorative of the resurrection of Christ, and to be devoted to Scripture reading, meditation, prayer, and the ordinances of public worship. These are prayer and praise; teaching and exhortation; the Lord's Supper, and the fellowship or contribution for the poor, in accordance with Acts xi. 42.

As to *government*, each congregation is independent of every other, managing its own affairs, and electing its own officers. Of the latter, three classes are recognized—elders and bishops, deacons, and evangelists. The functions of elders and deacons are restricted to each individual church and its vicinity. The evangelists are usually itinerant, except in cities and towns, and are supported by the voluntary contributions of their brethren. A co-operation of the churches, for the spread of the gospel, is regarded as Scriptural, and is now urged as highly necessary to a more effective system of evangelical labor.

In the *proclamation of the gospel* to sinners, their practice is, of course, regulated by their views of the state of men, and the nature of the Christian institution. They regard the unconverted as in a state of separation and alienation from God, dead in trespasses and sins; and look upon the gospel as the power of God to the salvation of every one who believes it. They conceive that this Word of God is that incorruptible seed of which the children of God are born; God having, according to his own will, begotten them "by the word of truth, that they might be a kind of first fruits of his creatures!" They believe that the word is thus the means employed by the Holy Spirit in the conversion of men; and that the divine testimony itself is the source of that faith by which the gospel is received to the saving of the soul, for, in the language of Scripture, that "faith comes by hearing, and hearing by the word of God." They regard the kingdom of Christ as a spiritual one, first formally and publicly set up on the day of Pentecost, (Acts ii.,) upon the exaltation and coronation of Christ, as evinced, upon that occasion, by the descent of the Holy Spirit. They believe, that the Apostle Peter, to whom Christ had committed the *keys* of the kingdom, did, on that day, give admission to the believing and penitent Jews, in exact conformity with the nature and requisitions of the gospel, and that *all* should be admitted *now*, upon the same principles, and in the same manner. That is to say, that upon a sincere belief of the testimony borne by Prophets and Apostles,

respecting the birth, the life, the character, the death, resurrection, and ascension of Christ, accompanied by a true repentance, the sinner is to be immersed for the remission of sins, and the reception of the Holy Spirit, and is then to be added to the church, to walk in the commandments of the Lord, and manifest the graces of Christian character. If, then, they have any theory of conversion, it is simply that of the natural order of cause and effect; the Holy Spirit, through the divine testimony, being conceived to produce the faith of the gospel; this faith leading to repentance, to reformation, and consequent obedience to the commands of the gospel; and this obedience securing the immediate enjoyment of its promised blessings, the pardon of sins, and the indwelling of the Holy Spirit. The possession of the Holy Spirit is regarded as the evidence of sonship to God, and as the earnest of the spiritual and glorious inheritance promised to the righteous.

As a means of sanctification and growth in knowledge, the diligent study of the Holy Scriptures is every where earnestly enjoined. It may be safely affirmed, that no denomination in our country is so familiar with the contents of the Bible, although there is yet, doubtless, great deficiency in this respect with many. But, it is believed, that in this there is a progressive improvement, and a more special attention paid to the instruction of the young in the sacred volume, in families and Sunday schools.

With regard to the Divine Being, and the manifestations of the Father, Son, and Holy Spirit, by which he is revealed, the Disciples hold no sentiments incongruous with those of the parties who call themselves "evangelical." It is true, that their peculiar position has subjected them to much misrepresentation upon this subject, as well as upon others. For, because they felt it their duty to confine themselves to the *very language of Scripture*, in relation to every subject of which it treats, they have been unwilling to use those scholastic terms and phrases which the wisdom of men has substituted in its room; and this, not only on account of the principle involved, but from a fear of introducing, along with unscriptural expressions, unscriptural ideas. Nevertheless, although they use not the words Trinity, Triune, etc., they receive every thing which the Scriptures affirm of the Father, the Son, and the Holy Spirit, giving to every expression its full and obvious meaning. They hold that the Word which was in the beginning with God, and which was God, and by whom all things were made, became flesh and dwelt among men, manifesting his glory, the glory of the only begotten of the Father, full of grace and truth; and that all men should honor the Son, even as they honor the Father. And with respect to the Holy Spirit, they believe that he is the "Spirit of God," the "Comforter," the "Spirit of

Christ," who spoke by Prophets and Apostles, filling them with divine wisdom and power; and that he is "the gift of God," "to those who ask him," who are made "the habitation of God through the Spirit," by whose presence they are rendered "temples of the living God," and "sanctified," "renewed," and "saved."

As it respects practical Christianity, the Disciples enjoin an entire conformity to the Divine will, in heart as well as life. The fruit of the Spirit they believe to consist "in all goodness, righteousness and truth." They think that the standard of piety and morality cannot be elevated too highly, and that the personal holiness of the professed followers of Christ, is the great object to be accomplished by the institutions of the gospel. They regard these as a means of salvation, *only* as they prove to be a means of renovation; knowing that "nothing avails in Christ Jesus but a new creature," and that "without holiness no one shall see the Lord." They are the more careful, therefore, to maintain the ancient simplicity and purity of these institutions, which are thus divinely adapted to the accomplishment of an object so greatly to be desired.

Nor do the Disciples neglect the claims of society at large, as it respects its general improvement, and the amelioration of its condition, by the benevolent associations through which the Bible has been circulated abroad, and temperance and morality promoted with a success so signal as clearly to display the finger of God. They strongly advocate the universal education of the people, as the best means of promoting human happiness, and of preparing the way for the universal spread of the gospel, and the introduction of that happy era, for which they, in common with other Christians, look, when the "tabernacle of God" shall be "with men;" when he "shall dwell with them, and they shall be his people, and God himself shall be with them, and be their God." They have already under their charge many seminaries of learning, and, among these, two colleges. One of these, Bacon College, at Harrodsburg, Kentucky, is respectably endowed, furnished with a handsome college edifice, and in a very flourishing condition. The other, Bethany College, Virginia, is near the residence of Alexander Campbell, who is president of the institution. Its plan and its buildings are extensive, being designed for the education of the whole man, physical, intellectual, and moral. Its success has been very great, and although it has only commenced its third session, it already ranks in number of students, and in character, with the oldest institutions in the country.

Such being the faith and practice of the Disciples of Christ, their rapid increase in number may be attributed to the fact, that they have kept steadily before the community the claims of that common Christianity in which most parties are agreed. This agreement includes

every prominent feature of the Reformation, without an exception. However parties may differ about their creeds, all agree with the Disciples in receiving the Bible. However various the views of different sects in scholastic theology, all pretty much agree with the Disciples in justification by faith, and in the necessity of repentance and reformation of life. However the former may contend with each other about sprinkling and pouring, as modes of baptism, all agree with the Disciples, and with each other, that immersion, at least, is undisputed baptism, and the only mode in which there is universal agreement. Nay, even in regard to the object of this institution, the different confessions of faith are almost entirely agreed, stating, in their respective articles on baptism, that it is, to adopt the words of the Westminster Confession, "The sign and seal of regeneration; of remission of sins, and of giving up to God to walk in newness of life." The same sentimental agreement may be predicated of weekly communion; the observance of the Lord's day, etc., and most happily of the great design of the observance of religion, the promotion of holiness and righteousness of life. Thus, having for their object to unite all Christians together in the common faith, without regard to difference of opinion; and in the full enjoyment of the common salvation, without respect to sectarian distinctions, the Disciples labor in joyful hope to aid in bringing about that happy period when all shall be united "by the unity of the spirit and the bond of peace, in one body and one spirit; in one hope of their calling; one Lord; one faith; one baptism; one God and Father of all, who is above all, and through all, and in all."

On page 373, volume 1854, we read:

OUR MISSION.

The attempt to restore to the world the primitive order of things, involves something more than a revival of the *faith* of the New Testament disciples. The effort is to restore Original *Christianity;* and this is something more than to have a correct view of its theory and practice. While correct views are essential to a full, and rational, and spiritual enjoyment of what God has so graciously given us in his holy word, yet this is not all; nay, it is not the *vital* part. While a correct theory leads us to a lucid intellectual appreciation of the beauty and grandeur of the scheme, and of our relations to, and dependence on God, as our Creator, Redeemer, and bountiful Benefactor; still, something more is requisite to place us in a proper relation to God—to place us in a state of union and communion with him, as the Source and Author of our *spiritual* life. If we fail in this effort for a restoration of Original Christianity—to revive primitive *life, devotion* and *zeal*—it is problematical whether or not we may do more

than heighten our own condemnation, and that of the world also, by increasing our light, and knowledge, and opportunities. The enlightenment of the mind must be followed by a corresponding vitality of the heart. It must be known, and must not be forgotten, that Christianity is more than intellectual enlightenment; that the conviction of the mind is but the means to the great end, object, and design of the mission of the Messiah—the regeneration of the *entire* man—the renewing of the life and character to an assimilation of the great type and model presented to us in the life of the Son of God. And this assimilation is, itself, but a means to the grand and ultimate conception of God in the introduction of the remedial system—namely, *the restoration of man to the society of God in the heavens.* This being the grand and ultimate object of the remedial plan, all its provisions are subordinate to, and in harmony with, this design. In all our efforts in teaching and preaching, this design must be kept continually before the mind; and any one who builds upon any other foundation, or with reference to any other design, is building upon the "baseless fabric of a vision." Christianity having for its object, first and last, the improvement and sanctification of the *life* of man, with a special reference to the glories and honors which shall be revealed to him as his own hereafter, it is evident that if this purpose be not kept in the view, both of the teacher and taught, the very object to which all that God has said and done is antecedent—is ignored.

In view, then, of these general and fundamental truths, it becomes us to look around and see if these principles are carried out; and to this end, it is necessary that all who are interested in these great matters, first inform themselves more fully than heretofore (for we must *grow* in knowledge) as to what Christianity *is*, that they may be able, not only to teach others, and know when others are teaching and walking according to the gospel, but also that they may perfect themselves in the divine life.

In our effort to restore primitive faith and measures, we seem, in some instances, to have overlooked, for the time being, when assailed and pressed on all sides by the incumbents of an effete and perverted Protestantism, the necessity of insisting upon all things our Lord has commanded, and impressing upon all minds that conversion is but the *first* step in the divine life. The light breaking so suddenly and vividly into darkness so profound, the minds of men were charmed, and seized with avidity upon the cardinal points in the proclamation of the gospel, and in their zeal to bring back the world from a corrupted gospel to the purity of Original Christianity, they left too much to the awakened mind and conscience of the converts, and presumed too much on their ardor for the completion of the begun work. While this zeal burned brightly in the hearts of the

early converts, just as in the days of the Apostles, all were elevated and aroused to the study of the Scriptures. This was natural to that state of excitement; and it was soon discovered by those who opposed the proposed "restoration of the ancient order of things," that all its adherents were well versed in the knowledge of the Scriptures. And during these time, the life corresponded with their profession; and, consequently, the cause progressed against all opposition, single or combined. Herein are we taught a lesson, that no opposition can withstand the onward course of pure Christianity, where its principles are illustrated in the faith and life of its adherents. The lesson had been taught us eighteen centuries ago, but the world had practically forgotten it.

But now the battle is won, the enemies' batteries are all silenced, and we have now more time to return to the cultivation of our own fields and vineyards; to subdue the briars and thorns, the weeds and the thistles that may have sprung up in our own hearts; to turn the weapons of our warfare against our own hearts, and conquer "the world, the flesh, and Satan," as sometimes dominant in our natures. And if we are as successful in *this* warfare as in the others, the world will again see Jesus Christ walking the earth in the person of his saints—will again hear the jubilee of ransomed souls reverberating over every hill and along every vale; and a brighter and more glorious day—the millennial year—will bless the world with its light and joy, and peace and happiness. When *this* warfare is begun in earnest and prosecuted to a successful issue, then will Original Christianity once more appear among men, revived in faith and life—then will every phase of religious apostacy and corruption be driven from the earth, and "righteousness, and peace, and joy in the Holy Spirit," pervade and fill every heart, and unite every soul, and mankind realize the mighty truth, "Thou in me, I in thee, and THEY IN US."

The realization of this object should be, and, indeed, is, the sole purpose and intent of the present Reformation; the realization of the desire of Jesus Christ in his ever-memorable prayer to his Father, in behalf of those who should believe on him upon the principles there laid down. This I understand to be the whole gist of this effort; for this done, all that God or man desires is accomplished. All else is false, deceptive, and useless; all else burlesque and nonsense, futile and contemptible. It is this alone that can make man a fit associate of God and angels; this *union* alone that will preserve him from eternal ruin; HE the only Ark in which we may safely ride the billows of life and death.

It is to the honor of the present Reformation, that it was the first to develop, in clearer terms than had ever been done before, the primitive age, and to present, in a bold relief to the world, the grand and sub-

lime truth, that the *faith of the gospel is a faith in the personality of the Lord Jesus Christ, and that a union to him is the very life of the gospel;* that HE, and not doctrines, is the centre around whom all parts of the system revolve; that *faith in him, and obedience to all he has commanded,* is the sum and substance of the whole scheme. And this central and absorbing truth, which had lain so long entangled under the rubbish of ages, and smothered by the speculations of men—this effort to return to the primitive gospel, and to the Bible as our only source of religious knowledge, has most fully developed and demonstrated its transparency upon almost every page of the Sacred Volume.

The gospel, then, simplified and isolated from the traditions and speculations of men, and freed from the rubbish which the apostacy had thrown upon it, demonstrates its own adaptability to the exigencies of mankind—to the learned and unlearned—to the rich and the poor. And it may not be traveling too far out of my way to observe, that it is a fact worthy of remark, that, in this attempt to return, not only to the faith and life of the primitive age, but also to a *pure speech* —an absolute essential to the great work—an almost contemporary effort was made by the distinguished leader in the movement, to give to the world a purer version of the Word of God in our own improved tongue. This fact has an intimacy and bearing upon this great cause, which but few may now see. The standpoint of another day will determine its relevancy and importance.

The Word of God, pure and unadulterated, can accomplish as much now as it did in the apostolic day, for the conversion and sanctification of the Spirit; and the way is distinctly clear before us, in our effort to bring man to that state of conversion and sanctification which it is his privilege and honor to enjoy.

Correct generalizations enable us "rightly to divide the word of truth," and adapt its instructions to the different conditions or states of man, converting the sinner, and building up the saint. Our theory upon these subjects is rational and Scriptural; and it only remains for us to devote as much attention now to the "perfecting of the saints," as we have heretofore to the conversion of sinners, in order that the whole purpose of our effort may be developed, and perfected, and realized.

We know very well, and so teach, that conversion but ends the sinner's life and state, and introduces or begins the Christian's; that, from that time forth, he is to feed upon the "bread of life" until he grows to the fullness of the stature of a perfect man in Christ Jesus, and to go on to the perfection and sanctification of the *Christian life,* which is an absolutely essential prerequisite to his eternal happiness

in the heavens. This truth it is necessary to have constantly impressed upon the mind, and that, without this living character, our conversion will avail us nothing in the great day of reckoning. It must be confessed, and also corrected, that a vague impression exists on the minds of some, who have not grown so rapidly in knowledge as the Scriptures and their necessities require, that the great object was secured in their conversion, and that nothing more was to be done. Such persons need yet to be taught the very rudiments of Christianity—principles that lie upon the very surface, cognizable to all who will open their eyes.

It is a truth so very clear that it scarcely requires repetition, that the work of *sanctification* commences with our spiritual birth—the sanctification of our Christian life with the beginning of that life. As in nature so in grace, we enter into life by a birth, and the growth and development of the man and Christian begin there. These truths being so self-evident to the independent thinker and careful student of the Bible, the apprehension and comprehension of all their harmonies are facile in the extreme; and no question can arise, involving either the conversion of the sinner or the sanctification and perfection of the saints, but what is capable of a ready and easy solution.

To come back to our starting-point—our effort to restore pure Christianity to the world again, in faith and life—I may affirm, that a development of its principles in the life, is necessary to the realization of this object; and that to this end especially, should the efforts of all be now directed. Our mission, in one sense, is two-fold, and recognizes the existence of two classes—the converted and the unconverted; and while many are devoting themselves almost exclusively to the latter, those whose circumstances and situation in life prevent them from cultivating this field, should turn their attention to the building up of the saints—to the developing of the principles of Christ in the life of his disciples. Nor should the evangelist forget that it is his imperative duty, while proclaiming the glad tidings and conditions of pardon, also to teach them to progress in the divine life into which they have just been born, and "to give all diligence to make their calling and election sure." The work of the evangelist is a small work, compared with that of the pastor. *His* task is difficult, his duties arduous, and his labor hard. The time is long—he has enlisted for life; and who can know if he will be crowned at last? But the exigencies of the times, the necessities of the age, and the indifference, and lukewarmness, and apathy of professing Christians the torpor of Christian life—all these require and demand the labor. The purposes of our mission demand it, and to this let us now direct our attention.

A. C., page 373.

In 1852 Dr. Richardson wrote a series of articles on

PRINCIPLES AND PURPOSES OF THE REFORMATION.

A Brief Account of the Principles and Purposes of the Religious Reformation urged by A. Campbell, and Others.

BETHANY, VA., September, 1852.

MY DEAR E.—I proceed, according to promise, to lay before you the general principles and objects of the Reformation which has been, for some time, urged upon the religious communities, both of this country and the British Isles. And this I do with the more pleasure, as I know you have not given heed to those misrepresentations by which its enemies have endeavored to impede its progress, and that you are, yourself, sensible of the many evils induced by that sectarism from which it is the great purpose of the present Reformation to relieve society.

Let me observe, then, in the first place, that this religious movement is wholly based upon the two great fundamental principles of Protestantism, viz:

1. The Bible is the Book of God.

2. Private judgment is the right and duty of man.

All Protestants assert the truth of these propositions, and cling to them as the theory of the original reformers, who protested against the authority claimed by priests and popes to dictate articles of belief. But it is unhappily true, that the party dissensions of Protestants have insensibly led them to depart, in practice, from both these cardinal principles. In violation of the *first*, they have exalted human systems of theology to an authority equal, if not paramount, to that of the Bible. At the same time, in violation of the *second* of these principles, they deny to the people the privilege of interpreting the Bible otherwise than in accordance with these systems. A human standard of orthodoxy is thus, in fact, substituted for the Bible; and, by a natural and inevitable consequence, the Bible has become a sealed book to the masses, who do not, because they dare not, understand it for themselves.

To believe the whole Bible, is a faith quite too large to obtain for any one, admission into a party. He must believe so much of it as is not adverse to the peculiar tenets of the denomination; and especially such peculiar passages as are supposed to favor or sustain them. As for the rest of the volume, it is as the thorn to the rose, in the estimation of sectarian zealots; and is so far from being believed by them, that they would rejoice to see it blotted out forever, in order to be relieved from the trouble of explaining it away.

To be a Christian, is quite too much to entitle any one to fellowship with a sect. His faith, his philanthropy, his piety, must be restricted to party limits. His religion must be a minus quantity, from which his partyism is, in all cases, to be subtracted. The integer must be converted into a fraction, that a denominator may be seen and read. The fair proportions of Primitive Christianity must be reduced and altered, in order to enclose it within the narrow precincts of a human creed, and adapt it to a capricious and perverted taste; just as, amongst our Aborigines, to be a man, is too much for admission into a tribe, and the human form must be variously mutilated, painted or tattooed, according to the whim or custom of each particular race.

Such being, in few words, the actual state of the religious community, the present Reformation proposes an immediate return to the broad and original platform of Christianity, as well as of true Protestantism; and urges, accordingly, the claims of the Bible alone, as the source of Divine truth for all mankind; and pleads for the exercise of man's inalienable right to read and interpret the Sacred Volume. It seeks to establish a *unity of faith*, instead of that *diversity of opinion* which has distracted religious society; and to restore the gospel and its institutions, in all their original simplicity, to the world. In brief, its great purpose is *to establish* CHRISTIAN UNION *upon the basis of a* SIMPLE EVANGELICAL CHRISTIANITY.

Having thus given you a general statement of the purpose of this religious movement—a purpose which cannot fail to be approved by the truly pious of all parties, I now proceed to lay before you the important distinctions and truths which have been developed during its progress. And in this place I would remark, that as the character of prevailing errors always determines, in advance, the issues which are to be made by the advocates of truth, so, certain fundamental points of great importance have been thus forced upon the attention of the friends of the Reformation, as matters requiring, in the very first instance, to be elucidated and determined. Among these I would mention—1st. The distinction between FAITH and OPINION. 2d. The distinction between what may be emphatically termed THE CHRISTIAN FAITH and doctrinal KNOWLEDGE. 3d. The true BASIS OF CHRISTIAN UNION. Amongst the important subjects which have been brought into view during the progress of the Reformation, I would invite your attention, in continuation, to the following: 4th. The distinction between the Patriarchal, the Jewish, and the Christian dispensations. 5th. The commencement of the Christian Church. 6th. The action and the design of baptism. 7th. The agency of the Holy Spirit in conversion and sanctification. 8th. Weekly communion, and 9th.

Church government. Upon each of the above topics, I desire now to give you, as briefly as possible, the views of the Reformers.

I. Distinction between Faith and Opinion.

This distinction is of the utmost importance, and lies at the very threshold of religious reformation and Christian union. It is one, however, which is, even yet, by no means duly understood by the religious community. In the partition walls, indeed, of the different parties, human opinions are the very cement which holds together the more solid, yet disconnected Scriptural materials, of which they are composed. They are hence regarded as equally important with the Scriptures which they unite, and absolutely essential to the construction of any definite or permanent structure. Or, to employ another figure, a theory, consisting of any given number of favorite opinions, smoothly interwined, forms the thread upon which, like beads, various Scripture doctrines and texts are strung, and made to assume a relation, form and meaning, wholly artificial and illegitimate.

In opposition to views and practices so erroneous, it is urged, that true religious faith can be the result of Divine testimony alone, and that opinions, which are merely *inferences of human reason from insufficient data, or conjectures in regard to matters not distinctly revealed*, are in no case to be confounded with faith, and in no way to be connected with it. The measure of faith is, then, precisely the amount of Scripture testimony, neither more nor less. What this distinctly reveals, is to be implicitly believed. Where this is obscure or silent, reason must not attempt to elaborate theories or supply conclusions, and impose them upon the conscience as of Divine authority. By the practical recognition of this principle, the theological systems and theories which have distracted religious society, are at once deprived of all their fancied importance, and, consequently, of all their power to injure. Those remote speculations; those metaphysical subtleties; those untaught questions which have occupied the minds of the religious public, to the exclusion of the all-important, yet simple truths of the gospel, are at once dismissed as the futile reveries of uninspired and fallible mortals. When these are thus dismissed, the human mind is left alone with the word of God. It is brought into direct contact with the Divine law and testimony, from which alone the light of spiritual truth can emanate, and this light is no longer obscured by the mists of human opinionism and speculation.

If this distinction, then, were duly appreciated by the Protestant world, there would be a speedy end of those controversies by which it has been so long disturbed. For it is undeniable, that there is an

almost universal agreement amongst the various evangelical denominations, in regard to the great revealed truths of Christianity; and that they are separated, alienated and belligerent, for the sake of certain favorite opinions, which have been promulged by their founders. Each one admits that there exists this common Christianity, apart from denominational peculiarities, and that salvation is possible in any of these parties, yet each continues to urge its distinctive tenets, and maintain its peculiar opinions, as though the salvation of the world depended upon these alone. Human opinions and speculations, then, have manifestly too much authority with the religious public, and are too highly honored in being made the great objects for which each party lives and labors. If, then, they were clearly distinguisned from the revealed truths, upon which like parasites many of them have grown; if they were fairly separated from all connexion with the Divine testimony, from which they derive a stolen nourishment and a borrowed vigor, they would appear at once in their true character, as matters wholly foreign and insignificant, and would be allowed to droop and wither, unnoticed and uncared for; unless, perchance, some of them should be preserved, like dried specimens, in cabinets of religious philosophy.

It is preposterous to expect that men will ever agree in their religious opinions. It is neither necessary nor desirable that they should do so. It is no where commanded in the Scriptures that men should be of one opinion. It is there declared that there is "ONE FAITH," but it is no where said that there is one opinion. On the contrary, differences of opinion are distinctly recognized, and Christians are expressly commanded to receive one another without regard to them. (Rom. xiv. 1.) As well might we expect to conform the features of the human face to a single standard, as to secure a perfect agreement of men's minds. Hence there can be no peace, unless there be liberty of opinion. Each individual must have a perfect right to entertain what opinions he pleases, but he must not attempt to enforce them upon others, or make them a term of communion or religious fellowship. They can do no harm, so long as they are private property, and are regarded in their true light, as human opinions *possessed of no divine authority or infallibility.* It is quite otherwise, however, when leading and ambitious spirits take them for the warp and the Scriptures for the woof from which they weave the web of partyism. The flimsy and ill assorted fabric may please the taste of a few, while it will be despised and derided by those who manufacture an article no better from similar incongruous materials, and thus a contention is perpetuated, with which human selfishness and pride have much more concern than either piety or humanity.

It is, accordingly, one of the primary objects of the present Reformation, to put an end to all such controversies, by reducing human opinions to their proper level, and elevating the word of God, as the only true standard of religious faith. Hence it was, in the very beginning, resolved to "reduce to practice the simple original form of Christianity, expressly exhibited upon the sacred page, without attempting to incubate any thing of human authority, of private opinion, or inventions of men, as having any place in the constitution, faith, or worship of the Christian Church; or any thing as matter of Christian faith or duty, for which there cannot be expressly produced a thus saith the Lord, either in express terms or by approved precedent."

Every proposition or doctrine, then, for which there is not clear Scriptural evidence, is to be regarded as a matter of opinion; and every thing for which such evidence can be adduced, is a matter of faith—a fact or truth to be believed. It may be objected here, that what may be clear to one mind may be doubtful to another; and that the Scriptures are constantly appealed to, by all parties, as affording to each sufficient proof of its peculiar views, which, in each case, conflict more or less with those of every other party. This may be true, but what follows? That the Scriptures are themselves a tissue of contradictions and ambiguities? That it is impossible to determine their true meaning? Nay, truly, this were to deny the fundamental principles of Protestantism, viz: the Divine origin of the Bible, and the right of private interpretation. For God could not be the author of a volume of this character; and the right to interpret the Scriptures, presupposes the ability to comprehend them, since, without this, to concede the right would be but mockery.

The facts involved in the above objection may be readily accounted for, without impugning either the Divine origin or the intelligibility of the Bible. They are such as must necessarily occur when men adopt false rules of interpretation, or come to the Scriptures with minds already biassed in favor of particular views. The intelligibility of the Bible is not *absolute*, but *relative*, depending as much upon the state of mind of him who reads it, and the method he pursues, as upon the perspicuity of the book itself. All Protestants assert, that the way of salvation is clearly defined in the Sacred Volume, so as to be plain to the most ordinary comprehension. If, then, erroneous views be formed from it, the cause is to be sought, not in the Bible, but in the mind of the errorist himself. He comes to the Scriptures as an *advocate* of preconceived opinions or doctrines, to seek for proof and arguments by which to sustain these views, and not, as a sincere inquirer after truth, to engage in a proc-

ess of careful *investigation*, and with a mind prepared to follow whithersoever the truth shall lead. Hence it is, that all errorists and parties holding sentiments the most discordant, have recourse alike to the Bible for their proofs. They seek not for the truth which is in the Bible, but for proofs of the errors with which their minds are previously imbued—for something to sustain the particular system to which they are inclined. To them the Bible is not itself the fortress, but a mere store-house of arms and ammunition for partizan warfare. It has no well defined plan or purpose of its own, but is merely a collection of proof-texts, from which any one is at liberty to select whatever may appear to suit his purpose, without respect to the context, or the laws of interpretation applied to all other writings. Thus it is that the Bible answers the purposes of all parties equally well. As with the mirror of the Arabian tale, each one can see in it only what he wishes to see; and as each party wishes to see only itself, the Divine mirror reflects to its view no other image. A man would not be more surprised to see in the glass before which he stands, the image of his enemy, instead of his own, than would be the advocate of one party to find in the Bible the views of an opposite sect. It must be evident, that to treat the Bible thus, is grossly to abuse the most precious gift of heaven, and to sustain, by a mere pretence of Divine authority, a system of partyism and contention wholly incompatible with the express purpose of Christianity, and the conversion and salvation of the world. He who would understand the Divine communications must study them with the humility and docility of a child; he must prayerfully endeavor to ascertain the meaning of the *text* by the *context*, making the Scriptures their *own expositor*, and must give himself up to be led by them, instead of presuming to lead them to his own favorite and preconceived opinions, by wresting and perverting them from their true meaning and application.

He, then, who will thus devote himself to the study of the Bible, will not long remain either in ignorance, error or doubt, as to the great matters of faith and duty. It is distinctly affirmed in the Book itself, that "the inspired Scriptures are profitable for all things; for doctrine, for reproof, for correction and instruction in righteousness, that the man of God may be perfect, and thoroughly furnished unto every good work." If, then, the believer may be thus perfected, thus thoroughly furnished, what needs he more? Most assuredly, if the Book of God appear in any case to fail thus to enlighten the mind and direct the conduct, we may in vain expect that any volume from fallible and uninspired men could supply the deficiency and secure these objects.

We do not, however, assert that every thing contained in the Bible can be fully understood. There are some subjects too mysterious in their nature to be clearly explained in human language; some too great to be completely grasped by a finite mind; many too remote from the ordinary range of human thought, to be distinctly apprehended by the most discerning intellect. As, in the natural heavens, we have bodies so remote that they appear but as faint nebulæ, and stars which can scarcely be distinguished by human vision from those which cluster around them, so have we, in the Book of God, glimmerings of spiritual systems far distant from our own, whose relations to us we may never comprehend in our present state of being. Such must necessarliy be the case in regard to communications concerning the Divine Creator and the things of an infinite, unseen spiritual world. These are subjects to be reverently pondered and contemplated only so far as, upon the heavenly scroll, we may discover their outline, or discern their more salient points. These are not things about which men may dogmatize; into which they may vainly and presumptuously intrude; or in regard to which they may insolently excommunicate and anathematize each other. Neither do we affirm that the Bible will be at once equally clear to all minds, even in regard to subjects actually developed in it. We may say of it as Peter said of Paul's Epistles, that it contains "some things *hard* to be understood;" which, nevertheless, may be understood through diligent study and proper use of the means of Biblical interpretation. Scriptural knowledge is, therefore, progressive, and will vary in different cases and in the same person, at different periods. There will be always babes, young men, and fathers in Scriptural learning; and hence, there is opportunity to comply with the apostolic injunction—that the elder should teach the younger, and that Christians should edify each other. Hence, too, the use of pastors and teachers, who, in the exercise of their functions, promote the growth and edification of the church.

It has been a great misfortune to the religious community, that no proper distinction has been maintained between faith, opinion, and this diversity of religious knowledge of which we have just spoken. Matters of belief, and mere speculations upon religious subjects, have been classed together, as religious opinions; so that when we speak of a man's religious opinions, we are invariably understood to mean, or at least to include, his belief. Cajetan required Luther to abstain from propagating "his opinions," under which head he classed the great evangelical facts and truths which Luther taught. And the same confusion of thought and language prevails among Protestants themselves, to this very hour. So that the capital error has not been

so much the exalting of human speculations to the dignity and authority of Divine revelations, as that of degrading revealed truths to the level of mere human opinions, and involving the whole in that mistiness and uncertainty which belongs only to the latter.

We distinguish, then—

1st. OPINIONS, *as inferences of human reason in respect to things not actually revealed or treated of in the Scriptures.*

2d. FAITH, *as the belief or sincere reception of the Divine testimony in its full meaning, and as regards all the subjects which it presents to view.* In its comprehensive sense, as Paul defines it, "it is the substance of things hoped for, the evidence of things not seen," whether past or present, which are revealed in the Bible. I would remark further, that *unbelief* is strictly an ignorance of the testimony. When the testimony is actually heard and *rejected*, either by word or deed, this is *disbelief*—a "denying of the faith;" *i. e.*, denying the truth of the things attested. Such a one is, of course, "worse than an infidel," or mere unbeliever, whose ignorance is voluntary. Hence, when persons broach propositions which *contradict*, or are *incompatible with* the Divine testimony, they are not to be regarded as sound in *faith*, nor are their doctrines to be considered as *opinions*. They are, in fact, indirect attempts to refute Divine testimony. For example, if an individual, without formally *denying* any statement of Scripture, should affirm, as some did in the time of the Apostles, that the resurrection is already past, we must regard him as a *disbeliever* of the Divine testimony, so far, at least, as this particular matter is concerned, and the faith of those who receive his doctrines, is "overthrown." So, also, is it if one teach that there is a state of probation or dispensation of mercy interposed between death and judgment, and that the unconverted will have another opportunity to acknowledge and obey Christ, in order to salvation, in the spirit world. Such a view is far from being an opinion or harmless speculation, since the Divine testimony is explicit in regard to the place, the time, and the means of salvation; and what it teaches in regard to these points, must be *disbelieved* before such a view can be entertained.

As to opinion, we are furnished with a very good illustration of its nature in the close of the Testimony of John. "Peter seeing John, said to Jesus, Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? Follow thou me. Then went this saying out among the brethren, that that disciple should not die." Here is an hypothesis or inference of human reason unauthorized by the premises; an opinion engrafted, indeed, upon something said, but not contained in what was said. Hence John adds, with beautiful simplicity, "Yet Jesus said not unto him, He shall

not die; but, If I will that he tarry till I come, what is that to thee?" Thus repeating the exact words used, as best fitted to convey the true meaning, and teaching a most important lesson—that no false glosses are to be put upon the words of Holy Writ; but that what is said, is to be heard and believed in the exact language of inspiration itself. With respect to faith, then, the question with us is always, "What hath the Lord spoken?" We always say: "To the law and to the testimony; if any one speak not according to these, it is because there is no light in him." And as to opinions in religion, what men may think, or opine, we regard every thing of this nature as wholly unimportant, whether the thinker be pope or priest, doctor, prelate or disciple.

In entire harmony with these views, it is regarded as of the utmost practical importance, to speak always of religious matters in the exact language of the Bible. All those unscriptural terms and expressions, of which the modern sectarian vocabulary almost wholly consists, are, accordingly, discarded as conveying ideas more or less foreign from the Bible, and as being in no case so accurate and appropriate as the language of Scripture. It is true, that Bible terms themselves may be misunderstood or misapplied, if the context be not carefully examined; and especially, if a religious theory or favorite practice be in question. But when an individual is *unable* to express his religious sentiments, without using unscriptural expressions, it is *prima-facie* evidence that his religious views are not in the Bible. For if they were, he could certainly state them in the exact language of the Sacred Volume. Such is the reciprocal influence of words and thoughts, that any change in the language employed by the inspired writers is to be regarded with suspicion; nor can we suppose it possible to have a restoration of the simple original gospel of Christ and the primitive institutions of Christianity; that is to say, of primitive modes of thought and action, without a return to the primitive modes of expression also. The names, and many of the institutions of the different sects, as well as their modes of speech, are alike utterly unknown to the Bible. As for those who take part in the present reformation, they desire to have nothing to do with any thing in religion that is not, at least, as old as the books of the New Testament; and in aiming to restore and obey the simple primitive gospel and its institutions, and to give to these Bible things their Bible names, they desire, also, to assume themselves no other titles than those originally given to the followers of Jesus, viz: Disciples of Christ; Christians; the Church of Christ; or the Church of God; etc.; all of which are regarded as Scriptural, and to be used interchangeably, according to circumstances.

I hope I have been sufficiently explicit upon the distinction to be made between faith and opinion. But now, as faith is the reception of the Divine testimony, and will be co-extensive, so to speak, with the knowledge which any one may have of that testimony, the question arises, How great must be the extent of this faith, in order to entitle an individual to be received to church membership? In other words, How much of the Bible must he have explored and comprehended, before he makes a profession of Christianity? Must he have examined the whole Divine testimony, in regard to all the subjects of which it treats; or are there particular points or doctrines, to which his attention may be restricted, and in regard to which alone his faith may be properly inquired into and tested? Or, to shorten the question, What is that which is emphatically called "the faith," "the truth"—the belief which "sanctifies" and "saves" the soul? Our views of this I shall now proceed to give you.

Adieu, B. B.

II. The Christian Faith.

My Dear E.—Religious faith being simply the confidence we have in the Divine testimony, as our acquaintance with that testimony increases, and we discover new truths or new facts, so our faith will be progressively enlarged or extended, being always in exact proportion to our knowledge of the testimony or revelation of God. The question now is, Must an individual wait until he is fully acquainted with all the particulars revealed in the Bible, before he can properly be regarded as having the amount of faith necessary to salvation and church membership? Or are there particular points only, in regard to which he must be instructed? And if this be true, what are these important matters, which he must know and believe, in order to salvation?

A thorough knowledge of the Bible is not regarded, by any of the sects, as an essential prerequisite to the profession of faith which they require. And it is fortunate for them that it is so, else the party would expire with the last of its present members. All agree that there are certain fundamental points which must be believed, and which, taken together, constitute what is termed orthodoxy.* To extract these from the Bible, has been the great business of councils and assemblies, which, smelting, as it were, in their party furnaces, the ore of Holy Writ, have obtained, as they imagined, from it, the pure and precious metal. This they have then mixed with the requisite portion of alloy to give it *hardness;* and having stamped it with

* "Orthodoxy," as Warburton wittily observed, "is *my* doxy, and heterodoxy is *another man's* doxy."

their own theological image and superscription, have issued it as the only standard coin in the realm. Each party, however, disagreeing as to the characters which should distinguish this precious metal, have, unfortunately, obtained a different product, and we have, consequently, in circulation, as many standards as there are parties, and it would puzzle the most skillful assayer in the theological mint to determine their relative values.

Nevertheless, after all, we certainly concur with the rest of the religious world, in making a distinction between what is properly and especially "the faith," or the Christian faith, and a general belief and reception of the Divine testimony contained in the canonical books of the Old and New Testaments. But we differ from all the parties here in one important particular, to which I wish to call your special attention. It is this: that while they suppose this Christian faith to be *doctrinal*, we regard it as *personal*. In other words, they suppose doctrines, or religious tenets, to be the subject-matter of this faith; we, on the contrary, conceive it to terminate on a person—the Lord Jesus Christ himself. While they, accordingly, require an elaborate confession from each convert—a confession of a purely doctrinal and intellectual character, studiously elaborated into an extended formula—we demand only a simple confession of Christ—an heartfelt acknowledgment that he is the Messiah, the Son of God.

The Christian faith, then, in our view, consists not in any theory or system of doctrine, but in a sincere belief in the person and mission of our Lord Jesus Christ. It is personal in its subject, as well as in its object; in regard to him who believes, as well as in regard to that which is believed. It consists of simple facts, directly connected with the personal history and character of Jesus Christ as the Messiah and the promised Lamb of God who takes away the sins of the world. It is personal in its object, leading to personal regard and love for Christ, and a personal interest in his salvation. It consists not in definitions; neither does it embrace the litigated questions of sectarism. It contains not one, much less five cardinal points of speculative theology; nor does it inflict upon the believer, for his sins, *forty articles save one*. The gospel of salvation, indeed, were ill-fitted to be preached to every creature, illiterate or learned, if it consisted, as some imagine, of those ponderous bodies of divinity, and intricate systems of theology, which have oppressed the energies and entangled the movements of the Protestant world.

It might not, indeed, be difficult, had we space to devote to the subject, to account for that seemingly strange infatuation of the Protestant community, which, like that of the alchemists in search of the philosopher's stone, which should convert base metals into gold, led

them, for ages, in a long and weary search of that visionary something called orthodoxy, which, by the slightest contact with the soul, could transmute ignorance, bigotry and spiritual pride, into the most shining Christian virtues. We will only remark, that the great doctrine of the Lutheran reformation, "Justification by faith," having been established upon the ruins of Romish works of superstition, minds, imbued with a love of theory and metaphysical investigation, engaged in remote speculations touching the nature, the quality, and the extent of this justifying faith; and formed elaborate systems of doctrine; which they supposed to be comprised within its limits, and to which they thought it necessary that every other mind should conform. They seemed to attribute to a particular set of tenets an independent and exclusive saving efficacy, as though they were possessed of some *talismanic* influence, or as though the belief of them was so *meritorious* as to secure a title to salvation. Their talents, learning, and important services, in other respects, in the cause of the Reformation, gave them an influence by which the whole mind of the Reformation was turned into this channel. Purity of doctrine became the rage; and, as each party leader differed from others in his tenets, but agreed with them all in pride of opinion and zeal for orthodoxy, doctrinal disquisitions and controversies were every where predominant, and the whole religious community became entangled and bewildered in theological distinctions and metaphysical speculations, and seemed to lose sight entirely of the real simplicity of the Christian doctrine, and of the true nature of Christianity itself.

The truth is, that this whole controversy about purity of faith and doctrine, seems to have originated in a misapplication of the Lutheran doctrine of justification by faith. It is perfectly well known, that Luther did not depend for his salvation upon any particular set of tenets which he held, but upon the merits of Christ alone. "Look to the wounds of Christ," said to him his spiritual counsellor, the Vicar General of his order, "and you will there see shining clearly the purposes of God towards man; we cannot understand God out of Christ." "Some, perhaps, will say," cried Luther himself long afterwards, when, on his way to the Diet at Worms, he preached at Erfurth, "you talk to us much about faith; teach us, then, how to obtain it. Well, agreed; I will show you how our Lord Jesus Christ said, *Peace be unto you, behold my hands.* That is to say, Look, O man, it is I, I alone, who have taken away thy sins and redeemed thee, and now thou hast peace, saith the Lord." And it was this humble reliance upon the work of Christ that characterized both the life and death of this great reformer.

It has been, indeed, the great error of Protestants, and the great cause of all their schisms, that they have sought to supersede this direct personal reliance upon Christ, by a mere intellectual assent to a set or system of tenets. True, they do by no means proscribe this personal trust or faith in Christ, but the natural working of the whole machinery of a party, so far as it is peculiar and denominational, tends to lead the mind away from this simple faith to a false confidence in mere human opinions and intellectual abstractions, and in outward forms. Thanks, however, to the power of the gospel itself, this tendency of the systems of the day has been checked in individual cases, and, though many are lulled into a false security, trusting to the orthodoxy of their belief, and mistaking zeal for human opinions as a meritorious earnestness for saving truth; and substituting an extravagant admiration of the leading men and favorite preachers of their denomination for the love of Christ, there are some who have gazed, in silence and in secret, upon that face "marred;" that form insulted; those bleeding wounds of that Just and Holy One who "offered himself a sacrifice without spot to God," and have yielded to him alone their confidence and love. Such individuals are found in all parties, and they recognize each other as being fellow-heirs of the grace of life, and as having a common interest in the great Redeemer. It is, indeed, this simple faith in Christ, accompanied by its appropriate fruits, which constitutes that "common Christianity" which is admitted to exist in all parties, independent of party peculiarities; an admission, by the way, which at once assigns to these peculiarities their true character, as mere excrescences upon Christianity; as having no power to save, and as the very means of perpetuating division. Happy would it be for the world, if all could be induced to rest content with that "common Christianity," which it is the very object of the present Reformation to present to the religious community as the only means of securing unity and peace.

I am aware, that it will be difficult for those who have been accustomed to regard the Christian faith as an assent to a particular set of tenets, to recognize this simple belief in Christ as sufficient to admit an individual to the blessings of Christianity. If, however, they will fully consider the Scriptural import of this faith in Christ, they will perceive, that, under an extreme simplicity which adapts it to all minds, it necessarily involves and includes all the conditions of salvation. It is to be noted, that to believe in Christ is not simply to believe what Christ says; that is, to receive as true whatever may be regarded as the teaching or doctrine of Christ. This is the very inadequate and erroneous view which we have been combatting, which mistakes an intellectual assent to the deductions of reason from

Scripture premises or even to the express dictates of inspiration, for a personal and direct reliance upon Christ himself. Again: to believe in Christ, is not merely to believe that there lived a person bearing that name. Yet there are multitudes who seem to have no higher idea of the Christian faith than this, and no better knowledge of the term Christ than to suppose it a mere personal appellation. But the word Christ is not a name. It is an official designation. The *name* JESUS, given by express command of God, is itself significant, and the addition of the word CHRIST, with the definite article which is often expressed, and may be always supplied, furnishes the titular and qualifying expression which denotes the peculiar character of the person. He is not *Jesus Christ*, as an individual thus named and surnamed, but he is JESUS THE CHRIST. These are propositions totally different. The former might be to us of no peculiar moment; but the latter expands itself over the past, the present, and the future, and involves in it the eternal destinies of the human race. Yet, though to believe the person to whom this title is applied to be what the title really imports, is to believe something concerning or about this person, of a most important and far-reaching nature, even this would fall short of constituting the Christian faith, if this conviction be supposed unconnected with that trust and direct reliance upon this person which would be justly due to him in the office and character thus assigned to him.

Whether or not it be possible for any one fully to understand the import and bearings of the sublime proposition that *Jesus of Nazareth is the Christ*, and truly to believe it, and yet, at the same time, to entertain the proposition as a mere intellectual conviction, without giving up the heart to him in humility, penitence and love; to trust and confide in him as the only Saviour, and the anointed King of kings, is a question which I deem it unnecessary to consider. For certain it is, that if it be possible for any one thus to separate, in point of fact, words from thoughts, thoughts from things, or things from the emotions they are fitted to excite, and to believe this proposition as a mere doctrine, tenet, or mental abstraction, such a one does not possess the Christian faith. To believe in Christ, is to receive him in all the glory of his character, personal and official; to trust in him in all the relations which he sustains to us, as our Prophet, our Priest, and our King; to behold in him our only hope and refuge; and renouncing ourselves, our own self-confidence, our righteousness, and every vain device, to lean on him only as our stay, and to look to him only as the "Lord our righteousness," as our salvation and our life. It is not merely to believe what is said of him as the Son of God; as the Son of Man; as living, dying, rising, reigning, returning; but, be-

lieving this, to trust in him as *our* Saviour, to walk with him as *our* teacher, *our* friend; to realize his gracious presence with us, and to discern his footsteps in the path we tread. It is to be brought into direct relation and fellowship with him; to think of him as of a person whom we know, and to whom we are known; to speak to him as to one who hears, and to listen to him as to one who speaks. Such, in our view, is the Christian faith; not a trust in definitions; in doctrines; in church order; in apostolic succession or official grace; in opinions or dogmas, true or false; but a sincere belief of the testimony concerning the facts in the personal history of the Lord Messiah, accompanied by a cordial reception of him in his true character as thus revealed to us, and an entire personal reliance upon him for our salvation.

That this simple trust in Jesus, and nothing else, is really and truly "the faith," will be clearly seen by any one who will examine the Scriptures upon the subject. He will there find—

1st. That the history of Jesus of Nazareth is related to us—his birth, his miracles, his teachings, his sufferings, his glorification; and that our attention is called to the fulfilment of the ancient prophecies, in the incidents recorded of him, for the express purpose of producing this faith. I need only here refer to the close of the testimony of John, where he expressly declares this to have been the object: "And many other signs truly did Jesus in the presence of his disciples, which are not written in this book; but these are written that ye might believe that Jesus is the Christ, the Son of God."

2d. That Jesus himself declares, that "God so loved the world that he gave his only begotten Son, that *whosoever believeth in him should not perish, but have eternal life.*" And he announces, also, on the other hand, that it is the rejection of this faith which occasions condemnation. "*He that believeth not* is condemned already, because *he has not believed on the name of the only begotten Son of God.*" And many other passages might be quoted of the same purport.

3d. That he commissioned the Apostles "to go out into all the world and preach the gospel to every creature," declaring that he that believed and was baptized should be "saved," and that he that believed not should be "condemned." Now, "the gospel" is simply the glad tidings concerning Christ; that "he died for our sins according to the Scriptures, was buried and rose again, according to the Scriptures" (I. Cor. xvi. 4). It consists of the simple story of the cross; of those wonderful facts of Christ's history which reveal him as the promised Lamb of God, who should take away the sins of the world. To believe these facts is to receive Jesus as the Christ, the Son of God, and the Saviour of men.

4th. That the Apostles, in fulfilling this commission to preach the gospel, gave to those whom they addressed a concise statement of these facts in Christ's history, and presented the evidence on which they rested; thus endeavoring to produce in the minds of their hearers this belief in Jesus as the Messiah, and requiring no larger faith than this, and no more extended knowledge than this involves, for introduction into the kingdom of Christ. Take, for example, Peter's discourse, Acts ii.: "Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders, and signs which God did by him in the midst of you, as ye yourselves also know: Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain; whom God hath raised up, having loosed the pains of death because it was not possible that he should be holden of it. . . . Therefore, being by the right hand of God exalted, and having received of the Father the promise of the Holy Spirit, he hath shed forth this, which ye now see and hear. . . . Therefore, let all the house of Israel know assuredly that God hath made that same Jesus, whom ye have crucified, both Lord and Christ."

5th. The effect of this discourse was, as we are told, that three thousand persons were pierced to the heart and converted to Christ. Or take, in the following chapter, Peter's address to a different audience: "The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you: and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses." The result of this was, we are told, that about five thousand men "believed." "Howbeit, many of them which heard the word believed; and the number of the men was about five thousand." Or take the first discourse to the Gentiles: "The word which God sent unto the children of Israel, preaching peace by Jesus Christ, (He is Lord of all.) That word, I say, ye know, which was published throughout all Judea and began from Galilee, after the baptism which John preached; how God anointed Jesus of Nazareth with the Holy Ghost, and with power; who went abroad doing good and healing all who were oppressed of the devil, for God was with him. And we are witnesses of all things which he did, both in the land of the Jews and in Jerusalem; whom they slew and hanged on a tree. Him God raised up the third day and showed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. And he commanded us to preach unto the people, and

to testify that it is he which was ordained to be the judge of quick and dead. To him give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Or, again, take Paul's preaching at Antioch, Acts xiii. 17-41.

6th. That this faith in Christ is that which expressly enjoined in order to salvation. See the address of Paul and Silas to the Philippian jailor. Acts xvi. 31—"Believe on the Lord Jesus Christ, and thou shalt be saved." Or Philip's declaration to the eunuch, Acts viii. 37—"If thou believest with all thy heart, thou mayest;" and the satisfactory reply, "I believe that Jesus Christ is the Son of God." Again: John says, "And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

7th. That it is this faith which not only introduces the believer into the Christian institution, but enables him to maintain his profession and sustain himself against the temptations of life. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God." Again: "Whosoever is born of God, overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God?"

But I need not multiply quotations, to show that a sincere belief in Jesus as the Christ, the Son of God, is emphatically and truly the Christian faith, and the only faith which can lawfully be demanded in order to admission to Christian privileges and church fellowship. This is the CHRISTIAN'S CREED, and the only creed to which any one may be justly called upon to subscribe. And this being so, all other creeds and confessions are at once nullified and repudiated, as without Divine authority, as mere inventions of men, leading the mind away from Christ, and a direct and personal reliance upon him, to mere intellectual conceptions, abstract propositions, and human opinions; or, if not wholly to these, at least to subordinate truths, collateral questions, remote conclusions, which belong not immediately to what is properly the Christian faith, but to the subsequent chapter of Christian knowledge. Hence, even upon the hypothesis that the religious formularies of doctrine, now in vogue, contain nothing but truth, we deny the right of any one to complicate the simplicity of the Christian faith in this manner, and to demand, in advance, a degree of knowledge and experience in the child, which, in the very nature of things, can be expected only in one who has attained to the stature of a man in Christ Jesus.

It will appear, then, from the above, that while we regard the Bible as the great and only repository of knowledge in religion, and

as the volume which is to occupy the mind and heart of the Christian student, we consider that particular portion of it which is immediately concerned with Christ's personal history and ministry, as that which is to be presented to the unconverted world as embracing the subject-matter of the Christian faith—the simple gospel of Christ. This may be either read in the book itself, or presented by the living preacher. "Faith comes by hearing, and hearing by the word of God." It is a plain and simple narrative, the truth of which was confirmed by signs and miracles; "those demonstrations of the Spirit" which attended its introduction, and which were then faithfully recorded, in order to accomplish the same purpose in all future ages. It is this gospel which is the "power of God for salvation, to every one who believes it." It is not *a* power of God—*one* of the methods which God employs to save; but it is emphatically *the* power of God for salvation; the only revealed way in which God can, in consistency with his own attributes, justify and save the sinner. It is the cordial belief of this love of God, thus manifested in the life, death, resurrection and glorification of Christ, which reconciles man to God, which overwhelms the soul in penitence and contrition for its offences, and, through the influences of the Holy Spirit, produces an entire renovation of heart and reformation of character. In brief, it is Christ himself who is thus made to us "wisdom" and "righteousness," "sanctification and redemption." Yours truly, R. R.

III. The Basis of Christian Union.

My Dear E.—Every one will agree, that the true basis of Christian union is the Christian faith. All the parties assert this, but, unfortunately, each one adds to that faith, or, rather, substitutes for it, human opinions, and matters of doctrinal knowledge not immediately connected with salvation; and they refuse to receive each other, because they do not happen to agree in these opinions and doctrines, while, at the same time, they may hold in common what really constitutes the Christian faith. This Christian faith, as we have seen, is simply belief in Christ, as he is presented in the gospel, and it is concisely engrossed in the great proposition, that Jesus Christ is the Son of God. No one can comprehend the terms of this proposition, without having before his mind the whole Christian faith in its subject-matter. The predicate, "the Son of God," if understood, implies a knowledge of God and a belief in him. The subject, "Jesus Christ," is an expression which can be comprehended only as it involves an acquaintance with the personal history of Jesus of Nazareth, and, consequently, of the great facts which constitute the gospel. The whole proposition thus presents to us—Jesus as the Son of God—the Christ, or anointed one, whom God has appointed to be our Teacher, our

Redeemer, and our King; to whose precepts we are to listen; through whose precious blood and intercession we are to obtain forgiveness; by whose word and Spirit we are to be sanctified, and by whose mighty power we are to be rescued from the captivity of the grave. As in nature, the lofty spreading oak was originally contained in the acorn, or, rather, in a single cell of that acorn, upon which were impressed all the nature and laws of development which distinguish the mighty monarch of the woods, so it has pleased God to wrap up, as it were, in a single proposition, that vast remedial system, which may overspread and shelter, in its full development, the whole assembled family of man. In it is presented the simple word, or gospel, which is most appropriately termed "the good seed of the kingdom," and which, when it grows up and is fully matured, produces fruit unto eternal life. It is the same Infinite Wisdom which has dictated the arrangements, both of nature and religion. In both, means apparently the most simple, produce the grandest results. In both, the processes are slow and gradual. It is "first the blade, then the ear; then the full corn in the ear." No where is the ground uptorn with sudden violence that the full grown oak may be planted, or that it may receive into its bosom the spreading roots of grain ready for the sickle. "The Kingdom of God," says the great Teacher, "is as if a man should cast seed into the ground, and should sleep and rise night and day, and the seed should spring and grow up he knoweth not how." It is the simple gospel which is sown in the heart, and not, as sectarians imagine, complete and elaborate systems of theology. It is with this proposition and its proofs, that God first meets the sinner, and it is in its cordial reception that the latter finds the grace and mercy of God. Oh that the sectarian world could thus contemplate this beautiful simplicity of the truth, as originally presented by Christ and his Apostles, and, adopting it as the true ground of Christian union, could be induced to forsake for it those confused and complicated systems which have no power either to save sinners or to unite saints.

The above observations are designed for those who may, at first view, suppose this basis of union to be too narrow, and to contain too little, while, in truth, it contains all, and is the very germ from which the whole Christian institution proceeds. But there are cavillers who may object, on the other hand, that it contains, or rather implies, too much; involving questions about which men will differ. They will say, that there are not only in the above proposition itself, but in the preliminary knowledge which it supposes, many matters about which men may and do disagree; and that this formula, then, however simple and concise it may appear, may, nevertheless, give rise

to debate and division. To this I would reply, that we might as readily look for the giving of a law by which we could be justified, as expect to obtain any basis of union which men, in their pride of opinion and love of controversy, may not make a ground of disunion. It is true, that men have started a great many questions respecting the nature and attributes of God; about the character and sonship of Christ; the method, object, and extent of the atonement, etc., etc., and that some of the warmest religious disputes are upon these very topics. But they are either untaught questions, with which we have nothing to do, (for we have no business with any questions which are not mooted in the Bible,) or they are vain speculations upon matters utterly beyond the reach of the human intellect, or, lastly, they are sublime truths, which can be fully unfolded only in the chapters of Christian knowledge and experience, and in regard to which we have no right to demand, in advance, even that amount of knowledge which the Scriptures themselves furnish when fully explored. All these disputes, in short, are about doctrines, intellectual conceptions, abstract truths; but, as we have endeavored to show, the Christian faith has respect to facts, by which we do not mean truths delivered, but things really and actually performed and attested by witnesses. There are, indeed, some general truths, which we must suppose the mind to have received, before it could possibly apprehend the gospel facts. For instance, it must have admitted the being of God. But all such fundamental and elementary truth here required, is either self-evident or of such a nature that it cannot be supposed absent from the mind. Hence the Bible no where attempts to prove the existence of God. It begins by declaring the fact, that "God created the heavens and the earth," but it takes for granted the elementary truth, that there is a God. Now, the great proposition on which the Christian Institution rests, affirms, in like manner, a simple matter of fact, involving the same elementary truth, which requires no new proof, and can justly give rise to no controversy. It is either the fact that Jesus is the Son of God, or it is not. Upon this question rests the whole Christian fabric, and it is one which is not to be proved by reckoning from abstract principles, but by the testimony of God himself and the evidence of such other facts as are pertinent to the case. Such, accordingly, are the very proofs which are supplied in regard to this great basis of Christianity, which, like the sun in the heavens, is placed far above all those controversies which have so beclouded the religious parties as almost wholly to conceal its splendor and intercept its life-giving beams. It is in this great fact that the Lord Jesus Christ himself is presented to us in his true and proper character, that we may so receive him and trust in him. He is, indeed, the Sun of

Righteousness, the radiating and attracting centre of the spiritual system, shedding light on the heavens and on the earth—upon the things of God, and the nature, duty, and destiny of man. In accepting the above proposition, then, we take Christ himself as the basis of Christian union, as he is also the chief corner stone and only foundation of the church. To demand, instead of this, as a profession of faith and basis of union, an exact knowledge of remote points of Christian doctrine, is as unscriptural as it would be irrational, to prohibit men from enjoying the light and warmth of the natural sun until they had first attained a high proficiency in astronomy, and were able to determine the movements and magnitudes of the remote planets and inferior satellites of the solar system.

Neither do we, on the other hand, at all concede that this great fact may be confounded with any thing else in the Divine testimony, or that its splendor may be at all diminished by comparison with any one or all other facts presented to the mind. It stands alone in all its sublime grandeur, amidst the revelations of God. There is nothing, indeed, which may be justly compared with it. All other propositions in religion are subordinate to this, and can be rendered visible only by the light which it sheds upon them. Allow me here to offer a few additional considerations from the Scriptures, which will serve to give a just view of the position which this fact occupies in the Christian institution.

1. The proposition which asserts it is a DIVINE ORACLE, in a specific and peculiar sense. For *it was announced by the Father himself from heaven.* It is seldom, indeed, that God has directly addressed himself to men, and when he lays aside the ordinary methods of communication and presents himself, as it were, in person, to speak to mortals, we may be sure the communication is one of the most transcendent importance. Such was the case when, at the baptism of Jesus, in presence of the assembled multitude upon the banks of the Jordan, there came a voice from heaven, saying, "THIS IS MY BELOVED SON." Such was also the case at the transfiguration, when the same declaration was repeated to the chosen disciples in presence of Moses the giver, and Elijah the restorer of the law, with the significant addition, "HEAR YE HIM."

2. *This proposition is the rock upon which Christ himself declared he would build his church.* I refer here to Matt. xvi. 13-19, where we are told that Christ, after inquiring what were the conclusions of the people in regard to him, and receiving, in reply, a statement of their various opinions, put to his own disciples the question, "But who say ye that I am?" To this Peter promptly replied, "Thou art the Christ, the Son of the living God."

This is a most remarkable passage, and is, of itself, quite sufficient to show the position which this declaration occupies. It was because

Peter was the first to make this direct confession of Christ, that the Saviour honored him by committing to him the keys of the Kingdom of Heaven; that is, the privilege of opening the gates of this kingdom to the Jews and also to the Gentiles—an office which he fulfilled, as recorded in Acts, chaps. ii. and x. This, of itself, indicates the high value attached to this declaration. But we are not left to judge of its importance merely from the honor awarded to him who was the first to make it. Christ himself expressly declares here, referring to Peter's confession of his Divine sonship, that *upon this rock he would build his church*, and that against it, thus founded, the gates of death should not prevail. Now, it must be evident to every mind, that the foundation of the church can be the only basis of Christian union. The church is but the general assembly of saints, and the basis on which it rests must, of necessity, be the ground of union and communion of its members. Whatever is a sufficient basis for the whole church, must, of course, be sufficient for each individual member of that church. Upon that basis they can be united together as a church of Christ, and upon no other basis. "Upon this rock," says Jesus, "I will build my church." "Other foundation can no man lay," says Paul, "than that which is laid, which is Christ Jesus the Lord," who was announced in his divine and proper character in the above declaration.

3. This is the "good confession" which Christ himself "witnessed" before his judges, and for which he was condemned to be crucified. During his ministry he had forbidden his disciples to tell any one that he was the Messiah, reserving to himself to make this confession at this awful moment, before the great tribunal of Israel. When all other evidence had failed his enemies, and he was adjured by the high priest to say if he was the Christ, the Son of God, he replied in the Hebrew style of affirmation, "Thou hast said." "What further need," cried the high priest, "have we of witnesses; behold, we have heard his blasphemy." And they answered, "He is worthy of death." Can any thing more clearly display the true character of this great proposition, than the fact, that Jesus thus honored it by dying for it? He was himself thus laid as the foundation corner stone of the church of the living God.

4. But finally, it is abundantly evident from the Scriptures, that it was this very confession which was made by those who, during the ministry of the Apostles, were admitted to the institutions of the gospel and the fellowship of the church. I have already referred you to the discourses of the Apostles, which have all the same object—to produce the belief, and, of course, the acknowledgment of this great fact. I need only refer again to the detailed case of the Ethiopian eunuch, who, after Jesus was preached to him by Philip, demanded baptism. Philip said, "If thou believest with all thy heart, thou mayest." And he an-

swered, "I believe that Jesus Christ is the Son of God." We see, then, that as Christ declared he would build his church upon this rock, and was himself laid as its foundation stone, so the Apostles and Evangelists proceeded to build upon this tried foundation, as living stones, those individuals who, through the simple faith in Christ, were made alive to God.

From what I have already said, you will doubtless fully comprehend our views of what constitutes the true basis of Christian union. A truth-loving mind is not disposed to cavil, and knows how to select the most favorable point of view from which to judge correctly of the questions at issue.

Sectarians, however, are a race of cavillers. Partyism narrows the mind and perverts its powers, so that it is rendered incapable of appreciating or even perceiving the beauty or excellence of truth. Self-satisfied and confident in its own infallibility, it has no love of progress, and desires no change, so that it necessarily opposes itself to any overture that can be made to heal the scandalous divisions that exist, and restore the original unity of the church. It will, doubtless, start many groundless objections to the above basis of union, which are unworthy of notice. There are some, however, sometimes presented, which, as they involve misrepresentations of our views, I will here briefly consider. Thus, it will sometimes be asked, Do you propose, then, to receive persons into the Christian Church upon a simple confession of their belief in Christ as the Messiah, the Son of God, without repentance or a change of heart, or even baptism? Would you receive any one to communion with the church upon such a declaration, without any inquiries as to the sense which he attaches to the expression, "Son of God," or in respect to his feelings and experience of the grace of God in his heart? May you not thus receive and fraternize with those who are Unitarian or Sabellian in faith, or mere formalists in practice?

As a general answer to all such objections, I might say, that it is enough to know that any course of procedure has a Divine warrant, in order to adopt it without the slightest fear of any consequences which may ensue. But to be more particular, I would say in regard to the reception of those who would attach a peculiar, or Unitarian sense to the words of the above proposition, that such perversions are natural results of preconceived theories and speculations, which lead men to explain away the plainest statements of Scripture, or wrest them by specious glosses; and that, since, according to the fundamental principles of this Reformation, all such speculations are to be abandoned, and the word of God itself to be taken as the guide into all truth, there is not the slightest room for apprehension. And this is, thus far, fully confirmed by our experience, for I presume there is not a religious body

in Christendom, which renders a more true and just honor to the Lord Jesus Christ, or receives with a more sincere faith, all that the Scriptures declare concerning him. With us, he is the Son of God, in the strict sense of these words. He is the Word which was in the beginning, which was with God and was God: the Word by whom all things were made; in whom was life, and who became flesh and dwelt among men, revealing his glory—the glory as of the only begotten of the Father, full of grace and truth. He is the brightness of the Father's glory, and the express image of his person. In Him dwelleth all the fullness of the Godhead bodily. He is Emmanuel, God with us, who having brought in an everlasting righteousness, and made an end of sin by the sacrifice of himself; and having for us triumphed over death and the grave, has been invested with all authority in heaven and in earth, and has taken his seat at the right hand of the Majesty in the heavens, where he must reign until all his enemies are subdued, and from whence he shall come the second time in his glory, with all the holy angels, to judge the world. In short, whatever character, office or relation, is assigned to the Father, to the Son, or to the Holy Spirit, in the sacred Scriptures, we most sincerely acknowledge in the full sense and meaning of the terms employed, and it is for the express purpose of securing the truth, the whole truth, and nothing but the truth, upon this most momentous subject, as well as upon all others in religion, that we desire to adhere to the exact language of the Bible, and repudiate all that scholastic jargon which theologians have presumed to substitute for the diction of the Holy Spirit, and which mystifies, perverts, dilutes, and enfeebles the sublime revelations of God.

With regard to the other inquiry, respecting repentance and a change of heart, we do certainly expect every one who presents himself for admission into the church, to exhibit satisfactory evidences of both. Indeed, there is no one who can truly receive the Christian faith, as we have defined it, without experiencing that "godly sorrow" for sin which "worketh reformation." It is the contemplation of the love of God in Christ, which leads the sinner to love God; which overwhelms his soul with penitence for the past, and inspires him with hope for the future. These are natural and necessary results of a sincere belief of the gospel. The sinner becomes reconciled to God, when he learns that he has so loved the world as to give his only begotten Son, that whosoever believed in him might not perish, but have everlasting life. We do not imagine, as many do, that God is yet to be reconciled to the sinner, and that the prayers, and tears, and penitence, which either he, or others in his behoof, may offer, can possibly render God more propitious, or more willing to save. There is not a more unscriptural or anti-evangelical conception, than that the sinner can do any thing, either to atone for his own sins, or induce the Deity, by an act of spe-

cial or extraordinary grace, to interpose in his behalf, and to renew his heart independent of the gospel. We have no fellowship with any theory which makes the word of God of no effect, or represents God as requiring to be moved with greater love for man than that which he has manifested in the gift of his Son: we rely upon a willingness to hear and obey the Lord's commandments as an evidence of a change of heart, rather than upon dreams and visions. A sincere belief of the gospel will always produce its appropriate fruits; by these alone can we judge the sincerity of the faith. Christianity is a distinct institution, complete in all its parts, requiring no addition from any system of religion previously established. We make clear and just distinctions between the different religions presented in the Bible. Christianity is not an improved Judaism.

It is not to be denied that the great principles of morality have been the same in all ages; that the means of access to God and of acceptance with him have remained unchanged since the faith of Abel. But it is equally true, that for special purposes connected with the development of the Divine character and government, there have been established, at different periods of the world's history, peculiar institutions, administrations, or economies, which, differing as they do in most important particulars, it is essential to distinguish from each other, in order to a just comprehension of any one of them. We recognize, then, as remedial systems—1st. The PATRIARCHAL INSTITUTION, which continued from the fall of Adam to the Divine mission of Moses. 2d. The JEWISH RELIGION, which remained in force from Moses until the coronation of Jesus as Lord and Messiah; and 3d. The CHRISTIAN ECONOMY, which continues from that time to the present and is never to be superseded by any other.

The Patriarchal institutions of religion were adapted to the early period of the world. The head of the family was its officiating priest; religious knowledge rested upon tradition, with special revelations to those who were distinguished for their faith and piety. This age had accordingly, its own proportion of Divine truth; its own special promises; its peculiar faith; and its appropriate religious rites.

The Mosaic system, also, had its own specific purposes to subserve. It was a theocracy; a peculiar form of government; a civil polity, as it contained the *political* regulations of an entire nation: yet it was, as the same time, a *religion*,* embodying in its precepts, and shadowing forth in the various types and symbols of its elaborate ritual, the most sacred truths, and revealing the Divine character in new and most important lights. As an institution, indeed, it was so peculiar and so

* Paul, in addressing the Galatians, says: "Ye have heard of my conversation in time past in the Jews' religion." In Paul's view, then, Judaism was a distinct religion from Christianity.

different from any other that has ever existed, that there is not the slightest difficulty in determinating its nature and defining its boundaries.

Especially is it to be distinguished from Christianity, in whose spiritual and literal truths, its carnal and typical observances found their destined fulfillment; and to whose simple faith and all-embracing amplitude, its outward ceremonial and restricted boundaries gave place. Differing thus in its very nature and in its principles of membership, the Jewish institution contrasts with Christianity in all essential points. In its covenants, its promises, its mediator, its priesthood, its laws, its ordinances, and its sanctions, it is exhibited upon the sacred page as wholly diverse from the gospel institution. How indispensable it is, then, to a just view of Christianity, that these important differences, which are so distinctly noted by the Apostle to the Gentiles, in his Epistles to the Hebrews and Galatians, should be fully understood and acknowledged; and that the simple gospel of Christ should be freed from the corrupted admixture of Judaism, with which it is still contaminated in the minds of so many of the religious public!

V. Commencement of the Christian Church.

The same obscurity which has rested upon the landmarks of the various Divine institutions of which we have spoken, has naturally enveloped, also, the origin of the Christian Church. Some suppose its foundation to have been laid in eternity; others, concluding to await the creation of man, make Adam its first member; others postpone it to the days of Abraham; and not a few make it coeval with Moses. To any one, however, who will trust the Scriptures upon the subject, nothing can be plainer than that the Christian Church commenced its formal existence on the day of Pentecost which immediately succeeded Christ's ascension into heaven. I need here only briefly notice some of the Scriptures from which this is abundantly evident.

In the first place, in order to show that it did not originate before Christ's personal ministry, it will be sufficient to quote the express language of Christ himself, who, in reference to Peter's acknowledgment that he was the Messiah, says: "On this rock I will build my church." He here uses the future tense—"*I will build.*" So that the church was not yet founded upon this rock, its only true foundation. Christ himself, indeed, became the chief corner stone of this spiritual edifice, which is said to rest also upon his Apostles and Prophets, who were the earliest members and supports of the church.

There are, indeed, some passages which seem to imply that the church had already an existence during the ministry of Christ on earth. These must, however, in harmony with others which are more definite, and with the facts of the case, be understood as spoken prospectively;

of which style we have various examples, as, for instance, in the institution of the Lord's Supper, in which Christ speaks of his blood as shed, before the event actually occurred. It is true that the *body*, so to speak, of the church, was prepared during Christ's ministry; and this body was, on the day of Pentecost, quickened by the impartation of the Holy Spirit, just as God first formed the body of Adam, and afterwards "breathed into his nostrils the breath of life." Just so, also, in the types of the Jewish religion, the tabernacle and the temple were first prepared, and then the Shekinah or Divine Presence took up his abode in them as the necessary sanction, without which all their religious ministrations would have been unacceptable and invalid. It was not until every thing was finished and the ark of the Lord placed beneath the Cherubims, that fire descended from heaven to consume the offered sacrifice, and that the glory of the Lord filled the temple.* Without the presence of the Holy Spirit, the Church of Christ could have no life, nor power to exercise its functions, nor could it be recognized as distinctly and formally established in the world. Hence the disciples were commanded to "tarry at *Jerusalem*" until they should be "*endued with power from on high*,"† and they were then to proceed to preach the gospel among all nations, "*beginning at Jerusalem*." This was in accordance with the prophecies of Isaiah and of Micah. that out of Zion should go forth the law, and the word of the Lord from Jerusalem. So that we have thus distinctly fixed both the place and the time at which the Christion institution should commence. It was then and there only that all things were prepared. Christ had there offered himself as a sacrifice for the sins of the world, and had thence ascended into the truly holy place, to appear in the presence of God, and, having been there exalted and crowned "a Prince and a Saviour, to grant repentance and remission of sins," and having, also, received of the Father the promised Holy Spirit, he communicated, upon that eventful day, those gifts and life-giving energies to his waiting disciples, by which the church was quickened into being, and enabled to assume, for the first time, its distinct and appropriate character and functions. Hence thousands were on this day converted, as related in the second chapter of Acts; and it is in the close of this same chapter that we, *for the first time*, find the church distinctly spoken of as an existing institution. "The Lord," we are told, "added daily to *the church* such as were saved."

We find, then, that the three things required in order to the establishment of the Christian Church, were all present upon the day of Pentecost referred to, and at no antecedent period. A body of disciples was then prepared. The Lord Messiah having humbled himself to the death of the cross, was then exalted, and glorified, and constituted head

*II. Chron. v. 7–13; viii. 1. †Luke xxiv. 49; Acts i. 4.

over all things to his church, "which is his body, the fulness of him who filleth all in all." And, lastly, this glorious head then imparted to this body that Holy Spirit which he himself received of the Father, in order that his church might be thus fitted to discharge its appropriate functions, and that its members might be all animated by one spirit, and be thereby united to each other and to God, through him. Thus, as the mission of Jesus was to the Jews, that of the Holy Spirit was to the church and that of the church to the world.

We find, further, that the first Christian Church was that at Jerusalem; so that in a literal, as well as in a figurative sense, Jerusalem is the mother of all the churches of Christ on earth, and the pretensions of the Roman hierarchy, based upon the antiquity and authority of the church afterwards founded at Rome, are as false and unfounded as they are arrogant and presumptuous.

VII. The Agency of the Holy Spirit in Conversion and Sanctification.

The chief cause of misapprehension in regard to the subject of Spiritual influence, is, as it appears to me, to be found in the fact, that most persons confound the agency of the Spirit in *conversion*, with the influence he exerts as *indwelling in the heart of the believer*. Hence the confused and unscriptural notion, that the Spirit may be received before faith, and that faith itself is something wrought in the heart by a special and supernatural operation of the Spirit. This, indeed, seems to be, with many, the beginning and the end of all Spiritual influence, and they depend, accordingly, upon certain mental or emotional impressions, of which they have once been the subjects, for their evidence of conversion, their assurance of pardon, their means of sanctification, and their hope of heaven.

We regard, however, the conversion of the sinner and the sanctification of the believer, as distinct matters, accomplished, indeed, by the same spirit, but in a different manner, and from a widely different position. We conceive the Holy Spirit to stand to the sinner in a relation very distinct from that in which he stands to him who is a member of the family of God. With the former, he is an outward witness for the truth; but the latter "has the witness *in himself*." To the first he is an unknown visitant or stranger; to the last, he is an indwelling and cherished guest. To the sinner, he is as the rain which falls upon the surface of the earth; to the believer, he is as a fountain *from within*, springing up into everlasting life. In short, to bring the matter at once to issue, we deny that there is any Scriptural authority for the notion that the unbeliever or man of the world, can receive the Spirit of God. We hold this dogma to be in direct opposition to the Divine testimony, since Christ himself

declares to his disciples that he could pray the Father, and He would give to them another Comforter, "even the Spirit of Truth," continues he, "WHOM THE WORLD CANNOT RECEIVE" (John xiv. 17).

That which is pure, must be received into a pure vessel; and it is not until the heart is "purified by faith," that the Holy Spirit may enter to dwell therein. This is the view everywhere given in the Scriptures. Peter said to the believing penitents on the day of Pentecost, "Reform and be baptized for the remission of sins, and you shall [then] receive the gift of the Holy Spirit." Paul wrote to the Ephesians, "In Christ ye also trusted, after that ye heard the word of truth, the gospel of your salvation, in whom, also, *after that ye believed*, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance." And also to the Galatians: "*Because ye are sons*, God hath sent forth the Spirit of his Son into your hearts, crying Abba, Father." It is, on the other hand, no where stated that the Holy Spirit was *given* to any one to make him a believer, or a child of God.

But you may ask, is not every convert born of the Spirit? Must not every one be regenerated before entering the kingdom of heaven? True, but being "*born* of the Spirit," or *regenerated*, and *receiving* the Spirit, are matters quite different. No one can be born by *receiving* the Spirit. No one can be born of any thing that he *receives*, for the simple reason that he must be first born before he can receive any thing. Hence the Scriptures say that the Spirit is *given* to those who "are sons." How, then, you will inquire, is an individual "born of the Spirit"? In order to comprehend this, we must be careful to maintain consistency in our interpretation of the figure, and must remember that, in the Scriptures, comparisons are employed with the utmost suitableness and accuracy, in illustration of the particular points to which they are applied.

The figure of a *spiritual* birth is drawn from a natural or *literal* birth; a regeneration from a *generation*. Hence, in all leading points, a just resemblance must be preserved between the fact and the figure. This we find, accordingly, in the language which the Scripture uses wherever this striking figure is introduced. James says, "God, according to his own will, hath *begotten* us by the word of truth." Peter says, we are "regenerated, not of corruptible *seed*, but incorruptible, even of the word of God, which lives and abides forever." Paul says to the Corinthians: "Though ye have ten thousand instructors in Christ, yet have ye not many fathers, for in Christ Jesus I have begotten you *through the gospel*." And John says: "Whosoever believeth that Jesus is the Christ, is begotten [born] of God." It is the gospel, then, which constitutes the incorruptible seed of which the chil-

dren of God are born; as in the parallel figure of the sower, (Matt. xiii.) it is the gospel of the kingdom which is sown by the Son of man, and which, falling into good and honest hearts, brings forth abundant fruit to God. To believe that great proposition, that *Jesus is the Christ*, is, in John's expressive language, to be "begotten of God." It is thus with this sublime proposition and its proofs, as we formerly stated, that God first meets the sinner. In a word, it is the gospel that is *received* by the sinner, and not the Holy Spirit. Yet if he receive that gospel, spoken by the Apostles in words inspired by the Holy Spirit; preached by them "with the Holy Spirit sent down from heaven," and "confirmed by demonstrations of the Spirit and of power," he is justly said to be "begotten of God," or of the Spirit, "through the word of truth;" and when at his baptism he comes forth from the water as from the womb, the figure of regeneration is complete; he is born of water and Spirit;* he is born again "from above." Being thus born from above, he is prepared to *receive* that Spirit of adoption, that Holy Spirit or Comforter, which God bestows upon all his children, and which becomes to them an internal indwelling witness, and an earnest of their eternal inheritance, and produces in them, through its sanctifying influences and those of the truth it has revealed, the precious fruits of love, joy, peace, and righteausness.

This, I presume, is a sufficient explanation of our views upon the subject legitimately before us. That there are various obstacles and hindrances which often prevent the gospel from reaching the heart of the sinner; and that there are, on the other hand, various agencies, ministerial and providential, human and divine, general and special, which tend to remove these obstacles, and thus enable the gospel to exert its power, we freely admit. And hence it is necessary to seek these agencies, and proper to expect that God will, in answer to prayer, cause his word to be glorified in the conversion of those in whose behalf it is our duty and our privilege to ask his gracious interposition.

VIII. Weekly Communion.

As we read in the Scripture, that "on the first day of the week the disciples came together to break bread;" and as the records show that it was the invariable custom of the early Christians to commemorate the death of Christ on every first day of the week, we conceive that this order should be carefully maintained and attended to by all the churches now. We regard it as the great and special object of the

* Persons sometimes wonder why these words should be placed in this order, and why the water should be mentioned last, since in immersion follows, in order of time, the spiritual influence of the gospel. A moment's reflection, however, will show that this is the proper order, and the one actually most appropriate from the nature of the figure. A child, literally, *must be born of its mother, before it can be said to be born of its father*, and such is precisely the order of enunciation observed in the figure.

Lord's day meeting thus to commemorate the love of Christ, but it is usual to add prayer, exhortation, teaching, etc., for mutual edification. Since pious and learned men of all parties have often deplored the departure of the modern churches from this ancient order of things, and have labored to restore the weekly observance of the Lord's supper, we may justly regard the practice as sanctioned by the best authority, and its propriety placed beyond the reach of controversy.

IX. Church Government.

The Lord Jesus Christ, the great Shepherd of the flock, has committed the care of his church to pastors, or undershepherds, who are commanded to "feed the flock of God," taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. In the Scriptures, pastors are sometimes called bishops, or overseers, from the nature of their duty, and sometimes elders, from the fact that they are usually possessed of age and experience. Their qualifications and duties are clearly stated in the letters to Timothy and Titus; in Paul's address to the elders of the church at Ephesus, etc. They have charge of the spiritual interests of the church, and are to be supported in their labors according to the circumstances of the case, and their devotion, ability, usefulness, etc. There should be a plurality of them in every church, as was evidently the case in primitive times. Paul addresses the church at Philippi, "*with the bishops and deacons;*" Paul sent for the *elders of the church* at Ephesus, who seem, from his address to them, to have been a numerous body; Paul left Titus in Crete, to *ordain elders in every city.* There is no such thing recognized in Scripture as a bishop over a diocese, containing a plurality of churches; and as to the arrogant pretensions of popes and prelates, who claim to come in place of the Apostles, and to sit in the Temple of God as representatives of Divinity, we find them only in the prophetic account which the Apostles have given of the rise and development of the Man of Sin. In the very nature of things, the Apostles could have no successors. They were appointed by Christ *in person*, as his *witnesses*, and it was absolutely essential to their office that they should have *seen* the Lord, and have had a *personal knowledge of his resurrection from the dead.* It was requisite, also, that they should have the power of working miracles, and other supernatural gifts, as *proofs* of their mission as Christ's ambassadors to the world. The gospel being fully delivered, and the testimony complete, this office could no longer continue. We recognize, accordingly, as rulers in the church, only the *elders* or *overseers* of each congregation, whose authority is restricted to the particular church by which they are chosen.

We have another class of officers, called *deacons*, whose duty it is to take charge of the temporal affairs of the church and minister to the sick, the poor, and the destitute. *Evangelists* are also sustained by the churches, in the work of preaching the gospel to the world.

I present to you, then, my dear E., the preceding brief account of the chief matters urged upon the religious community in the present reformation movement. May I hope that you will examine carefully the principles here developed, in the light of Divine Truth, and lend your aid in restoring to the world that which we so earnestly desire to witness—A CHRISTIAN UNION, UPON THE BASIS OF A SIMPLE EVANGELICAL CHRISTIANITY?

The nature of the Christian doctrine is set forth by R. R. in 1856, page 198, as follows:

NATURE OF THE CHRISTIAN DOCTRINE.

In our last number, we endeavored to direct attention to a very common and a very unfortunate error of the religious world, which consists in supposing doctrine to be the object of the Christian faith, when, in reality, Christ is that object; thus making the Christian faith *doctrinal*, when, in fact, it is *personal*. We showed, from the express language of the Scriptures, that true Christian faith is simply *belief in Christ—a trusting in Christ*, and that it has nothing to do with the reception of doctrinal tenets, such as are propounded in Protestant creeds.

Regarding this error as of the utmost importance, since it is the basis of all Protestant partyism, and the chief cause of the inefficiency of the modern profession of Christianity, we would earnestly commend it to the careful consideration of the reader; and would beg leave here to present, in connection with what we have already said, some reflections on the nature of the *Christian doctrine*, in order to detain his attention a little longer on the general subject, and also to prevent certain misconceptions, to which our views are liable.

Now, it is very far from our present purpose to controvert any supposed religious truth, or to question the soundness of any "doctrine" based upon it. Neither would we be understood as doubting the propriety of holding "religious views," or of having these clearly defined and stated. Unquestionably, the propositions contained in what are termed the "evangelical doctrines," acknowledged by most of the Protestant denominations, however sometimes awkwardly expressed, and confused in scholastic jargon or sectarian cant, are, nevertheless, fairly deducible, as to their substantial import, from Scripture premises, and some of them might be expressed in the very terms of Scripture. Our inquiry is not, whether, in the general or the par-

ticular, "religious doctrine" be true, but whether such doctrines or "tenets" do really constitute what may Scripturally, and hence properly, be considered *the Christian doctrine.* That they do not form the object of the Christian faith, we have already shown, and we will now endeavor to prove that they are just as far from constituting THE CHRISTIAN DOCTRINE.

There is, again, another matter which renders the difficulty, just mentioned, still greater, viz.: that as a necessary consequence of a departure from Scriptural ideas, our religious vocabulary, has become greatly changed from that of apostolic times, and it is scarcely possible to use the latter any longer so as to be understood. New terms have been introduced in countless numbers, and Scripture words and phrases have received senses and applications wholly novel and foreign to those which they possess in the Book of God; or these have been so curtailed or so expanded that the real value of the expression can no longer be determined. The sterling coin of truth, stamped with a Divine impress, has been mutilated by the file of the sectary, or debased by the alloy of the theorist, so that it is no longer current even with those, who, though they may still recognize a portion of the image and superscription which it bears, can never, by its reception, sanction such corruption of the currency of Heaven.

In the Scriptures, however, in striking contrast with modern usage, the word doctrine, in the singular, though of frequent occurrence, is *never, in one single instance,* applied to a particular *tenet* or *dogma;* and, what is worthy of special notice, whenever it is used in the *plural,* when of course it does embrace particular opinions or usages, it is *always employed in a bad sense.* Hence we have before us, in the outset, the remarkable fact that, in Scripture, while no "doctrine," in the special modern sense of the word, is ever taught or recommended, all "doctrines," in the plural, are condemned, and Christians are warned against them. Thus, those are censured who "teach for doctrines the commandments of men;" who "give heed to seducing spirits and doctrines of devils," and who are "carried about with diverse and strange doctrines;" but, in no place, do we have mention made of "doctrines" which are to be received as true. We read in Theology of the "doctrines" of Luther, of Zwingle, of Calvin, but we never read, in the Scriptures, of the doctrines of Christ.

The primitive Christian faith, as defined by Paul, is simply "trust in Christ" (Eph. i. 12, 13). Christ is not a doctrine, but a person—"One who liveth and was dead, and behold he is alive for evermore." The sinner is not exhorted to believe in doctrines, but "in the Lord Jesus Christ, that he may be saved;" and the entire economy of the gospel and its ordinances, is designed to present Christ to the mind,

and to the heart, as the object of faith, and hope, and love. Faith is just as personal as love or hope, and the same perversion which makes faith doctrinal, makes love also doctrinal, and hope a theory. It is not the love of Christ that animates the sectary, but the love of the system, or particular tenets he has adopted, and for the defence and dissemination of which, he lives and labors. It is not Christ that is formed in him "the hope of glory;" but an intolerant spirit of bigotry and spiritual pride, which hopes for religious domination and for praise of men. What a terrible perversion is this, which pervades and poisons the whole trinity of principles through which the soul must derive its redemption and its life!

It is the characteristic feature of the present reformation to endeavor to disentangle the Christian faith from doctrinal controversy, and to restore it to its original character, as a simple reception of the facts concerning Christ—a heartfelt personal reliance upon Christ alone. Hence it is, that we plead so earnestly for the original formula of *confession*, by which the true nature of the faith is so clearly exhibited. We propose to the whole religious community a return to the simple confession of faith made by the converts under the apostolic ministry—a confession which, while it affords no legitimate ground of controversy, is yet sufficiently comprehensive to include all necessary truth, and sufficiently definite to exclude all fatal error. This confession is, in substance, that made by the Ethiopian eunuch: "I believe that Jesus is the Christ, the Son of God;" and that such was the primitive confession, is incontrovertibly evident, not only from the inspired writings, but from the testimony of all authentic history.

Alas! it is a sad mistake to suppose that Christianity is a theory, or that it consists essentially in accuracy of intellectual conceptions. Christianity is not a theory. It is a life—an *inner* and an *outer* life. Christ came to implant this inner life in the soul that the outer life might be fruitful in good works. Hence, his teachings are not theological disquisitions. They address themselves to the *conscience* and to the *heart*. They reveal, indeed, sublime truths, but these are as *simple* as they are sublime, and as *practical* as they are simple. He labored to make the tree good, that the fruit might be good. He sought to correct errors of the heart and conduct, and to furnish *rules of life*, rather than directly to expose mistakes of reason, or deliver rules of thought. This is the *doctrine* that is truly divine—the wisdom which descended from heaven, and which alone can take any one to heaven. "My doctrine is not mine," said Jesus, "but his that sent me. If any man will do his will, he shall know of the doctrine, whether it be of God or whether I speak of myself." It is the plan of Divine wisdom to correct the errors of reason by regulating the

affections. It is the method of human folly to attempt to remedy the errors of the heart, by prescribing religious opinions which address the intellect. Oh, to set the heart right first, saves the head a world of useless trouble, for it is truly through the heart alone that any one can comprehend the "doctrine of God." As well might one attempt to hear sounds by the eye, as to understand Christianity by mere intellectual ability. It was by the seeming wisdom of the head that the world "knew not God." It is by the same wisdom that they know not Christ. But it is by "the foolishness of preaching"—by the simplicity of the gospel, which addresses itself to the heart, that He is pleased to save "them that believe."

All difficulties arise from the two great errors against which we are contending, viz: 1st. Supposing the Christian faith to be *doctrinal*, and to consist in tenets, when, on the contrary, it is *personal*, and has respect to Christ himself; and 2ndly. Imagining that the Christian doctrine was mainly designed to make men *think* right, when its great and obvious purpose is to make them *do* right. These two errors have rendered both the *faith* and the *practice* of religion doctrinal, and the "*works*" carried on by each particular party are, consequently, as sectarian as their belief. They are not "works of faith and labors of love;" but efforts to maintain theories, and to subserve denominational interests; struggles for power and pre-eminence; conflicts of opinionism, bigotry and pride.

Protestantism is, in its very nature, a grand *doctrinal controversy*. It has never been a converting power for Christ. The character stamped upon it in its inception, continues with it in all its progress. There is no question here of any thing but "*doctrine*." Even the gospel, which is for the world, can be contemplated only through the medium of doctrine, and is made really the exponent of the doctrines of each particular party. Thus doctrines are confounded with the gospel. No distinction is made between the gospel and the doctrines of the gospel. Doctrines are preached for the conversion both of "saints" and sinners—of "saints," from one party to another; of sinners, from the world to some particular sect. The Swedenborgian preaches the reveries of Swedenborg; the Calvinist, the doctrines and "Institutes" of Calvin; the Arminian, the opinions of Arminius. Each one has his theory, even of conversion, which, to be valid, must be in conformity with some intellectual view or theory of the process. Hence conversion has come to be not so much a change of heart as a change of head. It is in fact, in popular practice, the adoption of a religious theory, rather than of a religious life.

Let no one imagine, that in opposing the substitution of belief in doctrinal tenets for faith in Christ, we oppose what are called "evan-

gelical doctrines," or disparage the true doctrine of Holy Scripture. We say, simply: Let everything have its due place. Let not an intellectual assent to points of doctrine be mistaken for the Christian faith. But let this faith be allowed to stand forth in its true character, as a *personal trust* in Christ, and let the doctrines of Christianity be the study of those who are already converted to Christ. From this point of view, all doctrines appear to be equally unevangelical—that is to say, equally foreign to the gospel proclamation, and the faith which this is designed to produce. In this view, the declaration that "Christ died for our sins," is not a doctrine, but a *fact;* and the same may be said of the announcement that he "was buried," and of that, also, which completes the gospel, viz: that "he rose from the dead." These are simple statements of fact; not doctrines, tenets, or deductions of human reason from premises Scriptural or unscriptural; not matters of speculation to engage the intellect, but divine realities to control the heart. The gospel, nevertheless, is the foundation of all true Christian doctrine, but the foundation must precede the superstructure. The gospel is the title to a rich inheritance, from which industry may derive the most precious fruits, and in which sagacity may discover the richest mines of treasure; but these are not mentioned in the deed. Or, it may be compared to the seed which includes and enwraps, but does not display, the future plant which it is designed to produce with its branching stem, its verdant outspread leaves, its flowers and fruits. It is this seed of the divine word, in all its intact simplicity, that the true evangelist seeks to implant in the human heart, confident that while "he sleeps, and rises night and day," it will "grow up, he knoweth not how," "for the earth bringeth forth of herself first the blade, then the ear, then the full corn in the ear."

I do not, indeed, know a single religious party that is content to preach the simple primitive gospel as the apostles preached it. Each one has its own modification of it. Each one connects with it some religious theory. Each one demands, in addition to the simple faith demanded by the apostles, or rather instead of it, the acceptance of various tenets and tests of orthodoxy.

The great evil that results from this perversion is, that men are thereby led wholly to mistake the nature and the subject matter of the Christian faith. They are led to conceive of it as a belief in doctrines; as consisting in correct intellectual views of the most profound mysteries of the Bible; as having respect to the mind rather than to the heart. They are led to regard a correct view of doctrine as something absolutely necessary to salvation, and as having in *itself*, if not a

saving efficacy, at least a meritorious orthodoxy, which will go very far toward securing acceptance with God.

This is a sad and unfortunate mistake; for what is properly called the Christian faith, has direct and exclusive reference to Christ himself, and is hence *personal*, instead of doctrinal, and designed to fix the attention, the affections, and the entire trust of the soul upon the Lord Jesus, in his personal and official character, as our Saviour, our Leader, and our Hope of Glory.

How charming, then, is the simplicity of Christianity! The Christian faith is a personal trust in Christ as the Messiah, the Son of God—an entire reliance upon Him for wisdom, righteousness, sanctification and redemption. The Christian doctrine is a teaching to do whatever He has commanded—a practical instructing in the privileges, duties, and obligations of the Christian profession. This is all. Here only have we a religion fit to be preached "to every creature," because here only have we one adapted to the *capacity* of "every creature," as well as to the actual condition of fallen humanity—a religion able to renovate the lowest as well as the highest of our race, and to prepare all to meet that august tribunal, before which men will be judged, not, after the fashion of orthodoxy, for their opinions or their reasonings, but according to the gospel and doctrine of Christ, for the secret motives of the "*heart*," and "for the *deeds* done in the body."

R. R.

In 1855 Mr. Campbell was criticised on account of his doctrinal teaching, and one element of the criticism was, that he had changed from what he had formally taught. He replies: "We have never preached nor taught any thing as a portion of our *faith*, since the day of the first volume of the *Christian Baptist*, which we have retracted. In evidence of the truthfulness of this, it seems to me expedient and due to myself to give to the readers of the *Harbinger*, from the Encyclopedia of Religious Knowledge, an article written by myself for that work, and declarative of our views at that time." The article was written in the year 1834, published in the Encyclopedia of Religious Knowledge, pp. 462-64, of the year 1835. It was republished in the *Harbinger* of the year 1855, page 207, and is as follows:

DISCIPLES OF CHRIST.

Disciples of Christ (sometimes called Campbellites, or Reformers). As is usual in similar cases, the brethren who unite under the name of *Disciples of Christ*, or Christians, are nicknamed after those who have been prominent in gathering them together: they choose, however, to be recognized by the above simple and unassuming name.

The rise of this society, if we only look back to the drawing of the lines of demarkation between it and other professors, is of recent origin. About the commencement of the present century, the Bible alone, without any human addition in the form of creeds or confessions of faith, began to be plead and preached by many distinguished ministers of different denominations, both in Europe and America.

With various success, and with many of the opinions of the various sects imperceptibly carried with them from the denominations to which they once belonged, did the advocates of the Bible cause plead for the union of Christians of every name on the broad basis of the Apostles' teaching. But it was not until the year 1823, that a restoration of the *original gospel* and *order of things* began to be plead in a periodical, edited by Alexander Campbell, of Bethany, Va., entitled "The Christian Baptist."

He and his father, Thomas Campbell, renounced the Presbyterian system, and were immersed in the year 1812. They, and the congregations which they had formed, united with the Redstone Baptist Association; protesting against all human creeds as bonds of union, and professing subjection to the Bible alone. This union took place in the year 1813. But in pressing upon the attention of that society and the public the all-sufficiency of the *sacred* Scriptures for every thing necessary to the perfection of Christian character, whether in the private or social relations of life, in the church or in the world, they began to be opposed by a strong creed-party in that Association. After some ten years' debating and contending for the Bible alone and the Apostles' doctrine, Alexander Campbell, and the church to which he belonged, united with the Mahoning Association, in the Western Reserve of Ohio, that Association being more favorable to his views of reform.

In his debate on the subject and action of baptism with Mr. Walker, a seceding minister, in the year 1820, and Mr. McCalla, a Presbyterian minister, of Kentucky, in the year 1823, his views of reformation began to be developed, and were very generally received by the Baptist society, as far as these works were read.

But in his "Christian Baptist," which began July 4, 1823, his views of the need of reformation were more fully exposed; and as these gained ground by the pleading of various ministers of the Baptist denomination, a party in opposition began to exert itself, and to oppose the spread of what they were pleased to call heterodoxy. But not till after great numbers began to act upon these principles, was there any attempt towards separation. After the Mahoning Association appointed Mr. Walter Scott an evangelist, in the year 1827, and when great numbers began to be immersed into Christ under his labors, and

new churches began to be erected by him and other laborers in the field, did the Baptist associations begin to declare non-fellowship with the brethren of the reformation. Thus by constraint, not of choice, they were obliged to form societies out of those communities that split upon the ground of adherence to the Apostles' doctrine. Within the last seven years, they have increased with the most unprecedented rapidity; and during the present year (1833) not much less than ten thousand have joined the standard of the reformation. They probably at this time, in the United States alone, amount to at least one hundred thousand. The distinguishing characteristics of their views and practices are the following:

They regard all the sects and parties of the Christian world as having, in greater or less degree, departed from the simplicity of faith and manners of the first Christians, and as forming what the Apostle Paul calls "the apostasy." This defection they attribute to the great varieties of speculation and metaphysical dogmatism of the countless creeds, formularies, liturgies, and books of discipline adopted and inculcated as bonds of union and platforms of communion in all the parties which have sprung from the Lutheran reformation. The effect of these synodical covenants, conventional articles of belief, and rules of ecclesiastical polity, has been the introduction of a new nomenclature, a human vocabulary of religious words, phrases and technicalities, which has displaced the style of the Living Oracles, and affixed to the sacred diction ideas wholly unknown to the Apostles of Christ.

To remedy and obviate these aberrations, they propose to ascertain from the Holy Scriptures, according to the commonly received and well-established rules of interpretation, the ideas attached to the leading terms and sentences found in the Holy Scriptures, and then to use the words of the Holy Spirit in the apostolic acceptation of them.

By thus expressing the ideas communicated by the Holy Spirit in the terms and phrases learned from the Apostles, and by avoiding the artificial and technical language of scholastic theology, they propose to establish a pure speech to the household of faith; and by accustoming the family of God to use the language and dialect of the heavenly Father, they expect to promote the sanctification of one another through the truth, and to terminate those discords and debates which have always originated from the words which man's wisdom teaches, and from a reverential regard and esteem for the style of the great masters of polemic divinity; believing that speaking the same things in the same style. is the only certain way to thinking the same things.

They make a very marked difference between faith and opinion; between the testimony of God and the reasonings of men; the words of the Spirit and human inferences. Faith in the testimony of God and obedience to the commandments of Jesus, are their bond of union; and not an agreement in any abstract views or opinions upon what is written or spoken by divine authority. Hence all the speculations, questions, debates of words, and abstract reasonings found in human creeds, have no place in their religious fellowship. Regarding Calvinism and Arminianism, Trinitarianism and Unitarianism, and all the opposing theories of religious sectaries, as *extremes* begotten by each other, they cautiously avoid them, as equidistant from the simplicity and practical tendency of the promises and precepts, of the doctrines and facts, of the exhortations and precedents of the Christian institution.

They look for unity of spirit and the bonds of peace in the practical acknowledgment of one faith, one Lord, one immersion, one hope, one body, one Spirit, one God and Father of all; not in unity of opinions, nor in unity of forms, ceremonies, or modes of worship.

The Holy Scriptures of both Testaments they regard as containing revelations from God, and as all necessary to make the man of God perfect, and accomplished for every good word and work; the New Testament, or the Living Oracles of Jesus Christ, they understand as containing the Christian religion; the testimonies of Matthew, Mark, Luke, and John, they view as illustrating and proving the great proposition on which our religion rests, viz.: *that Jesus of Nazareth is the Messiah, the only begotten and well-beloved Son of God, and the only Saviour of the world;* the Acts of the Apostles as a divinely authorized narrative of the beginning and progress of the reign or kingdom of Jesus Christ, recording the full development of *the gospel* by the Holy Spirit sent down from heaven, and the procedure of the Apostles in setting up the church of Christ on earth; the Epistles as carrying out and applying the doctrine of the Apostles to the practice of individuals and congregations, and as developing the tendencies of the gospel in the behavior of its professors; and all as forming a complete standard of Christian faith and morals, adapted to the interval between the ascension of Christ and his return with the kingdom which he has received from God; the Apocalypse, or revelation of Jesus Christ to John in Patmos, as a figurative and prospective view of all the fortunes of Christianity, from its date to the return of the Saviour.

Every one who sincerely believes the testimony which God gave of Jesus of Nazareth, saying, "*This is my Son, the beloved, in whom I delight,*" or, in other words, believes what the Evangelists and Apos-

tles have testified concerning him, from his conception to his coronation in heaven as Lord of all, and who is willing to obey him in every thing, they regard as a proper subject of immersion, and no one else. They consider immersion into the name of the Father, Son and Holy Spirit, after a public, sincere, and intelligent confession of faith in Jesus, as necessary to admission to the privileges of the kingdom of the Messiah, and as a solemn pledge on the part of heaven, of the actual remission of all past sins and of adoption into the family of God.

The Holy Spirit is promised only to those who believe and obey the Saviour. No one is taught to expect the reception of that heavenly Monitor, Comforter as a resident in the heart till he obeys the gospel.

Thus, while they proclaim faith and repentance, or faith and a change of heart, as preparatory to immersion, remission, and the Holy Spirit, they say to all penitents, or all those who believe and repent of their sins, as Peter said to the first audience addressed after the Holy Spirit was bestowed after the glorification of Jesus. "Be immersed every one of you, in the name of the Lord Jesus, for the remission of sins, and you shall receive the gift of the Holy Spirit." They teach sinners that God commands *all men* everywhere to reform or to turn to God, that the Holy Spirit strives with them so to do by the Apostles and Prophets, that God beseeches them to be reconciled through Jesus Christ, and that it is the duty of all men to believe the gospel and to turn to God.

The immersed believers are congregated into societies according to their propinquity to each other, and taught to meet every first day of the week in honor and commemoration of the resurrection of Jesus, and to break the loaf which commemorates the death of the Son of God, to read and to hear the Living Oracles, to teach and admonish one another, to unite in all prayer and praise, to contribute to the necessities of saints, and to perfect holiness in the fear of the Lord.

Every congregation chooses its own overseers and deacons, who preside over and administer the affairs of the congregation; and every church, either from itself or in co-operation with others, sends out as opportunity offers, one or more evangelists, or proclaimers of the Word, to preach the Word and to immerse those who believe, to gather congregations, and to extend the knowledge of salvation where it is necessary, as far as their means extend. But every church regards these evangelists as its servants, and, therefore, they have no control over any congregation; each congregation being subject to its own choice of presidents or elders whom they have appointed. Perseverance in all the work of faith, labor of love, and patience of hope, is

inculcated by all the disciples as essential to the admission into the heavenly kingdom.

Such are the prominent outlines of the faith and practice of those who wish to be known as the Disciples of Christ; but no society among them would agree to make the preceding items either a confession of faith or a standard of practice; but, for the information of those who wish an acquaintance with them, are willing to give at any time a reason for their faith, hope, and practice. Vol. 1855, pages 207-211.

CHRISTIAN UNION.

Of the necessity for the union of Christians, Mr. Campbell wrote in 1830, page 55:

We assume it for a principle, and when we are called to prove it, the proof is ready, Scriptural and rational; I say, we assume it for a principle, that the union of Christians, and the destruction of sects, are indispensable prerequisites to the subjection of the world to the government of Jesus, and to the triumphant appearence of Christ's religion in the world. While the Army of the Faith is enlisted under so many different generals, and fighting under so many different ensigns, they may make havoc upon one another, but it is impossible they can convert the world.

General Calvin, with his ensigns, and his standard-bearers, carrying and waving in the air his *five stars* over the heads of his troops, has been three hundred years in the field. And what has he achieved? General Arminius marched from Leyden about thirty years after him, with an ensign of a different color, marked with *five moons*. And what has he achieved? The two armies met for a pitched battle on the plains of Dort, A. D. 1618, and after skirmishing for a few days without coming to a general engagement, they drew their tents and marched. The captains and generals, the whole staff of General Arminius, had been valiant, courageous and daring as that of General Calvin, and they have been more successful in war. Various detachments from each grand army have mutinied against the commander-in-chief, and whole brigades have filed off under various brigadiers. And now, after fighting for almost three centuries, there is no more appearance of a general pacification than there was when they first displayed the flag. The Christian armies are constantly fighting against each other; and while old Satan has managed to keep them fighting about grace and works—about rites, forms and ceremonies—he has made vast levies, built fortresses, accumulated his munitions of war, until he is more invulnerable now than when General Luther began his march from Wittemberg, and raised his ensign against King Leo X.

Our King, when on the theater of war, taught us a lesson which

ought never to be forgotten. He said, "*By intestine broils any kingdom may be desolated, one family falling after another. . . . Now if there be intestine broils in the kingdom of Satan, how can that kingdom subsist?*" And, surely, none will refuse to add, upon principle and analogy, "If there be intestine broils in the kingdom of Jesus, how can that kingdom subsist? It can not subsist. The kingdom of the clergy, or antichristian kingdom, has almost laid it desolate and in ruins.

The sword of the Spirit has been changed into the *Spirit of the sword;* a new weapon indeed! The troops fighting with the *Spirit of the sword* have become obstinate and inflated, until they cannot fight, except against their own commanders. They have thrown the *sword of the Spirit* away as imbecile and useless, and issued millions of *Spirits of the sword*, in the forms of missiles, designated *creeds* and *tracts*. Thrown into broils, and embittered against each other, their success is only in defeating one another. The kingdom of Jesus cannot subsist under this economy, and certainly cannot prove an efficient foe to the enemy of saints.

To drop the figurative, and to appear in the most literal garb. The platforms of the sects are *too narrow*. Few can unite upon them. A religion or a faith upon inferences, is an intellectual thing. It is an intellectual operation. It requires men to be well trained by logic and philosophy to make out a creed; and it requires just as much logic and philosophy to understand it, and to perceive that the inferences are well drawn. Few, therefore, can unite upon any one creed of opinions and inferences. The union that subsists in any one sect, built upon such inferences, is a union resolvable into ignorance and authority. I know so much of human nature as to authorize me to affirm that if any one sect, (say the Presbyterian for example,) were to invite their own people to examine their own creed, and to decide whether the inferences were fairly drawn, and then to insist upon an agreement in opinion, they would fall into a hundred sects in a short time. Almost every man who presumes to examine them, and assumes a little independence, becomes, in the estimation of his brethren, a heretic. They have, for the sake of peace, to keep their creed as much out of sight as possible, and to teach it without seeming to teach it.

Writing upon the same subject, at another time, Mr. Campbell says:

Union, love, and social bliss are only three ways of expressing the same idea. The glory that Christ gave his disciples is union with him, as sons of God, and joint heirs with himself: "The glory which thou gavest me I have given them, that they may be one as we are, (I in them and thou in me,) that they may be made perfect in one."

Who that thinks of heaven, of eternal peace and love, can refrain from pleading the union, concert, and co-operation of all the sincere followers of the Lamb of God? Oh that all the sons and daughters of our Father in heaven were as children of one family, cordially, firmly, and visibly united in one profession, all striving to honor and magnify the common Saviour, and seeking to convert the world to Christ! We see some signs in the sky: may the Lord brighten our prospects more and more!

Union in truth amongst all the baptized followers of the PRINCE OF PEACE, has been inscribed on our banner from the day of our Christian nativity till now. We not only pray for it, but we speak, write, and labor for it as a consummation devoutly to be sought. There is but one body of Christ, one Spirit, and one hope, as there is but one God and Father of all; and *one Lord, one faith, and one baptism* are the basis of this sacred incorporation. "*We are all baptized into one body by one Spirit;* whether Jews or Greeks, whether slaves or freemen, we are all made to drink into one Spirit." Christians, then, are radically, essentially, spiritually one; and ought not their union to be visible and manifest to all?

For this are to be given up three things—pride of party, or pride of understanding; the traditions of the Fathers; and our own opinions so far as they are bonds of union or communion. *In all these there is neither faith, nor piety, nor morality;* for all faith, piety, and morality are anterior to, distinct from, and independent of opinionism, whether in the form of our own inferences and speculations, or in that of human traditions or ecclesiastic canons. No truth of the Bible is necessarily to be sacrificed for union: errors, opinions, and traditions are indeed to be abandoned, and a becoming humility and deference to the opinions of others must be cultivated and displayed.

But what shall be done with Christian baptism? The advocates of union in all parties ask this question with profound interest and feeling. The Unionists of the present day are very sensitive and full of speculation on this point. Baptism in its relative aspects will become as important to Christendom as in its *intrinsic value* and significance. There are three schemes before the public. One class of Unionists are Spiritualists, (Quakers in fact on this point.) The other class are the indifferent Methodists and Cumberlanders. They say, "Sprinkle, pour, or dip." The third are for *one baptism*, and only one.

Now which of these three systems is best adapted to the union of all men who believe the gospel, is a question of much practical importance. On that I shall offer but two arguments at present:—

1st. The Quakers and Methodists have tried their schemes of *spiritualism* and *indifferentism* for a considerable time, and the experiment

shows that the Christian party in all parties cannot unite, never will unite on the one or the other of these two bases. They both, in fact, annihilate the ordinance as a *divine* institution, and convert it into a human expedient of little or no value.

2d. The conscientious and God-fearing, in all parties, never can give up a *believing immersion into Christ's gospel.* In proof of it see the thousands and tens of thousands annually taken from the best portions of Paidobaptism—I mean the most conscientious and intelligent of them. They who lay a Scriptural emphasis on baptism outstrip all parties in their permanent and vigorous growth, and therefore the most logical conclusion is, that of the three—the Spiritualists, the Literalists, and the Compromisers—the literal believers and practisers of believing immersion will, as a union party, be more successful than either of the others. For example, let three missionaries of equal qualifications be sent out for one or more years into the same field to form a union party by actual proselytism of those who fear God, (and we want none else as members of a union party)—let one of them preach the compromise system of Methodists and Cumberlanders; another of them, the spiritual no-water system of the Quakers; and the other, the believing immersion of this reformation; and all experiments hitherto made authorize the conclusion that the latter will obtain more favor with the whole community than either or both the others. The reason is obvious to persons of reflection. So long as it is written there is but *one baptism,* the intelligent and conscientious will not accept a substitute for it, nor will they allow that a divine precept can be a matter of indifference to any man who expects to give an account of himself to God.

The *Paidobaptist* union party may be appealed to in proof of the justness of our reasonings and inferences on this momentous question. They can never succeed in effecting a union of any extent or permanence amongst believers—amongst those who "tremble at the word" of the Lord of hosts. As, then, an expedient to effect the union of all good men in the bonds of one universal co-operation, to build up the walls of Zion, and to restore peace and prosperity to all her habitations, I argue it is the duty of all the true and loyal friends of Jesus to preach and teach one Lord, one faith, and one immersion into Christ for the remission of sins. *For twelve hundred years after Christ, immersion for the remission of sins was the practice of the whole Christian world—Hebrews, Greeks, and Romans.* Remember I have said it, and can prove it from the most authentic records on earth.

A. C.

ANTI-CAMPBELLISM.

We do protest against christening the gospel of Jesus and the Christian religion, by the name of any mortal man. To carry the principle out, we ought to call every man's sentiments by his name. Because we have disclaimed creeds, names, and sects, our adversaries seem to take a pleasure in designating our writings and speeches by the name creed, Campbellism, theory, system, etc. This is both unmanly and unchristian. Men, fond of nicknaming, are generally weak in reason, argument, and proof. Vol. 1830, page 118.

The question of our distinctive name is one that agitated our leaders. The discussion began in the days of the *Christian Baptist* It appears in the *Harbinger* in 1839, page 337, as follows:

DISCIPLES—CHRISTIANS—REFORMERS—CAMPBELLITES.

What shall we be called? is one question; and *What shall men call us?* is another. We are responsible for the first—our neighbors for the second. There is virtue, or there is vice—moral good, or moral evil on both sides. If we miscall ourselves, the sin is ours—it is theirs, if they do it.

We all agree that there is potency in a name. The world is ruled by names, both in a good and in a bad sense. If this be true, we exert an influence, good or evil, by the name we wear, as we do by the character we form. It is of importance, then, that *we be called* what we are, as that *we be* what we are called.

That men should be called by their father's name is now a very common custom. It was not so from the beginning! It was not Mr. Adam and Mrs. Eve Adam. It was not Master Cain Adam, nor Abel Adam. Nor two thousand years after was it Mr. Abraham and Mrs. Abraham, nor Master Isaac Abraham. Nor a thousand years after was it Mr. David and Mrs. David, and Mr. Absalom David. Not even in the Christian era was it Mr. Zecharias and Mrs. Elizabeth Zecharias, nor Master John Zecharias. The custom is rather modern, and only prevails where polygamy and concubinage have been proscribed.

But that men should be called by their leaders—nations, by their founders—and people, by their country, is almost as old as the Flood. Canaanites, Hebrews, Israelites, Egyptians, Arabians, Pythagoreans, Platonists, Epicureans, Sadducees, etc., are monuments of this fact.—But when fathers, and leaders, and founders became numerous, and names derived from them also multiplied and increased, men began to be called after some remarkable incident or tenet in their history. Thus came the Pharisees, the Stoics, the Academicians, etc., etc.

The Gentiles are fond of leaders; and, being proud of them, were called by them. The passion soon got into the church. Hence, as

early as the first Gentile churches, there were some proud of Paul; others, of Apollos; and some, of Cephas. It was in vain that Paul protested against this schismatic spirit. The Corinthians, the Nicolaitans, Arians, Pelagians, Lutherans, Calvinists, Arminians, etc., etc. are proofs that the authority of the great Apostle has hitherto been inadequate to restrain the passion for popes and parties.

Call no man on earth Father, or Leader, or Master, is a positive precept. Under that flag we put to sea when we set sail from the moorings of sectarianism for the haven of ancient and primitive Christianity. When we drew up our Prospectus for our first publication, we headed it "*The Christian;*" and had it not been that we found ourselves anticipated we should have adhered to the title. I hesitated between the title "*Baptist Christian*" and "*Christian Baptist,*" and on suggesting my embarrassment to a friend, who has since given himself due credit for the hint, as an original idea, he thought the latter was a better passport into favor than either of the others. We never fully approved, but from expediency adopted it. Finding that our brethren were being called "Christian Baptists," we changed the title of our work when we enlarged it, designing it only to the harbinger of better times, and not the insignia nor armorial of a new party.

The Lutherans, Calvinists, Arminians, judging us according to their standard, and weighing us in their balances, have nicknamed us "*Campbellites.*" They wish us to take no precedence of them. They are proud of the livery they wear, and would have us to be like themselves—the followers of a fallible earthly leader. But our Master forbids us to assume any such designation, as derogatory to him, to ourselves, and tending to schism.

Some would have us call ourselves *Reformers*, as if this word was specific of any thing. Like the word *Protestant*, it means nothing positive or definite, either in principle or in practice. There have been *protestants* and *reformers*, political, economical, ecclesiastic, and sacerdotal, times and ways without number. We are not reformed Baptists, Methodists, Presbyterians, or any such things. Why, then, misrepresent ourselves? We may be reformed Baptists or reformed sinners, and yet a great way off *Christians.*

Some like the name "*Bible Christians,*" as if there were Christians without the Bible; or Bible, and *not Bible Christians.* There are no *Koran* Christians. Hence *Bible* before *Christian* is like *human* before *man*, or *female* before *woman.* A *human* man, a *female* woman, and a *Bible* Christian are creatures of the same parentage.

We have only to choose between two Scriptural titles—disciples and Christians.

Into what, or into whom have we been immersed? Into Calvin, Luther, Wesley, Campbell, or Reformation? If not, then why nickname us, or we nickname ourselves when we assume or choose such designations? Shall we be called Disciples of Christ, or Christians? Why not call ourselves Christians? Not because we have another leader than Christ; for he is our teacher. We believe in him—were immersed into his death—and have thus put on Christ. But we have been anticipated. The term *Christian* in New England, and in some other sections of this land, is a name chosen and appropriated by a party who boast that they are *Unitarians*—disbelieve in baptism for the remission of sins—and refuse to celebrate the Lord's death as often as they celebrate his resurrection, etc., etc.

Were I, or any brother, to traverse much of New York, New England, and some other sections, and call ourselves *Christians*, as a party name, we should be admitted by all Unitarians and rejected by all of a different belief. One party would fraternize with us, while the others would repudiate us and unchurch us, because of our supposed Unitarianism, Arianism, etc. For this reason we prefer an unappropriated name, which is indeed neither more nor less than the Scriptural equivalent of *Christian;* for who were called Christians first at Antioch? They had a prior—a more ancient name. They were called *Disciples.* Disciples of whom? Of Christ. *Disciples of Christ* is, then, a more ancient title than *Christian*, while it fully includes the whole idea. It is, then, as divine, as authoritative as the name *Christian*, and more ancient. Besides, it is more descriptive; and, better still, it is unappropriated. It claims our preference for four reasons:—

1st. It is more ancient.

2d. It is more descriptive.

3d. It is more Scriptural.

4th. It is more unappropriated.

1. Our first reason is indisputable; for *the disciples of Christ* were called Christians *first in Antioch.* Those who from the day of Pentecost were known throughout Judea, Galilee, Samaria, and among the Gentiles as disciples of Christ, were, at Antioch, many years afterwards, called, for the first time, *Christians.*

2. It is more *descriptive;* because many people are named after their country, or their political leaders, and sometimes after their religious leaders, who would feel it an insult to be called the pupils or disciples of the person whose name they bear. Germans, Franks, Greeks, Romans, Americans, Columbians, Jeffersonians, etc., do not describe the persons who bear their names; for they are not supposed to be the pupils of such men. Might not a stranger, an alien, imagine that

Christian, like *American* or *Roman*, had some reference to country or some benefactor, or some particular circumstance, rather than scholarship? Disciple of Christ is, then, a more descriptive and definite designation than Christian.

3. It is more *Scriptural.* Luke wrote his Acts some thirty years after the ascension. Now in his writings, which gave at least thirty years' history of the primitive church, the word *Christian* occurs but twice—used only by the *Antiochans* and by King Agrippa; *but no disciple, as far as Luke relates, ever spoke of himself or brethren under that designation.* More than thirty times they are called *disciples* in the Acts of the Apostles. Luke and other intelligent men call them often "*brethren*" and "*disciples*," but never Christians. Again, we have tne word Christian but *once* in all the epistles, and then in circumstances which make it pretty evident that it was used rather by the enemies, than by the friends of the brotherhood. Our proposition is, then, abundantly proved, that it is a more Scriptural, and consequently a more authoritative and divine designation than Christian.

4. It is more unappropriated at the present time. Unitarians, Arians, and sundry other new sects, are zealous for the name Christian: while we are the only people on earth fairly and indisputably in the use of the title Disciples of Christ.

For these four reasons I prefer this designation to any other which has been suggested. Can any one offer better reasons for a better name? A. C.

On page 478 (1839) he says:

An objection strongly urged by a brother, against the title "*Disciples of Christ*," or its substitute, "*Disciples*," is, that it is a *common*, not a *proper* noun—that it is not even a *patronymic*. It is, on the other hand, argued that Christian is a *patronymic*—a name derived from a father or a founder—Christ; and that, therefore, *Christian* is tne proper and patronymic name, which, above all others, has superior claims.

Well, if so, we must have better logic than I have yet seen to prove it: for the above argument is all on the side which it opposes. It is decidedly against its author. *Christian* is not a patronymic—*Christ* is not a proper name. "His name shall be called Jesus," said the angel. That is a proper name, whose patronymic is *Jesuit.* Christ is the name of an office—it is equal to *King* or *Priest;* and that I have no doubt is the true reason why the original disciples of Christ would not, could not, *did not* accept the name from the Antiochans, nor from the magistrates, nor even from King Agrippa, who, not knowing the meaning of *Christos*, supposed it to be a proper name, and *Christian* to be its patronymic. For the first disciples of Christ to have called

themselves 'The Anointed,' would have been a singular proper name. They were too discriminating for such a mistake. Our brother's logic proves that we ought to be called *Jesuits*. If it does not prove this, I affirm in my judgment it proves nothing. But if any one say that we can make the common noun *Christian* a proper noun, then I say we may make the word *Disciple* a proper name—nay, it is done in the New Testament, and by high authority. I am glad this subject is before us. I have heard much said in behalf of the name *Christian* for thirty years; and I am only more and more persuaded that the Apostles had better reasons for not assuming it, than any living man can give for now wearing it! Jesus, among the Jews, was a proper name and Christ a characteristic—an official designation. Jesuits or Disciples of Christ is now the alternative. Brethren, take your choice.

A. C.

In 1839, page 536, he says: The brethren all have a vote in this matter; and among the candidates for public favor, I give my vote for "*the Disciples*," or for the "Disciples of Christ." This is, for the reasons now given, my choice: but I will not contend with any man for a mere name, especially when they are all good. I believe since the age of *christening* that folks are usually passive in receiving a name.

A. C.

"D. A." proposes the name Brethren (1839, page 555); objects to Christian and Disciple that they are not of the same significance now as in apostolic times, and are too general. He says:

But as we are now in search of the *best* name, I take the liberty to suggest "Brethren," or "Brother" in the singular, as the most suitable. This, I think, will appear from a few considerations:—

1st. While it is used interchangeably in the Scriptures with the word "disciple" so as to have equal authority, it occurs much more frequently.

2d. It was used by Christ and the Apostles as a designation. "Ye are all brethren"—"holy brethren"—"If any one *called* a brother," etc.

3d. Being derived from a natural relation which is immutable, it expresses the same idea now as formerly, which is not true of the others.

4th. It is most free from any appearance of assumption or arrogance.

5th. It is much more applicable.

Thomas Campbell says (1840, page 21):

In relation to the name by which the advocates and subjects of the proposed Reformation should be known, it would appear that there is none so eligible or suitable as the name Christian; for the following reasons:

1st. Because of the radical and comprehensive import of its appellative signification. 2d. Because of its Scriptural consistency with the intention of the proposed reformation.

1st. With respect to the former—its radical and comprehensive import, etc.—it is evident that it literally signifies a disciple and follower of Christ; from which, as a proper name, it is derived; and which is the very radix of Christianity;—upon which, of course, every Scriptural appellation of a religious import, under the gospel dispensation, derives its religious significancy. For if a man be not a disciple and follower of Christ, he has no right to be called by any of the "different appellatives" by which Christians were wont to salute each other, as such. All other confessed or conceivable relations by which they did or could recognize each other, radically depended upon their confessed relationship to Christ, as his disciples and followers. Wherefore, the title CHRISTIAN comprehends and covers them all. 2d. Nor, secondly, is it less consistent with the intention of the proposed reformation, for which some of us have been laboring both by tongue and pen, by pulpit and press, for, at least, thirty years. The professed object of which is, and has been, from our commencement—the restoration of pure, primitive, apostolic Christianity in letter and spirit, in principle and practice; witness our "Declaration and Address," published at Washington, Pa., in the fall of 1809. Now this is that very religion—that very exhibition of Christianity, to which the appellative of CHRISTIAN was primarily annexed; for the disciples of Christ were called Christians first at Antioch A. D. 43. Nor, indeed, can there be a more proper term; "for as many as have been baptized into Christ, have put on Christ:" therefore, surely they have as good a right to be called after *him*, as a woman has to be called after the *name* of *the man* of her choice, whom she has assumed as her head and husband. And is not this the very relation in which Christians are divinely said to stand to Jesus Christ? See II. Cor. vi. 2; Eph. v. 23: "I have espoused you to one husband, that I may present you a chaste virgin to Christ." "For the husband is the head of the wife, even as Christ is the head of the church." Should Christians, then, consent to be recognized by any other name than that which brought them into the family of God?—by which they have become heirs of God—even joint heirs with Christ, their husband: compare Rom. vii. 4. with viii. 16, 17, and Gal. iii. 26. "For ye are all the children of God by faith in Christ Jesus. And if children, then heirs; heirs of God, and joint heirs with Christ." Hence—"All things are yours"—for "you are Christ's." Can any name, then, be more appropriate, more distinguishing, more comprehensive, more glorious, or more Scriptural than that of CHRISTIAN? Or can *any name* suit better with the ultimate intention of the pro-

posed reformation; viz: the Scriptural unity and unanimity of the professors of Christianity, without which they can never convert the world? Surely no. For while one says, "I am of Paul"—another, "I am of Apollos"—the professing body must be divided; and, while continuing so, it can never succeed, prevail, or prosper: "For every kingdom divided against itself is brought to desolation" (Matt. xii. 25). Wherefore our Lord prays so earnestly for the unity of all who should believe in his name, that so the world might be converted: see John xvii. 11. Nothing, therefore, is more obviously necessary for this purpose, than that professed believers be professedly united in the *one name*, the *one* faith, and the *one* love, of the *one* Lord and Master;—both in order to their own peace and comfort, and also for the success of the blessed cause in which they are professedly engaged.

These things being evidently so, what signifies all the objections that have been, or can be made to that worthy name by which the disciples of Christ have been called from the beginning? What if some have abused it? Is the abuse of a good thing any reason for the disuse or rejection of it? If so, *what* is it that has not been abused? But—"It is not sufficiently distinguishing." Why? Is it because that some who assume it, have practised or taught something inconsistent with the genuine truth and purity of our holy religion? Grant it: and what then? May not any name or title be thus abused? And can any appellation be better calculated to keep us right that that of CHRISTIAN? Surely no name can possibly combine in it so many interesting considerations to excite us to every thing that is good, honorable, and praiseworthy, as the name CHRISTIAN. It is, without exception, the most exalting, the most honorable, and distinguishing title under heaven. Excited, therefore, by these considerations, let us hold it fast, and endeavor to walk worthy of it. T. C.

On the lack of divine authority for the name Christian, Mr. Campbell says (1840, page 24, *et al.*):

But enough has appeared on this subject; and as we are all passive in receiving a name, and cannot compel the public to call us what we please, I shall only attempt one point, which, with me, is the only important one in the whole affair. It is this: *Have we any divine authority for being called Christians?* I do not ask, Have we any divine authority for being *exclusively* called Christians; for I believe all our brethren give that up; but the question is, *Have we any divine authority for being called Christians at all?* The same question may be variously propounded—as, for example, Was the name *Christian* first given by Heaven or earth, by God or man? Or was it recommended by human authority, and finally adopted by divine authority?

Those who affirm that it was given by divine authority from the days of John Newton till now, have relied upon the verb χρηματιξω, found in Acts xi. 26, as importing they were *divinely called* Christians first at Antioch; but it ever has been shown that such is the fixed meaning of that word, which is essential to the argument from it; indeed, no one, I believe, has ever assumed that it necessarily means so. Others again have assumed that *Christian* is the new name by which God's people were to be called, as intimated in Isa. lx. 3. But that was in the days of text-preaching, when the context had little or nothing to do with the interpretation of any passage: for now all are satisfied that the new name there spoken of is *Hepzibah*—"the delight of the Lord," or "My delight is in her." But although we are not called upon to prove that this name was not given by divine authority, our friends being obliged to offer proof that it was; we may fearlessly affirm, from all that has recently been written on the subject, and from all that is in the New Testament, that no person can possibly prove that it was divinely introduced or sanctioned.

One great fact or two on record, in my judgment, forever precludes the possibility of such proof. It is a fact that the disciples were not first called Christians at Jerusalem, but at Antioch. Now as from Jerusalem went forth the law and the word of the Lord, and as the Holy Spirit was then fully communicated to the Apostles, and they had a full revelation of the whole institution and of the Master's will, whatever name they gave to the followers of Christ was of divine authority, and no other. The question, then, is, What did the Holy Spirit then call them? I answer, Certainly not *Christian;* for Luke says they were called *Christians first at Antioch.* The matter is then decided forever, that the followers of Christ were not called Christians by divine authority, unless the Apostles received a new revelation or command some fourteen years after the day of Pentecost. For according to the chronology of those who differ from us, as well as of those who agree, the disciples were called Christians at Antioch fourteen years after the descent of the Spirit, and never before.

But a second fact, equally conclusive, is, that Luke did not write his Acts of the Apostles for *twenty-one years* after they were called Christians first at Antioch. Paul, according to the received chronology, came to Rome A. D. 63, and Luke did not write his Acts for two years afterwards: for he writes in them that Paul "lived two years in Rome in his own hired house;" consequently he could not have written that book till the end of 64. Now if the name *Christian* had been given in *Antioch,* twenty-one years before, by divine command, what an ungodly man must Luke have been during these *twenty-one years* after, and fourteen before—in all, thirty-five years—never to have

called them Christians; but, on the contrary, waywardly and frowardly to have called them *disciples* all the while; and even in the very next fact that he writes in the very face of his intimating that they were *divinely* called Christians, (according to some of our Evangelists and teachers,) he obstinately says, verse 29, "In the days of Claudius Cesar, the *disciples*, every man," etc. Unless, then, we suppose this man Luke to have been a bold and daring offender against a divine revelation, it is infallibly certain that he and his companions, the Apostles, did not receive the name Christian as coming from Heaven, but from the rude and profane Antiochans.

But it is assumed that Paul admitted it as of divine authority when it fell from the lips of King Agrippa. Paul was not such an admirer of regal grandeur as to hold the words of a king divine; nay, he modestly declined the name in the presence of Agrippa. For when the king said, "Paul, thou almost persuadest me to be a Christian," Paul does not say, "I would to God that not only thou, but all that hear me this day, were not only almost, but altogether" *Christians*. Nay, verily, he says, "altogether such as I am, except these chains." The reason was then what it is now. The enemies of Christ desired to put him on a footing with Plato, Pythagoras, Aristotle, and other philosophic and political aspirants, heads of parties, leaders, and thus to place his religion and his party on a par with others according to the ruling custom of the age; by which they hoped to humble his pretensions and exalt their own. The Apostles, therefore, as appears from all their writings, never once adopted the name. They call themselves and one another by numerous and various names, but never by that name.

Thus Paul waived an appropriation of the name so complimentarily given him by the king. As, for example, should a German prince have said to Zuinglius when pleading the cause of Protestantism before him, "Zuinglius, thou almost persuadest me to be a *Lutheran;*" Zuinglius, perceiving his drift, would, in the spirit of Paul, not reply, "O Prince! I would to heaven that you were not only almost, but altogether, a Lutheran; but altogether such as I am, except my unfortunate circumstances." So I think an uncommitted person would understand Paul before Agrippa.

But the term is once more found, I. Pet. iii. 16. The Apostle intimates a fiery trial, persecution, reproaches, and sufferings for the name of Christ. The name Christian was then common among the enemies of Christ, as Luke intimated in the year 64, by telling when and where it first began; and it was then usual to indict, try, and kill the holy brethren under the name Christian. "If, then," says Peter, "any one suffer under this name of reproach and suffering (*as a Christian,*) let

him not be ashamed," etc. There are the only times the name is found in holy writ. Paul and Peter having suffered under Nero, all antiquity dates his 1st Epistle about the year 60, four years before Luke wrote the Acts of the Apostles. We have, then, unequivocal evidence that even after the time of Peter's two letters, the brethren called each other disciples, and had not then adopted the name Christian, though so current in the world as to be mentioned three different times in the space of thirty years in the inspired writings.

It is an instructive fact that the same year (A. D. 60) in which Peter uses the word *Christian* as bandied about by Roman magistrates and people, the saints called each other *brethren* and *disciples*. For, A. D. 60, Luke says "the *disciples*" came together to break the loaf at Troas; while Peter spoke of their persecution under the title of Christians in the same year, and not far from the same place. The world, then, it seems called them Christians while they called themselves disciples and brethren, etc., down to A. D. 64.

Not to repeat what has been so often and so well said by others—such as if the Lord had, in the judgment of the Apostles, authorized or approved this name, I ask, Would they not have immediately and ever after adopted it in preference to all others, as was the fact when Abram was changed into Abraham, and Sarai into Sarah? Even courtesy decreed that when the names Saul and Joses were changed into Paul and Barnabas, the old name should no more be used; or that they should thence be designated by the new name. I say, we need not to repeat what has already been so well said, and so often said by others. The disciples were immersed into *the name* of the Father, and of the Son, and of the Holy Spirit. This holy name, neither Jesus nor Christ, was put or called upon them by divine authority.

But let all remember that those who were first called Christians in Antioch, were persons who had first believed the gospel preached by the Apostles—had then repented of their sins—were then immersed into the name of the Father, the Son, and the Holy Spirit—met the first day of every week—showed forth the Lord's death—contributed freely to the necessities of saints, and kept the apostolic ordinances. Will those who contend for this name do the same things, and exhibit the same moral excellencies! If so, I will call them Christians, if that will please them better than *Disciples*, or any other name; so far superior, in my judgment, is the thing to the name—the fruit to the blossom—the living man to the inanimate statue—the character to the profession. It will be remembered that I have used almost indiscriminately sundry names, and will likely continue to do so; for where the Lord has made me free, I cannot, without good cause, agree to bind myself.

OUR RELATION TO OTHER RELIGIOUS PEOPLE.

In the *Harbinger* of 1836, page 132, Mr. Campbell wrote:

There seems to be quite a diversity of opinion among the brethren, who have spoken on this subject, as to our custom with respect to communion with persons of the different religious parties of the day, and we have thought the time not inopportune to look again at some of the old landmarks on this subject.

In the *Millennial Harbinger* for 1837, page 411, we find the following queries, addressed to the Editor:

LUNENBURG, July 8th, 1837.

Dear Brother Campbell:—I was much surprised to-day, while reading the *Harbinger*, to see, that you recognize the Protestant parties as Christian. You say, you "find in all Protestant parties Christians."

Dear brother, my surprise, and ardent desire to do what is right, prompt me to write to you at this time. I feel well assured, from the estimate you place on the female character, that you will attend to my feeble questions in search of knowledge.

Will you be so good as to let me know how any one becomes a Christian? What act of yours gave you the name of Christian? At what time had Paul the name of Christ called on him? At what time did Cornelius have Christ named on him? Is it not through this name we obtain eternal life? Does the name of Christ, or Christian, belong to any but those who believe the *gospel*, repent, and are buried by baptism into the death of Christ?

Mr. Campbell replies:

In reply to this conscientious sister, I observe, that if there be no Christians in the Protestant sects, there are certainly none among the Romanists, none among the Jews, Turks, Pagans; and therefore no Christians in the world except ourselves, or such of us as keep, or strive to keep, all the commandments of Jesus. Therefore, for many centuries there has been no church of Christ, no Christians in the world; and the promises concerning the *everlasting* kingdom of Messiah have failed, and the *gates of hell have prevailed against his church!* This cannot be; and therefore there are Christians among the sects.

But who is a Christian? I answer, Every one that believes in his heart that Jesus of Nazareth is the Messiah, the Son of God; repents of his sins, and obeys him in all things according to his measure of knowledge of his will. A *perfect* man in Christ, or a perfect Christian, is one thing; and "a babe in Christ," a stripling in the faith, or an imperfect Christian, is another. The New Testament recognizes both the perfect man and the imperfect man in Christ. The former, indeed, implies the latter. Paul commands the imperfect Christians to "*be perfect*," (II. Cor. iii. 11,) and says he wishes the perfection of Christians. "And this also we wish" for you *saints* in Corinth, "even your perfection;" and again he says, "We speak wisdom among the perfect," (I. Cor. ii. 6,) and he commands them to be "perfect in understanding,"

(I. Cor. xiv. 20,) and in many other places implies or speaks the same things. Now there is perfection of will, or temper, and of behavior. There is a perfect state and a perfect character. And hence it is possible for Christians to be imperfect in some respects without an absolute forfeiture of the Christian state and character. Paul speaks of "carnal" Christians, of "weak" and "strong" Christians; and the Lord Jesus admits that some of the good and honest-hearted bring forth only thirty-fold, while others bring forth sixty, and some a hundred-fold increase of the fruits of righteousness.

But every one is wont to condemn others in that in which he is more intelligent than they; while, on the other hand, he is condemned for his Pharisaism or his immodesty and rash judgment of others, by those that excel in the things in which he is deficient. I can not, therefore, make any one duty the standard of Christian state or character, not even immersion into the name of the Father, of the Son, and of the Holy Spirit, and in my heart regard all that have been sprinkled in infancy without their own knowledge and consent, as aliens from Christ and the well-grounded hope of heaven. "Salvation was of the Jews," acknowledged the Messiah; and yet he said of a foreigner, an alien from the commonwealth of Israel, a Syro-Phenician, "I have not found so great faith—no, not in Israel."

Should I find a Pedobaptist more intelligent in the Christian Scriptures, more spiritually minded and more devoted to the Lord than a Baptist, or one immersed on a profession of the ancient faith, I could not hesitate a moment in giving the preference of my heart to him that loveth most. Did I act otherwise, I would be a pure sectarian, a Pharisee among Christians. Still I will be asked, How do I know that any one loves my Master but by his obedience to his commandments? I answer, *in no other way.* But mark, I do not substitute obedience to one commandment, for universal or even for general obedience. And should I see a sectarian Baptist or a Pedobaptist more spiritually minded, more generally conformed to the requisitions of the Messiah, than one who precisely acquiesces with me in the theory or practice of immersion as I teach, doubtless the former, rather than the latter, would have my cordial approbation and love as a Christian. So I judge, and so I feel. It is the image of Christ the Christian looks for and loves; and this does not consist in being exact in a few items. but in general devotion to the whole truth as far as known.

With me, mistakes of the understanding and errors of the affections are not to be confounded. They are as distant as the poles. An angel may mistake the meaning of a commandment, but he will obey it in the sense in which he understands it. John Bunyan and John Newton were very different persons, and had very different views of baptism, and of some other things; yet they were both disposed to obey,

and to the extent of their knowledge did obey, the Lord in every thing.

There are mistakes with and without depravity. There are willful errors which all the world must condemn, and unavoidable mistakes which every one will pity. The Apostles mistook the Saviour when he said concerning John, "What if I will that he tarry till I come?" but the Jews perverted his words when they alleged that Abraham had died, in proof that he spake falsely when he said, "If a man keep my word, he shall never see death."

Many a good man has been mistaken. Mistakes are to be regarded as culpable and as declarative of a corrupt heart only when they proceed from a willful neglect of the means of knowing what is commanded. Ignorance is always a crime when it is voluntary; and innocent when it is involuntary. Now, unless I could prove that all who neglect the positive institutions of Christ and have substituted for them something else of human authority, do it knowingly, or, if not knowingly, are voluntarily ignorant of what is written, I could not, I dare not say that their mistakes are such as unchristianize all their professions.

True, indeed, that it is always a misfortune to be ignorant of any thing in the Bible, and very generally it is criminal. But how many are there who cannot read; and of those who can read, how many are so deficient in education; and of those educated, how many are ruled by the authority of those whom they regard as superiors in knowledge and piety, that they never can escape out of the dust and smoke of their own chimney, where they happened to be born and educated! These all suffer many privations and many perplexities, from which the more intelligent are exempt.

The preachers of "*essentials*," as well as the preachers of "*non-essentials*," frequently err. The Essentialist may disparage the heart, while the Non-essentialist despises the institution. The latter makes void the institutions of heaven, while the former appreciates not the mental bias on which God looketh most. My correspondent may belong to a class who think that we detract from the authority and value of an institution the moment we admit the bare possibility of any one being saved without it. But we choose rather to associate with those who think that they do not undervalue either seeing or hearing, by affirming that neither of them, nor both of them together, are essential to life. I would not sell one of my eyes for all the gold on earth; yet I could live without it.

There is no occasion, then, for making immersion, on a profession of the faith, absolutely essential to a Christian—though it may be greatly essential to his sanctification and comfort. My right hand and my right eye are greatly essential to my usefulness and happiness, but

not to my life; and as I could not be a perfect man without them, so I cannot be a perfect Christian without a right understanding and a cordial reception of immersion in its true and Scriptural meaning and design. But he that thence infers that none are Christians but the immersed, as greatly errs as he who affirms that none are alive but those of clear and full vision.

I do not formally answer all the queries proposed, knowing the one point to which they all aim. To that point only I direct these remarks. And while I would unhesitatingly say, that I think that every man who despises any ordinance of Christ, or who is willingly ignorant of it, cannot be a Christian; still I should sin against my own convictions, should I teach any one to think that if he mistook the meaning of any institution, while in his soul he desired to know the whole will of God, he must perish forever. But to conclude for the present — he that claims for himself a license to neglect the least of all the commandments of Jesus, because it is possible for some to be saved, who, through insuperable ignorance or involuntary mistake, do neglect or transgress it; or he that willfully neglects to ascertain the will of the Lord to the whole extent of his means and opportunities, because some who are defective in that knowledge may be Christians, is not possessed of the spirit of Christ, and cannot be registered among the Lord's people. So I reason; and I think in so reasoning, I am sustained by all the Prophets and Apostles of both Testaments.

On page 507, volume 1837, Mr. Campbell wrote as follows:

"We have, in Paul's style, the *inward* and the *outward* Jews; and may we not have the *inward* and the *outward* Christians? for true it is, that he is not always a Christian who is one outwardly: and one of my correspondents will say, "Neither is he a Christian who is one inwardly." But all agree that he is, in the full sense of the word, a Christian who is one inwardly and outwardly.

As the same Apostle reasons on circumcision, so we would reason on baptism:—"Circumcision," says the learned Apostle, "is not that which is outward in the flesh;" that is, as we apprehend the Apostle, it is not that which is outward in the flesh; but "circumcision is that of the heart, in the spirit, and not in the letter [only]; whose praise is of God, and not of man." So is baptism. It is not outward in the flesh only, but in the spirit also. We argue for the outward and the inward —the outward for men—including ourselves—the inward for God; but both the outward and the inward for the praise both of God and of men.

Now the nice point of opinion on which some brethren differ, is this: Can a person who simply, not perversely, mistakes the outward baptism, have the inward? We all agree that he who willfully or negligently perverts the outward, cannot have the inward. But can he who, through a simple mistake, involving no perversity of mind,

has misapprehended the outward baptism, yet submitting to it according to his view of it, have the inward baptism, which changes his state and has praise of God, though not of all men? is the precise question. To which I answer, that, in my opinion, *it is possible*. Farther than this I do not affirm.

My reasons for this opinion are various: two of which we have only time and space to offer at this time. Of seven difficulties it is the least; two of these seven, which, on the contrary hypothesis, would occur, are insuperable:—The promises concerning an everlasting Christian church have failed; and then it would follow that not a few of the brightest names on earth of the last three hundred years, should have to be regarded as subjects of the kingdom of Satan!!

None of our brethren regard baptism as only outward. They all believe that in the outward submersion of the body in the water, there is at the same time the inward submersion of the mind and heart into Christ. They do moreover suppose that the former may be without the latter. They have only to add that it is possible for the latter to be, not without the former in some sense, but without it in the sense which Christ ordained."

This, I believe, has been the uniform teaching of the author from the earliest numbers of the *Christian Baptist*. A part of the foregoing article was quoted by Dr. Rice in the Lexington debate, (page 517,) and the response which was made is a full reiteration of the opinion. On page 556 of the Debate, we find the following noble words, worthy of the triumphant defender of Protestantism against the learned and subtle Purcell:

"No good, no religious, moral, or virtuous man, can perish through our views or principles. Our theory thunders terrors to none but the self-condemned. Human responsibility, in my views and doctrines, always depends upon, and is measured by, human ability. It is so, certainly, under the gospel. The man born blind will not be condemned for not seeing, nor the deaf for not hearing. The man who never heard the gospel, cannot disobey it; and he who, through any physical impossibility, is prevented from any ordinance, is no transgressor. It is only he who knows, and has power to do, his Master's will, that shall be punished for disobedience. None suffer, in our views, but those who are willfully ignorant, or negligent of their duty. Natural ability, time, place, and circumstances are all to be taken into account; and none but those who sin against these, are, on our theory, to perish with an everlasting destruction, 'from the presence of the Lord, and from the glory of his power.'"

Again, page 559, he says:

"I circumscribe not the Divine philanthropy—the Divine grace. I dare not say there is no salvation in the church of Rome, or that of

Constantinople; though, certainly, Protestants do not regard them as churches builded upon the foundation of apostles and prophets, Jesus Christ being the chief corner-stone. In all the Protestant parties there are many excellent spirits, that mourn over the desolations of Zion—that love the gospel and its Author most sincerely. My soul rejoices in the assurance that there are very many excellent spirits, groaning under the weight of human tradition and error, who are looking for redemption from these misfortunes before a long time."

From these opinions as to the essential character of many among the various religious organizations of this and other days, we could readily infer what would be the custom that would grow up amongst those who entertained them, as to communion with such. This rule has been frequently announced by Father Campbell and others—not simply as to what we ought to do, but as to what we really do practice.

In the debate with Dr. Rice on human creeds, page 785, Father Campbell, than whom none, surely, ought better to know the practice of the churches, says:

"We find much philosophy in one of Paul's precepts, somewhat mistranslated, "Receive one another without regard to differences of opinion." We, indeed, receive to our communion persons of other denominations who will take upon them the responsibility of their participating with us. We do, indeed, in our affections and in our practice, receive all Christians, all who give evidence of their faith in the Messiah, and of their attachment to his person, character and will."

We might fill many pages illustrative of the harmony of our teachings on this subject, but this will suffice. Surely there is a broad distinction between declining to decide, in an untaught case, against the communion of one who gives many and convincing proofs of his love of the Saviour, and exercising the right of authoritatively inviting indiscriminately all professors;—between examining our neighbor, and urging and allowing him to examine himself, that so he may eat or not, as he may or may not discern the body and the blood of the Lord Jesus. Let any who think that Father Campbell has written any thing inconsistent with the sentiments above quoted, carry this distinction along with them, and they will have no difficulty in reconciling his opinions, or in discovering what is, and has long been, the common consent of the churches on this subject. We are always very careful in what we say or write concerning the affairs of the Lord's kingdom, because we love the truth and desire to be guided supremely by the word of God. We hold it to be a grievous folly, to be rebuked by all pious students of the word of God, for any one to treat with slighting haste or frivolous superficiality a question so delicate as that which asks how we shall bear ourselves towards one whom we confess to think a child of God, and one whose prayers and alms we cannot doubt rise

as grateful incense to the same throne before which our own are offered.

Brethren, let us hear with candor, discuss with mutual patience, and decide with enlightened judgment and a large Christian charity, and God will, through his word and Holy Spirit, surely teach us his way more perfectly. It will be found, perhaps, that the wisest of us have yet much to learn. W. K. P., 1862, pages 132-39.

CREEDS.

In an Extra in 1832, Mr. Campbell teaches as follows:

QUESTION. How many creeds are there?

ANSWER. One for every day in the year.

Q. How many sects are there?

A. As many sects as there are authoritative creeds.

Q. Who has made these creeds?

A. Philosophers, conferences, synods, or some individual leader.

Q. What evidences are there that they have produced corruptions?

A. They are known to have produced hypocrisy, false swearing and prevarication, for the sake of livings—strife, envy, hatred, and indeed every evil work. Witness the anathemas, excommunications, and slanders, hurled from all ecclesiastical bodies meeting under their sanction, against all who oppose their pretensions. The old side Methodists, for example, will not now permit even the preachers of reform to enter into a pulpit or meeting-house belonging to them in the capacity of preachers; while, before the formation of a new creed, they used to kneel at the same altar. This is also true of Baptists, and even Quakers, boasting of their love of peace and brotherly kindness.

Q. But will not a creed keep one Lord's table pure?

A. No; not one.

Q. What do they resemble?

A. They are like sieves which will suffer the *small grains* of wheat to pass through, and retain the *large grains* of darnel.

Q. But can we call any table "*the Lord's*" which excludes from it the Lord's people?

A. No; unless the Lord's people put on the livery of the man of sin.

Q. Did not the Apostles receive to the Lord's table all who believed and acknowledged Jesus by an immersion into his death, provided they kept his moral precepts, irrespective of their opinions?

A. Paul commanded the Roman Christians to receive one another without regard to differences of opinion. No man was excluded by Paul for a difference of opinion.

Q. Ought a man to read any human creed for the sake of assenting to it?

A. No, unless he read them all; for how can he decide without a comparison?

Q. But ought he not to compare every one he reads with the Bible?

A. Yes; but this supposes him to understand the Bible as well as the creed: and surely, if he can decide what is truth from the Bible, he need not trouble himself with the creed. Why impose upon himself the task of reading the creed, since he cannot receive it unless he understand the Bible before he read it?

Q. Of what use, then, is a creed?

A. Of much use to build and keep up a party; to cause professors to revile, slander, and hate one another; to hold formalists, hypocrites, and prevaricators together; and to exclude weak Christians and honest disciples from popular establishments. They, like strainers, retain all the feculent matter, and suffer the pure liquor to escape.

Q. Do not all human platforms of church establishments reproach the Bible?

A. Yes; they all say that the New Testament is incomplete, and that men are either wiser or more benevolent than God.

Q. How do they say that men are wiser than the Lord?

A. By arrogating to themselves the skill to keep the church pure by another form of words than the form of sound words delivered by the Apostles. Every new creed says, This is better adapted than the Apostolic writings to preserve the unity and purity of the church:— for every new improvement says this is wiser than that for which it proposes itself as a substitute.

Q. How do they arraign the benevolence of the Author of Christian faith?

A. By insinuating that he was wise enough to foresee that the Apostle's word could not keep the Christian community one and undivided, and yet not causing an abstract view, or a summary of essential articles to be appended to the Book, to prevent the necessity of fallible human interposition.

Q. Can the Christian world ever be united or reformed on the principles of any creed?

A. It is impossible, both from experience and Scripture testimony. Other foundation of hope and union can no man lay, which will stand the test of time, but that once laid by Jesus and his Apostles.

Q. Ought not a Christian then to oppose, in all meekness and in all firmness, every authoritative creed as opposed to the wisdom and benevolence of Jesus Christ?

A. Most assuredly he ought, if he have vowed allegiance to Jesus as the only Prophet, Lawgiver, Priest, and King, in his kingdom.

In 1847, page 565, he writes:

Our views of creeds have long been before the public.

One generation has passed away and another has come since we first entered our solemn protest against creeds, and a very decisive victory has been gained.

In Scotland and in England this was begun more than a century ago, and has, with more or less success, been prosecuted ever since. The Glassites, or Sandemanians, the Haldanians, or Independents, the Arians and the Unitarians, with more or less zeal, have taken a part in the controversy. Some of these opposed creeds, not *because they were creeds*, but because they were opposed to the doctrines contained in them. We, on the contrary, have opposed creeds *because they were creeds*, irrespective of the doctrine contained in them; not, indeed, because they exhibited a system of faith or of sound doctrine, but because they were made indispensable and authoritative terms of communion, or justifiable and valid grounds of exclusion;—because the terms and phrases, or the mental abstractions and opinions in them, propounded as the essential doctrines of Christ, expressed in human terms, were placed upon the same footing with the Oracles of God, and sometimes above them, insomuch that it became a greater sin to oppose or controvert the words of the creed than the words of the Bible.

We never opposed a declaration of our faith in word or writing. On the contrary, we have often published in word and writing our views of Bible truth—not, indeed, as of equal authority with the inspired words of Apostles and Prophets. Some there were in former times, and some there yet are, such very simpletons, or such shrewd cavillers, as to represent us as having changed our views on this subject, and as now building the things which formerly we destroyed. I do not say whether their mere stupidity or their more reprehensible pravity of mind, has betrayed them into this sin of misrepresentation. But most certainly a gross and culpable misrepresentation it is, and they must answer for it again. I care not to publish my whole faith every year; but I will not immutably impose that faith upon myself, or any one else, as essential to the communion of saints.

The Baptists, while few in number and feeble in power, opposed creeds in their ecclesiastic sense, but, so far as known to me, they never opposed a man's declaring in word or writing his faith.

The age is, indeed, growing too fast for these dwarfish schemes. Hence the attempt to roll off the shame of these remains of ages of superstition and error. We hail as auxiliary to our efforts in this cause the growing liberality and enlargedness of mind developed in the true liberty of the gospel.

BOOK XII.

OUR MISSIONARY ORGANIZATIONS.

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In 1841 Mr. Campbell began a series of essays on Christian co-operation, which affected the entire brotherhood, and ultimately resulted in the organization of the American Christian Missionary Society. He said (Vol. 1841, page 533):

THE RIGHT OF CO-OPERATION.

From my spiritual observatory, I am so deeply penetrated with the necessity of a more intimate organization, union, and co-operation than at present existing among us, that I feel myself in duty bound again to invite the attention of the brotherhood, especially of those who are in heart and life devoted to the honor, dignity and influence of Christianity in the world, to a more thorough and profound consideration of the subject than they have ever yet given to it.

Christ's institution is a kingdom—not a mob, not a fierce, lawless democracy, led by every aspirant and demagogue, who has some by-ends and selfish impulses urging him forward in the career of personal honor, fortune, or aggrandizement. Neither is it on one or two families, or a few little coteries of neighborhood association in a county, a state, a province, that fill up the idea of the church and kingdom of Jesus Christ. Nor do all the congregations in all the corners of this continent, either in their present dislocation, or in any new form which they might of their own free accord assume to themselves, constitute Christ's kingdom on earth. Christ's kingdom, were it to assume its true, divine, and ancient character, would throw its arms around every one in every place that calls upon the name of the Lord Jesus out of a pure heart, and it would hold and keep him responsible to the Head, and Monarch, and Theocrat of all.

There is no debate amongst us on many points—indeed, on any point of vital importance to the full development of the ecclesiastic character of the Christian institution. We have all learned that we have but one King, Lord, and Lawgiver—Jesus the Messiah. "He is the Maker and the Monarch of all." He alone shall reign over us.

But his government on earth is not *in person* nor *by proxy*. He is in heaven. There he is seen wearing a crown. From his radiant throne he looks with sovereign contempt upon that little pontifical mitre on Gregory's head, manufactured out of a superannuated old Cardinal's cap, *a la mode Latinus*. Our sovereign Lord needs no Vicar;

and if he did, he would have chosen a better one than ever sat upon the stool of the first of the Gregories. But he has no need of laws, and officers, and organization, through which he sends forth his sanctifying spirit and power into this world.

A book is not sufficient to govern the church. No book ever governed any community—not even the Book of the Law, or the Book of the Gospel, else Moses would have resigned when he wrote the Law, and would never have laid his hand upon Joshua; else Jesus would never have sent out Apostles, Prophets, Evangelists, Pastors, and Teachers of the New Testament, had a book been a king and executive of his will. After the New Testament had been written out, Paul would not have commanded Timothy or Titus to reprove, to rebuke, or to commit to faithful and competent persons the office of instructing and building up the church. Nor would he have commanded the community to know them that were *over them* in the Lord, and who admonished them, and to esteem them very highly in love for the sake of their office; and to submit themselves, and to obey them as those who watched for their souls, etc. But on this point there is a growing intelligence in all the churches, so far as my personal observation extends.

There is, however, little or no general co-operation; no general organization; no mutual understanding; no coming together into one place in cases of emergency, and for the dissemination and support of the gospel, and mutual encouragement of one another in the work of the Lord; and that, forsooth, because some men have abused such meetings, converting them into legislative halls, into spiritual high courts of judicature and inquisitorial tribunes, for proscription and excision.

Instead of some mutual understanding, concert, and co-operation, every little congregation of one or two scores of men, women, and children, feels itself authorized to send out whom they will as evangelists and public instructors, as regardless of what is fitting as they are incompetent to act advisedly in matters of such high and public concern and importance. And who does not know that frequently those who are most anxious for the conspicuity of public instructors are the least qualified for it? If there be multitudes of men who mistake the admiration of virtue for the practice of it, as doubtless there are, most evident it is that there are scores of preachers who misconstrue the desire for the office of a bishop or evangelist into a qualification for it. Had Paul thought the desire for the office of a bishop, or an evangelist, was the main qualification for the office, he would not have proceeded to enjoin that they be able, intelligent, and exemplary men.

Now that there are individual, domestic, and social duties, needs no demonstration. And that the family and the particular congregation have each their special and appropriate duties, obligation, and jurisdiction, is equally evident; but that there is a community beyond the family, beyond the particular congregation, is equally evident and undeniable; and that it is competent only to that community to select and appoint its own public functionaries, as much as it is to the congregation in any given place, is a proposition which I am prepared to demonstrate, if so be there are any skeptical on that subject in this our day and generation. I do not dogmatize on the subject, nor will I now inquire how or by what instrumentality or organization a community of churches will supply themselves with evangelists or such public functionaries as they may need. But this I must say, so long as the present irresponsible agencies are in being, we shall be ever and anon tormented with such inauspicious and unfortunate persons and events as that which I am now under the painful necessity to notice below.

I can not conceive of a kingdom without a constitution, an organization, a joint and common interest, and a constant co-operation in reference to its self-preservation and comfortable existence. If Christ have a kingdom on this earth, it must be a community organized.

Close attention to the tendencies of things, in the administration of ecclesiastical organizations, will intimate important lessons to those who would test principles by their practical operation. All societies demonstrate in their history not merely the tendency to centralization, but the necessity of a general superintendency of some sort, without which the conservative principle can not operate to the prosperity and furtherance of the public interests of the community.

But the New Testament teaches both by precept and example the necessity of united and concentrated action in the advancement of the kingdom. It lays down some great principles and applies them to the emergencies that arose in the primitive times:—

1. It inculcates the necessity of co-operation, and specifies instances.

2. It inculcates the necessity of two distinct classes of officers in every particular community.

3. It indicates the necessity of a third class of public functionaries, and gives examples of diverse ministries.

4. It exemplifies the utility and the need for special deliberations, and of conventions on peculiar emergencies.

5. It allows not persons to send themselves or to ordain themselves to office; but every where intimates the necessity of choice, selection, mission, and ordination.

6. It inculcates a general superintendency of districts and cities by those who preside over the churches in those districts; that is, it

makes it the duty of the Christian ministry, by whatever name it may be called, to take care of the common interests of the kingdom in those places and districts in which it is located and resident.

The New Testament makes it the duty of the Christian ministry, by whatever name it may be called, *to take care of the common interests of the kingdom in those places and districts in which it is located and resident.* To the easy and full admission of this item, a special attention to a few hints on the attitude of the Christian communities in different places, and on the duties of public functionaries spread over the face of the New Testament, is all that is requisite. Be it noted, then,—

1. That the Saviour always spoke of his kingdom in this world as one great organization—one grand community, having one spirit, one interest, one great aim—as being one fold, one vine, one family, one body, one house.

2. This appears farther evident from some of his parables; such as that of the nobleman going into a far country; and during his absence delivering the whole management of his estate to public functionaries. The parable of the talents, as well as that of the pounds, intimate the same view.

3. The Acts of the Apostles, from the establishment of the Jerusalem church, is one continuous scene of co-operation among all the churches, and of the necessity of a general understanding of this sort, as well as of the amenability of all public functionaries to the whole Christian community.

In 1845, Mr. Campbell submits the following propositions:

1. The human family has, since the days of Cain and Abel, been divided into two parties of opposite views, sentiments, and actions, essentially unlike each other.

2. These parties have been distinguished from each other by different names, indicative of those views, sentiments, and actions; such as "the righteous and the wicked," "the just and the unjust," "the good and the bad," "the sons of light and of darkness," "the children of God and the children of the wicked one," etc.

3. Although existing under different administrations of light and mercy, sometimes called dispensations or institutions of religion, these two parties have not been more distinguished in name than in reality; the good having always been men of faith, of piety, and of humanity; the bad, men of unbelief, impiety, and inhumanity.

4. The three grand points of contrast between these two great parties are flesh and spirit, holiness and unholiness, righteousness and unrighteousness. Of these the first on each side is the parent or the cause of the other two. FLESH is the parent or the cause of impiety.

or unholiness—of inhumanity, or unrighteousness: and SPIRIT, of piety, or holiness; of humanity, or righteousness.

5. *Faith*, then, is the one immutable principle, whose immediate results are piety and humanity, which, under all dispensations—Patriarchal, Jewish or Christian—has distinguished one party; while unbelief or the negative of this principle, whose immediate results are impiety and inhumanity, has always distinguished the other party.

6. The only changes, then, which dispensations or administrations have made, either affecting the one central principle of each of these parties or its operations, are fully set forth under the terms *testimony* and *law;*—testimony being the measure of faith; and law, of obedience.

7. The difference, then, between the present dispensation and the two antecedent dispensations, is not in the principle of faith, nor in the strength and power of faith; but in the *comprehension* of faith. Nor is it in the principle or power of piety and humanity; but in the comprehension of piety and humanity. Christians have more testimony, more law, more motive, and therefore have a more comprehensive faith, piety, and humanity, than Abel, Enoch, Noah, Abraham, or David; while those sons of faith may have had a more vigorous faith, piety, and humanity, than any of the present race of Christians. Still the superlative of faith, piety, and humanity, including both vigor and comprehension, have been found under the present or Christian dispensation of righteousness and mercy.

These things premised, we now proceed to the statement of those propositions indicative of the basis of church organization, edification, and co-operation.

1. The Christian brotherhood or community is set forth under the figure of a body, a family, a nation, or kingdom. Under all these figures Christ is the head, and his people are his body, his family, his kingdom. They, indeed, are not contemplated without him, nor he without them, under any figure. He is always one of them, as well as over them, under God, as Mediator between them and his Father. The church is, indeed, so identified with Christ as his body, that Paul once calls the church *Christ*. His words are: "As all the members of one body, though many, are one body; so also is Christ" (I. Cor. xii. 12). He also calls the church his "*fulness:*" "His body the church the fulness of him that filleth all in all" (Eph. i. 23). So that, as he again says, "We, being many, are one body in Christ, and every one members one of another" (Rom. xii. 5). "But now are they many members, yet but one body." "Now ye are the body of Christ, and members in particular" (I. Cor. xii. 20 and 27). "In whom all the building, fitly framed together, groweth unto an holy temple in the Lord" (Eph. ii. 21). "There is one body and one spirit, even as you

are called in one hope of your calling" (Eph. iv. 4), etc. All, then, who are of the one faith, under the one Lord, and subjects of the one baptism, animated by the one spirit and hope, make but one body or church.

2. This body of Christ, composed of all possessed of the same faith, piety, and humanity, so far as it is found at any one time existing on this earth, is composed of many communities or congregations, each of which is in itself and to the members of which it is composed, a miniature or individual representation of the whole body or church of Christ in the world. Such were the churches of Christ in Judea, the churches of Asia, of Galatia, Macedonia, and indeed all the churches of the Gentiles.

3. The first community of this sort was that formed in Jerusalem. Christ himself had gathered disciples and separated them from the world. Of these, one hundred and twenty were assembled in Jerusalem, waiting for the Spirit. When it came, thousands believed, were baptized, and *added* to the original society of devoted followers of the Son of God.

OUR FIRST CONVENTION.

After arguing the matter for years, a General Convention was called, to meet at Cincinnati, O., in October, 1849. David S. Burnet was the leader of leaders in the work of organization for co-operation. C. L. Loos writes:

The conviction had been for some time ripening in the minds of our most thoughtful men, that the necessity had come for such a national meeting representative of our people. The wisdom and propriety of calling such a Convention were for the months preceding very fully and freely discussed in our press, and our ablest men participated in this discussion.

A. Campbell, in an article strongly advocating the measure, said: "The purposes of such a primary Convention are already indicated by the general demand for a more efficient and Scriptural organization—for a more general and efficient co-operation in the Bible cause, in the missionary cause, in the education cause." These words will show to the reader of to-day what were the questions of chief concern among our churches at that day, and which, it was desired and hoped, such a general and closer interchange of mind as the occasion of the meeting contemplated, would aid in bringing to a better solution.

The question of proper church organization was at that time very prominent in the churches, especially with the more thoughtful men among us—much more so, I hesitate not to say, than at present. It was generally felt that the conflict of years through which we had passed, had left but little time or attention for the weighty matters of efficient congregational and general organization for permanent, enduring future life, power, and prosperoty. This was loudly expressed on all sides. "We have gone through the war period, battling for life and existence; now we must turn our attention to the more difficult, but most vital questions of permanent organization for lasting exist-

ence and strong action in our life and mission as representatives of Apostolic Christianity," was the language of our wise men in the churches.

A. Campbell, early in the year 1849, in obedience to a widely expressed desire, suggested the calling of a convention of the representatives of the churches generally, in his own words, to devise methods "for the setting in order the things wanting among us to perfect the church and convert the world." This suggestion met a cordial response.

No one took a stronger or an earlier interest in this matter than A. Campbell, and no one had clearer or more decided convictions of the propriety of such an assembly than he. The deep earnestness, moreover, with which he plead for general consultation, to bring about a more perfect organization and co-operation in the great enterprises of the church for the preaching of the gospel over the entire world, should not be unknown and lost to our people of to-day. He felt that the time had come for the church to enter, in full co-operation, on such enterprises as were necessary to execute its great mission of extending the kingdom of the Master. A. Campbell's articles on this subject, of the year 1849, deserve special attention as revealing his own mind on this matter—not only at that period, but always with him of vital importance. The following quotation is characteristic of his largeness of mind on all great questions:

"The public interests of the aggregate Christian community in every one nation, province or empire, as much require public agents, whether called evangelists, messengers, delegates, or classified under one all-comprehending designation and denomination—missionaries or "messengers of the churches," as do private interests of every particular community require its own special and particular agents or officers.

"These are points no longer debatable amongst us, or any other Christian people known to me on the map of Christendom. We may aim at more simplicity, but we can not dispense with the agents and agencies above enumerated, any more than we could dispense with books and school-masters in the great work of illuminating and civilizing mankind. To ask for a *positive* precept for everything in the details of duties growing out of the various and numerous exigencies of the Christian church and the world, would be quite as irrational and unscriptural as to ask for an immutable wardrobe or a uniform standard of apparel for all persons and ages in the Christian church. . . . We must make a broad, a clear, and an indelible distinction between the elements of *faith*, *piety*, and *morality*, and matters of temporal expediency. The former are wholly and exclusively of divine authority. . . . They are forever fixed by the Messiah in person, and by his inspired and divinely commissioned lawgivers, apostles and prophets. . . . In all things pertaining to public interest, not of Christian faith, piety, or morality, the church of Jesus Christ in its aggregate character is left free and unshackled by any apostolic authority. This is the great point which I assert as of capital importance in any great conventional movement or co-operation in advancing the public interests of a common salvation. . . . Matters of prudential arrangement for the evangelizing of the world, for the better application of our means and resources, according to the exigencies of society and the

ever varying complexion of things around us, are left without a single law, statute, ordinance or enactment in all the New Testament. For my own part, I see no necessity for any positive *divine* statutes in such matters."

A. Campbell always expressed a strong preference for the Baptist form of free association, "divested," as he said, "of those appendages against which we remonstrated twenty-five years ago." He declares:

"I was present on the occasion of the dissolution of the 'Mahoning Baptist Association' in 1828, on the Western Reserve, State of Ohio. With the exception of one obsolete preacher, the whole association, preachers and people, embraced the current reformation."

The Harbinger, 1849, page 689, reports the

CONVENTION OF CHRISTIAN CHURCHES,

Met in Cincinnati, October 24, 1849.

We had the pleasure of attending as one of this large and respectable assembly of brethren. We met, not for the purpose of enacting ecclesiastic laws, nor to interfere with the true and Scriptural independence of the churches, but to consult about the best ways for giving efficiency to our power, and to devise such methods of co-operation, in the great work of converting and sanctifying the world, as our combined counsels, under the guidance of Providence, might suggest and approve. There are some duties of the church, which a single congregation can not, by her unaided strength, discharge. For certain ends, two or three congregations often combine their means, and thus, by a mutual co-operation, effect that which no one alone could have accomplished. Sometimes all the churches in a county, a district, or even a State, send up their messengers to consult about and co-operate in enterprises, benevolent and obligatory, which concern the common welfare and the extension and prosperity of the kingdom of Christ. But a broader and more general co-operation than all these may sometimes be demanded, and then a general convention may be called and a universal co-operation entered into. Such appeared to be the nature of the subjects which engaged the Convention held in Cincinnati, and we were more than gratified to witness the large number of messengers in attendance. More than *one hundred and fifty* names were enrolled and *nearly* or *quite as many churches* were represented. It was an interesting occasion, and the deep-felt earnestness which pervaded the body, during the long sessions of four successive days, showed that it was regarded as a solemn convocation on the great and sublime concerns of the Christian Kingdom. A primary object being to devise some scheme for a more effectual proclamation of the Gospel in destitute places, both at home and abroad, the Convention took under consideration the organization of a Missionary Society. As our limits would not allow of a full report of the very interesting proceedings

upon this and other subjects, we shall confine ourself to results simply, and present to our readers only such resolutions, etc., as were finally adopted and passed by the Convention.

MISSIONARY SOCIETY.

Resolved, That the "Missionary Society," as a means to concentrate and dispense the wealth and benevolence of the brethren of this Reformation in an effort to convert the world, is both Scriptural and expedient.

Resolved, That a committee of seven be appointed to prepare a constitution for such a society.

In pursuance of these resolutions a Constitution was prepared and presented, and after full discussion and various amendments, substitutions, etc., adopted as follows:

CONSTITUTION.

ARTICLE 1. This Society shall be called the American Christian Missionary Society.

ARTICLE 2. The object of this Society shall be to promote the spread of the Gospel in destitute places of our own and foreign lands.

ARTICLE 3. The Society shall be composed of annual delegates. Life Members and Life Directors. Any church may appoint a delegate for an annual contribution of ten dollars. Twenty dollars paid at one time shall be requisite to constitute a member for life, and one hundred dollars paid at one time, or a sum which in addition to any previous contribution shall amount to one hundred dollars, shall be required to constitute a director for life.

ARTICLE 4. The officers of the Society shall consist of a President, twenty Vice-Presidents, a Treasurer, a Corresponding Secretary, and a Recording Secretary, who shall be elected by the members of the Society at its annual meeting.

ARTICLE 5. The Society shall also anually elect twenty-five managers, who, together with the officers and life directors of this Society, shall constitute an executive board, to conduct the business of the Society, and shall continue in office until their successors are elected, seven of whom shall constitute a quorum for the transaction of business.

ARTICLE 6. Two of the Vice-Presidents, the Treasurer, the Secretaries, and at least fifteen of the managers, shall reside in Cincinnati or its vicinity.

ARTICLE 7. The executive board shall have power to appoint its own meetings, elect its own chairman, enact its own by-laws and rules of order, provided always that they be not inconsistent with the Constitution; fill any vacancies which may occur in their own body, or in the offices of the Society during the year, and if deemed necessary by two-thirds of the members present at a regular meeting, convene special meetings of the Society. They shall establish such agencies as the interest of the Society may require, appoint agents and missionaries, fix their compensation, direct and instruct them concerning their particular fields and labors, make all appropriations to be paid out of

the treasury, and present to the Society at each annual meeting a full report of their proceedings during the past year.

ARTICLE 8. All moneys or other property contributed and designated for any particular Missionary field, shall be so appropriated or returned to the donors, or their lawful agents.

ARTICLE 9. The Treasurer shall give bonds to such an amount as the executive board shall think proper.

ARTICLE 10. All the officers, managers, missionaries and agents of the Society, shall be members in good standing in the churches of God.

ARTICLE 11. The Society shall meet annually at Cincinnati on the first Wednesday after the third Lord's day of October, or at such time and place as shall have been designated at the previous annual meeting.

ARTICLE 12. No person shall receive an appointment from the executive board, unless he shall give satisfactory evidence of his Christian character and qualification.

ARTICLE 13. No alteration of this Constitution shll be made, without a vote of two-thirds of the members present at an annual meeting, nor unless the same shall have been proposed at the previous annual meeting, or recommended by the executive board.

The Constitution having been adopted, a committee was appointed to nominate the various officers required. They reported the following persons, who were duly elected:

OFFICERS.

A. Campbell, Bethany, Va., Pres't; 1st V. P., D. S. Burnet, Cin.; 2d, Dr. Irwin, Cin.; 3d, Walter Scott, Pa.; 4th, T. M. Allen, Mo.; 5th, W. K. Pendleton, Va.; 6th, John T. Jones, Ill.; 7th, John O'Kane, Ind.; 8th, Jno. T. Johnson, Ky.; 9th, Talbot Fanning, Tenn.; 10th, Dr. Dan'l Hook, Ga.; 11th, Dr. E. Parmley, N. Y.; 12th, Francis Dungan, Baltimore; 13th, Richard Hawley, Mich.; 14th, Dr. Jas. T. Barclay, Va.; 15th, Francis Palmer, Mo.; 16th, J. J. Moss, O.; 17th, M. Mobley, Iowa; 18th, Wm. Rowzee, Pa.; 19th, Alex. Graham, Ala.; 20th, Wm. Clark, Miss.; Corresponding Secretary, J. Challen, Cincinnati; Recording Secretary, Geo. S. Jenkins; Treasurer, Archibald Trowbridge.

MANAGERS.

T. J. Melish, Cincinnati; Geo. Tait, do.; S. S. Clark, do.; Dr. B. S. Lawson, do.; T. J. Murdock, do.; S. H. Hathway, do.; Andrew Leslie, do.; Lewis Wells, Covington; Thurston Crane, Cincinnati; C. A. Gould, do.; Dr. N. T. Marshall, do.; R. J. Latimer, do.; James Leslie, do.; W. A. Trowbridge, do.; Taffe, do.

FOREIGN MANAGERS.

Samuel Church, Pa.; Geo. McMannus, Ill.; R. L. Coleman, Va.; Wm. Morton, Ky.; P. S. Fall, do.; Elijah Goodwin, Ind.; S. S. Church, Mo.; A. Gould, N. Y.; Alex. Hall, Ohio; J. B. Ferguson, Tenn.

The Convention adopted resolutions commending the organization of State Missionary Societies. Mr. Campbell was prevented from being present at the Convention. Of the results accomplished he wrote:

Our expectations from the Convention have been more than realized. We are much pleased with the result; and regard it as a very happy pledge of good things to come. The unanimity, cordiality, and generous concurrence of the brethren in all the important subjects before them, was worthy of themselves and the great cause in which they are all enlisted. Enough was done at one session, and enough to occupy our best energies for some time to come. Bible distribution and evangelical labor—two transcendant objects of Christian effort most essential to the conversion of the world—deserve at our hand a very cordial and generous support. We may rationally anticipate, from the indications afforded during the session, that they will be liberally patronized and sustained by all the brotherhood. The suggestions deferentially submitted to all the brotherhood, for their concurrence and action in reference to the necessity and importance of periodically meeting, in given districts, large or small, as the case may be, for consultation and practical effort in the advocacy of the cause in all their localities, must, we think, meet the approbation of all the intelligent and zealous brethren and churches every where; and, we doubt not, will give great efficiency to the labors of evangelists in those districts.

Denied the pleasure of having been present on this interesting occasion by an unusually severe indisposition, I am peculiarly gratified with the great issues of deliberation. The Christian Bible Society, co-operating with the American and Foreign Bible Society—now approved by all the churches present, and commended by them to all the brethren, removes all my objections to it in its former attitude, and will, no doubt, now be cordially sustained in its claims for a liberal patronage from all our communities. The Christian Missionary Society, too, on its own independent footing, will be a grand auxiliary to the churches in destitute regions, at home as well as abroad, in dispensing the blessings of the gospel amongst many that otherwise would never have heard it. These Societies we can not but hail as greatly contributing to the advancement of the cause we have been so long pleading before God and the people. There is, indeed, nothing new in these matters, but simply the organized and general co-operation in all the ways and means of more energetically and systematically preaching the gospel and edifying the church. We have always been, more or less, commending and sending abroad the Bible, and sustaining evangelists in their missions to the world. But we have never before formally, and by a generous co-operation, systematically assumed the work. Union is strength, and essential to extensive and protracted success. Hence, our horizon, and with it our expectations, are greatly enlarged.

The other matters commended to the brethren are more or less important, but these are the grand events of the Convention. Sunday

Schools, and their libraries; Tract Societies, under an enlightened and judicious supervision, are also great auxiliaries, and made more or less expedient, if not even necessary, in keeping up with the spirit and character of the age. The world is being flooded with the offerings of the press. To save the youth from a flood of trashy, unedifying, and sometimes impious publications, it is expedient that something be done in the way of self-defense, if not in the way of making inroads upon the grounds of the great adversary of the salutary truth of sound literature and Christian learning. But, of all these matters, we will doubtless have occasion to speak more fully hereafter. Meantime, we thank God and take courage, and commend these instrumentalities to the prayers of all the holy brethren, and to the blessing of the Lord.

Mr. Campbell served as president of the Society until his death; he delivered the annual address almost every year.

BOOK XIII.

MR. CAMPBELL'S WORK.

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MR. CAMPBELL'S WORK.

CHRONOLOGY OF THE LIFE OF ALEXANDER CAMPBELL.

[Compiled by Benjamin Lyon Smith.]

1788 Birth.

Born in Ballymena, County Antrim, Ireland, 12th of September, 1788.

1807 Teaches school.

April 1.—Takes charge of his father's school at Rich Hill, Ireland, his father starting to America.

1808 Shipwrecked. Attends Glasgow University.

Campbell's family sails from Londonderry, for America, October 1. October 7.—Shipwrecked on Isle of Islay, one of the Hebrides. November 3.—Reaches Glasgow, to become student of the university.

1809 Reaches America. Devotes his life to Christian union.

August 5.—Sails to America. September 29.—Lands at New York. October 25.—Reaches Washington, Pa. Reads proof-sheets of the "Declaration and Address," and devotes his life to the plea for Christian union. "Declaration and Address" published.

1810 First sermon.

Publishes the "Clarinda" essays. Preaches first sermon, July 15, from Matt. vii. 24-27.

1811 Marries.

March 12.—Married Miss Margaret Brown. May 4.—Christian Association transforms itself into an independent church. Alexander Campbell licensed to preach. May 16.—Leaves home on first preaching tour through northeastern Ohio. Returns June 14. On the 16th preaches the first sermon in Brush Run meeting-house. The church at Brush Run began to celebrate the Lord's Supper weekly. July 4.—Thomas Campbell immerses James Bryant, Margaret Fullerton and Abraham Alters, himself standing on a root of a tree outside the water; these were the first immersions of the Brush Run Church. Alexander Campbell moves to his father-in-law's home, assists in the farm work, and preaches. December 25.—Writes memorabilia of heart examination and formulates his views of church government.

First preaching tour. Begins weekly communion. First immersions in Brush Run Church. Moves to Bethany.

1812 Ordained. Daughter born.

January 1.—Ordained to the work of the ministry. March 13.—His daughter Jane was born. Begins a new study of the subject of baptism; on the 12th of June is

Immersed. immersed by Elder Matthias Luce, of the Baptist Church, on the confession of faith in Christ as the Son of God. His father, Thomas Campbell, concedes to him the leadership of the movement. Brush Run Church becomes a church of immersed believers. The Brush Run Church is received into the Redstone Association (Baptist), and Mr. Campbell becomes a Baptist.

Becomes a Baptist.

1813 Mr. Campbell's second daughter (Eliza) was born September 13.

1814 June 8.—Brush Run Church resolves to move as a body to Zanesville, O. Mr. John Brown, Mr. Campbell's father-in-law, in order to keep Mr. Campbell near him, deeded him the farm in fee simple.

Father-in-law gives him a farm.

1815 November 20.—Maria Louisa Campbell born. December 12.—Mr. Campbell goes East, to Philadelphia, New York and Washington, D. C., to solicit funds to build a meeting-house at Wellsburg, securing $1,000.

Visits Eastern cities.

1816 August 30.—Meeting of Redstone Association; opposition to Mr. Campbell's views is manifested. Alexander Campbell preaches the "Sermon on the Law," which is taken by many as the date of the beginning of the separate independent movement for Christian union, as it marks the beginning of the separation from the Baptists. Mr. Campbell comes to be regarded with suspicion of heresy by the Baptists.

Opposition in Redstone Association.

Sermon on the law.

1817 Thomas Campbell removes to Kentucky. Thomas Campbell moves to Cambridge, O., and later to Kentucky, leaving upon Alexander Campbell the entire advocacy of the new plea in western Pennsylvania, western Virginia and eastern Ohio.

1818 Opposition increases in Redstone Association and among pedobaptists. January 17.—A daughter (Lavinia) born to Mr. and Mrs. Campbell. Mr. Campbell challenges a Rev. Mr. Finley, a union Presbyterian minister, to discuss the points of difference; Mr. Campbell's first challenge to debate religious subjects. Mr. Finley declines. Mr. Campbell opens a seminary, called Buffalo Seminary, in his own home, boarding the young men in his family.

Issues his first challenge for religious discussion.

Opens Buffalo Seminary.

1819 Meets Walter Scott. Walter Scott arrives at Pittsburg from Scotland, and meets Mr. Campbell and becomes acquainted with the plea for Christian union. Thomas Campbell returns from Kentucky to assist in Buffalo Seminary, and assumes pastoral care of the Brush Run Church. Mr. Campbell writes the "Candidus" letters on the "Moral Societies" of

the time, breaking their influence. Continues to manage Buffalo Seminary and the farm.

March 27.—Mr. Campbell asked to debate with Rev. John Walker. June 19 and 20.—Campbell-Walker debate was held at Mt. Pleasant, O. Mr. Campbell's first public oral discussion. It was on the subject and action of baptism. August 30.—Mahoning Association formed.

1820

First public debate.

Mahoning Association founded.

July.—Adamson Bentley and Sidney Rigdon visit Mr. Campbell at his home, remaining two days. They were taught the distinctive teachings of the Reformation and embraced them. July 14.—Clarinda Campbell born.

1821

Sidney Rigdon visits A. Campbell.

Through Mr. Campbell's influence, Sidney Rigdon was called to become pastor of the church at Pittsburg. November.—John Brown Campbell was born.

1822

July 4.—First number of the *Christian Baptist*, a monthy magazine, was issued. Mr. Campbell was its editor and publisher. August.—Organizes the church at Wellsburg, outside the jurisdiction of the Redstone Association; this church was afterward received into the Mahoning Association. October 13.—Starts on horseback to Kentucky, his first visit; he was accompanied by Sidney Rigdon. October 15-22.—Debate with Rev. W. I. McCalla, a Presbyterian minister at Washington, Ky. After the debate he visited Mayslick and Lexington. December.—Published the Campbell-McCalla debate.

1823

First number *Christian Baptist* issued.

First visit to Kentucky.

Debate with McCalla.

Wellsburg Church received into Mahoning Association. September.—Mr. Campbell made a tour of Kentucky lasting three months. Meets John Smith and leading Baptists. December 16.—Margaretta Campbell was born.

1824

Received with Wellsburg Church into Mahoning Association.

Tour of Kentucky.

Devoted largely to the *Christian Baptist*, beginning the series "Restoration of the Ancient Order of Things." Continues to work on the farm.

1825

Walter Scott removes to Steubenville and opens a private school. In May Mr. Campbell attended the Mahoning Association at Warren, O. Margaretta Campbell died. In July he visited eastern Virginia and met the leading Baptist ministers. They refuse to accept his reformatory views. His standing with the Baptists becomes more precarious. Makes his third visit to Kentucky; goes to Nashville, Tenn. This trip was taken for Mrs. Campbell's health.

1826

Death of Margaretta Campbell. Visits Virginia.

April.—Mr. Campbell published the George Campbell, Doddridge and Macknight translation of the New Testament,

1827

Publishes "Living Oracles."

with notes and annotations; this publication he called "The Living Oracles." August.—Mr. Campbell attends the Mahoning Association at Lisbon, O., taking Walter Scott with him. August 25.—Walter Scott elected evangelist by the Mahoning Association, to travel and labor among the churches of the Association. October 22.—Mrs. Margaret Brown Campbell died.

Walter Scott elected evangelist of Mahoning Association.

Death of Mrs. Margaret Campbell.

1828

January.—Walter Scott visits Mr. Campbell at his home; study the gospel together. March.—Walter Scott begins his work as evangelist at Lisbon, O. Preaches, for the first time, baptism for the remission of sins. The church at Lisbon abandons the Philadelphia Confession of Faith, and becomes the mother church of the Reformation in Ohio. Wm. Amend, of Lisbon, was the first person in modern times to be baptized for the remission of sins. (Acts ii. 38.) Mr. Campbell issued a second edition of "The Living Oracles." Reissued several of the earlier volumes of the *Christian Baptist*. Imports Merino and Saxony sheep, the first to bring them over the Allegheny Mountains. Jane Campbell married Albert G. Ewing, of Nashville, Tenn. April 25.—Mr. Campbell accepted Robert Owen's challenge to debate the claims of infidelity as opposed to religion. July.—Publishes hymn-book—125 psalms and hymns. July 31.—Mr. Campbell married Miss Selina H. Bakewell, of Wellsburg. Attends the Mahoning Association at Warren, O.

Walter Scott begins work in Mahoning Association.

Second edition of "Living Oracles."

Accepts Robert Owen's challenge.

Publishes first hymn-book.

Marries Selina H. Bakewell.

1829

April 13-22.—The Campbell-Owen debate held in the Methodist Church at Cincinnati, O. Mr. Campbell plans to discontinue the publication of the *Christian Baptist*, fearing the name of Christian Baptists would be given the advocates of reform and seeing that the work of destructive criticism had gone far enough and the time for constructive work had arrived. The principles of the Reformation were spreading very rapidly, many accepting the new teaching in England and Ireland. In August elected to and in October attends at Richmond the Constitutional Convention of Virginia.

Campbell-Owen debate.

Ceases publication of *Christian Baptist*.

1830

January 1.—The first number of the magazine, the *Millennial Harbinger*, was published. February.—Mr. Campbell returned from the Constitutional Convention. April. —Visits Cincinnati and Kentucky. October.—Visits Ohio, Kentucky and Tennessee. Baptists were stirred to opposition against the plea for a restoration of primitive Christianity. The Beaver Creek (O.) Association issued

Millennial Harbinger Issued.

a circular letter, anathematizing the Mahoning Association for alleged heresies: this was widely copied by Baptist papers and adopted by many Associations, excluding Reformers from Baptist churches. Dover, Va., decrees recommending non-fellowship with Reformers, and Dover Association, December, 1830. Mahoning and Stillwater Associations, Ohio, dissolve themselves as Associations and resolve to meet as annual meetings, without authority. Christians organize churches separate from the Baptists. From this time dates the separate existence of the Disciples of Christ. December 25, 26.—Debates with Rev. Obadiah Jennings, a Presbyterian minister, at Nashville, Tenn. December.—Sidney Rigdon espouses Mormonism.

Separation from Baptists takes place.

Mahoning Association dissolves into annual meeting.

Debate with Rev. O. Jennings.

1831

February 3.—Mr. Campbell returned from his tour through Ohio. Mr. Campbell began the discussion of the co-operation of congregations in preaching the gospel. Mr. Campbell insisted always on preaching the gospel without charge. A plan of co-operation was recommended by the annual meeting of the Mahoning District, August, 1831. Began the discussion of the work of the Holy Spirit. October.—Alexander Campbell, Jr., born. Union of the Reformers (Disciples of Christ) and Christians under the leadership of Barton W. Stone in Kentucky. This united body had 10,000 members in the State.

Begins discussion of co-operation.

Work of Holy Spirit.

1832

Thomas Campbell visits Virginia. On the occasion of his arrival at Richmond, the pastor of the Baptist Church there requested all members who were favorable to the Reformation to withdraw from the Baptist Church, and form a separate body; sixty-eight withdrew and formed a new church, March 4, 1832. Dover Association excluded six ministers for holding Reformative views, and recommended the churches to separate all Reformers from their communion. From this time the Reformers became a distinct religious body, calling themselves Christians; Mr. Campbell favored the name "Disciples of Christ."

Separation from Baptists takes place in Richmond, then throughout Virginia.

Reformation becomes a distinct religious body.

1833

October.—Mr. Campbell visits the East, going to Richmond, Va., preaching in the Sycamore meeting-house; thence to Baltimore, then to New York, where he addressed the skeptics of the city at Tammany Hall. Walter Scott removes to Carthage, O., and begins the publication of the *Evangelist*.

Visits cities of the East.

1834

January.—Virginia Campbell was born. June 24.—Jane Campbell Ewing died of consumption. Sectarian hos-

Virginia Campbell born.

Jane Campbell Ewing died.

tility increased. Mr. Campbell's editorial duties and other labors are continued unremittingly.

1835

Tour of Tennessee and central Kentucky. Enlarged hymn-book published. His mother died. Debate with R W. Meredith.

February.—Mr. Campbell makes a tour to Tennessee, returning through Louisville, Jeffersonville and Madison, Ind., and Cincinnati, O.; then made a tour through central Kentucky. Mr. Campbell published the enlarged hymn-book. His mother died. Newspaper discussion with Mr. Meredith, editor of the *Baptist Interpreter*, of North Carolina.

1836

R. Richardson becomes co-editor of the *Harbinger*.

April.—At Mr. Campbell's request, Dr. Robert Richardson removed from Carthage, O., to Bethany, W. Va., to assist in the editorial work of the *Harbinger*. May.—Mr. Campbell started on a tour to the Northeast. At Ravenna and Cleveland he met and debated with infidels and lectured on the Evidences of Christianity. He spent the summer in New York, New England, and returned home via Philadelphia and Baltimore. October.—Addressed the College of Teachers at Cincinnati; meets Bishop Purcell,

Tour through New York and New England.

Clashes with Bishop Purcell on Bible in public schools.

and they clash concerning the use of the Bible in the public school, and the results of Protestantism. The Campbell-Purcell debate is arranged.

1837

Campbell-Purcell debate.

Campbell-Skinner debate in *Harbinger*. Debate with S. W. Lynd.

January 13-17.—The Campbell-Purcell debate is held in Cincinnati. In April began a debate, in the *Harbinger*, with Mr. Skinner, a Universalist. This debate ran for two years in the magazine. Debate with S. W. Lynd, Baptist minister of Cincinnati, on "Converting Power," conducted in the *Harbinger*. A running debate on relation of the pious unimmersed to the Christian Church was conducted in the *Harbinger*. June 24.—Wickliffe Campbell was born.

Wickliffe Campbell born. Lectures before College of Teachers at Cincinnati. Visits Kentucky.

October.—He visited the meeting of the College of Teachers at Cincinnati, and made a tour through central Kentucky.

1838

John Thomas teaches materialism. Mr. Campbell issues "Extra" refuting him.

John Thomas is baptized by Walter Scott, at Cincinnati. Removed to Virginia; established a paper, the *Apostolic Advocate;* taught the reimmersion to every one who came to him. He taught afterwards a broad materialism, which Mr. Campbell refutes in an Extra and in the *Harbinger*. October.—Mr. Campbell starts on a tour of the South, via Baltimore, Washington, and through Virginia. At Painesville, Amelia Co., Va., he holds a discussion for several days, with Dr. Thomas; after this Dr. Thomas agreed to hold his views as private opinions, unless misrepresented. Mr. Campbell continued his tour through the

Carolinas, to Georgia, Alabama, to New Orleans, through Louisiana, then up the Mississippi River and home via the Ohio River, arriving March 28, 1839. Tour through South.

January 16.—Mr. Campbell's sister Alicia died of consumption. July 9.—Mr. Campbell's daughter Eliza Ann (Mrs. John C. Campbell) died. Plans the foundation and organization of Bethany College. 1839 Plans for Bethany College.

January.—The charter for Bethany College was secured by John C. Campbell. May 11.—The first meeting of the trustees of the college was held; the Board was organized and the work planned. September 18.—The second meeting of the college trustees was held. Alexander Campbell was elected president of the college. Mr. Campbell gave a bond for a deed of land for the institution, and a building committee was appointed. In June, Mr. Campbell visited Virginia; attended a meeting at Charlottesville; fifty-six congregations of disciples of Christ represented; this convention lasted seven days. Discusses the atonement, with Barton W. Stone, in the *Harbinger*. October 12.—Decima Campbell was born. October 1.—Bethany College opens her doors. 1840 Bethany College chartered and organized. Mr. Campbell elected president. Attends convention at Charlottesville, Va. Bethany College opened.

W. K. Pendleton removes to Bethany, having married Mr. Campbell's daughter Lavinia. He becomes a professor in Bethany College. April.—Mr. Campbell was in attendance at a general meeting to discuss Christian union. September 14.—Mr. Campbell's daughter Maria (Mrs. R. Y. Henley) died. Mr. Campbell's labors greatly increased by the college work. The *Harbinger* began a new discussion of co-operation between congregations, and the calls upon Mr. Campbell to visit various parts of the country increased. 1841 W. K. Pendleton removes to Bethany. New discussion of co-operation in *Harbinger*.

He visited Kentucky and Ohio. There were said to be 40,000 members in Kentucky at this time. He began to plead for a regular ministry that should be authorized and sent out by churches after they had given full proof of possessing qualifications. A warning note is sounded against extreme views of congregational independency. In the autumn, Mr. Campbell visited Richmond, Washington, Baltimore, Philadelphia and New York in the interest of Bethany College. 1842 Visits Kentucky and Ohio. Pleads for regular ministry and against extreme views of congregational independency. Visits East.

November 15.—The Campbell-Rice debate held at Lexington, Ky. Henry Clay presided. This was Mr. Campbell's last public debate, and lasted sixteen days. Mr. Campbell published his Extra on "Life and Death." 1843 Campbell and Rice debate.

1844
Views on slavery. Tour through Ohio and Indiana.

Mr. Campbell publishes his views on slavery. Makes a tour through Ohio and Indiana in the interest of the endowment of Bethany College. From this time forward he spent his life as president of Bethany College; editor of the *Millennial Harbinger;* postmaster at Bethany; farmer; the preacher of the Reformation, standing, like Saul of old, head and shoulders above his brethren.

1845
Tour through Virginia and the South. Tour through the West. Lectures before College of Teachers.

March.—Mr. Campbell made a tour through Virginia and the South in the interest of the college, returning home May 5. September 30.—He started on a tour through the West. At Cincinnati he delivered his famous address on education, to the College of Teachers; thence to St. Louis, through Missouri; thence into Illinois, Indiana, Ohio and home.

1846
W. K. Pendleton becomes co-editor of *Harbinger.*

January 1.—The *Harbinger* increased from forty-eight to sixty pages. W. K. Pendleton becomes co-editor. March.—Mr. Campbell delivers his address on capital punishment, before Washington Literary Institute. May 29.—Mr. Campbell's daughter Lavinia (Mrs. W. K. Pendleton) died. May.—Mr. Campbell received a letter from New Zealand, one year and six weeks in transit, telling of the organization of a Christian Church at Nelson, New Zealand.

1847
Goes to Europe. Tours through England, Scotland and Ireland.

April 2.—Mr. Campbell started to Europe. May 4.—Sailed from New York for England. May 29.—Landed at Liverpool; visits Chester and various cities in England, including London. His letters from Europe are published in the *Harbinger.* He visits Paris. August 5.—He went to Scotland; is attacked as a slaveholder and "a defender of man-stealers." In his tour through Scotland he is annoyed by placards denouncing him before the people for his views on slavery. He agrees to debate the question with any man selected, "even Rev. Robertson, if it is not the Rev. Mr. Robertson who was publicly censured and excluded from the Baptist Church for violating the Fifth Commandment in reference to his mother." September 6.

Illegally arrested.

—At Glasgow Rev. Robertson had him arrested on a suit for damages, representing that Mr. Campbell was about to leave the country. Mr. Campbell, believing that he was being persecuted, refused to give bail; against the protest of the brethren at Glasgow, he went to prison. The court declared the warrant illegal and he was released September 16. September 18.—He started for Ireland. October 2.—He sailed from Liverpool, landing at Boston

October 19; returned at once to Bethany. During his absence his son Wickliffe had been drowned. October 22.—Margaret Campbell (Mrs. John O. Ewing) died.

July.—Clarinda Campbell married W. K. Pendleton. 1848

Discussion of co-operation renewed. May.—Call made for a general meeting of the brethren at Cincinnati in October. October.—The first National Convention held, in the church at Eighth and Walnut Streets, Cincinnati. October 26.—The American Christian Missionary Society organized. Alexander Campbell elected its first president. Mr. Campbell did not attend the Convention. December.—He visited Cincinnati; delivered his lecture on "The Anglo-Saxon Tongue," before the Young Men's Library Association; visited Kentucky, speaking in various cities. 1849 National Convention meets in Cincinnati. Organizes the American Christian Missionary Society. Lectures at Cincinnati on "The Anglo-Saxon Tongue."

In May, being in Baltimore, he received a pressing invitation from both houses of Congress to deliver an address to them. June 2.—He delivered an address before Congress, in the hall of the Representatives, from John iii. 17. October.—He delivered an address before the Bible Union, New York, in favor of an improved English version of the Bible. He then went to Cincinnati to preside at the meeting of the American Christian Missionary Society, delivering the president's address. He followed this by a tour through Indiana, starting at Madison and going northward. He noted in the last few years a great change in the attitude and deportment of religious parties toward him. Dr. Barclay sent as first foreign missionary—to Jerusalem. 1850 Invited to speak before Congress. Presides over Annual Convention of Missionary Society. Dr. Barclay sent as foreign missionary.

January 10.—Clarinda Campbell (Mrs. W. K. Pendleton) died. June 1.—Thomas Campbell delivered his last public discourse, at Bethany. August.—Mr. Campbell attended various annual meetings in Ohio—at Lisbon, Warren, Bedford, Wooster. October.—He went to Cincinnati to attend the annual convention of the Missionary Society; from there to the Kentucky State Convention at Lexington. 1851 Clarinda Campbell Pendleton dies. Attends annual meetings in Ohio.

In April Mr. Campbell went to Memphis, Tenn., to attend a meeting of the Bible Union. In August he delivered an address at Washington and Jefferson College on "The Destiny of Our Country." From there he went to the New York State Convention. September.—He gave an address at Washington and Jefferson College on "Phrenology, Animal Magnetism, Spirit Rappings, etc." October 1852 Visits Memphis, Tenn. Lectures at Washington and Jefferson College on "Phrenology and Animal Magnetism."

Visits Missouri. Preaches before Legislature of Missouri. Takes an Indian boy to educate.

22.—He started on a tour through Missouri to secure endowment for a chair in Bethany College. During this tour he delivered two addresses, by special invitation, before the Legislature of the State. He took an Indian boy, with consent of his parents, to educate.

1853

Goes East to secure an endowment for college.

Mr. Campbell went East to secure endowment for the college: to Virginia, to Baltimore, returning through Pittsburg. September.—Addressed the Kentucky State Convention at Harrodsburg. Gave earnest support to the temperance cause. October.—Delivered the president's address at the Missionary Convention at Cincinnati; presided over the Convention. He fulfilled this duty every year. From this Convention he made a tour through Illinois. Jesse B. Ferguson led many astray by his spiritism, building upon the text, "Christ went and preached to the spirits in prison." He taught the doctrine that in the intermediate state between death and the resurrection all who died impenitent would have the gospel preached to them, and this post-mortem gospel would afford all another chance to repent and be saved. Mr. Campbell exposed the false teaching, going to Nashville for this purpose.

Presides over General Convention.

Jesse B. Ferguson teaches post-mortem gospel. Mr. Campbell refutes him.

1854

Thomas Campbell died.

January 4.—Thomas Campbell died, eighty-three years of age.

1855

Dr. J. B. Jeter, Richmond, Va., publishes his book, "Campbellism Examined." Mr. Campbell reviews it in the *Harbinger*, Vol. 1855, page 512. May.—Mr. Campbell completes the task of revision of the Acts of Apostles assigned him by the Bible Union. His friends noticed that his memory became defective.

Completes work of revision of translation of Acts of Apostles.

1856

Visits Canada.

July.—He visited, with his wife and daughter Decima, St. Catharine's Springs, Canada. November.—He made another tour through Virginia.

1857

Tour through South for endowment funds.

February.—He started on a tour through the South in the work of soliciting endowment funds for the college, traveling through Cincinnati, Indianapolis, Indiana and Illinois. He took passage on a steamboat at Cairo, Ill., for New Orleans. He traveled through Louisiana, Mississippi, Alabama and Georgia, returning by way of Richmond and Washington. October.—After attending and presiding over the Missionary Convention in Cincinnati, he made another tour through Illinois into Iowa, returning via Chicago.

Bethany College building burned.

December 10.—Building of Bethany College destroyed by fire. December 14.—The trustees of the college appointed a committee to obtain plans for a new building.

1858

January.—Mr. Campbell, nearly seventy years old, accompanied by W. K. Pendleton, started resolutely to secure funds to restore the college, going to the Eastern cities first. At Washington he spoke in the Baptist Church building; President Buchanan and several members of his Cabinet being present; among others, Judge Jeremiah S. Black, Attorney-General in the Cabinet of President Buchanan. On returning from the East, they immediately started through the South and West—through Kentucky, Tennessee and other States. July.—The corner-stone of the new college building was laid, Mr. Campbell delivering the address, July 4.

Visits East for funds to rebuild college.

Corner-stone of new college building laid.

1859

He traveled through Tennessee, Mississippi, Louisiana and Alabama; in the fall, through Missouri. Walter Scott published his book, "The Messiahship."

Visits South, and, later, Missouri, for funds for college.

1860

He attended the Missionary Convention at Cincinnati, presiding and delivering the president's address, and then made a tour of Indiana. James Challen & Son published his "Lectures and Addresses."

"Lectures and Addresses" published.

1861

April 23.—Walter Scott died at Mayslick, Ky. Mr. Campbell published his "Life of Thomas Campbell."

Walter Scott died.

1862

The *Harbinger* reduced from sixty to forty-eight pages. March 11.—He writes his will. Mr. Campbell attended the Missionary Convention, delivering the address.

Writes his will.

Presides over General Convention.

1863

William Hayden died, April 7. April 7.—Decima Campbell married J. Judson Barclay. October 27.—Virginia Campbell married W. R. Thompson. Mr. Campbell delivered the address at the fifteenth anniversary of the Missionary Society. The failure of his memory grew noticeable.

Delivered president's address at General Convention.

1864

March 31.—Adds codicil to his will. July.—He visited James Foster at Glen Easton, Pa. He gives the copyright of the hymn-book to the American Christian Missionary Society.

Mr. Campbell attended the General Convention for the last time.

1865

April.—Mr. Campbell visited his daughter, Virginia Thompson, at Louisville, Ky. Mr. Campbell relinquished the editorship of the *Harbinger* to W. K. Pendleton. November.—Mr. Campbell's last article in the *Harbinger* is published.

Last visit from home.

Last article published in *Harbinger*.

1866

January.—He is confined to the house by a heavy cold. February 11.—Assisted in ordaining elders at the church at Bethany. This was his last meeting with the church. February 25.—He was confined to his bed, and never afterward arose from it. March 4.—At 11:45 P. M. Alexander Campbell finished his course.

Illness and death.

SERMON OUTLINES.

It is to be regretted that Mr. Campbell did not write out his great sermons for publication.

No volume of Mr. Campbell's sermons has ever been published. But his reoprts of his tours contained many outlines of sermons preached by him.

We take great pleasure in giving sketches and outlines as he records them, only wishing they were fuller.

In January, 1849, Mr. Campbell published the following:

HUMBLE BEGINNINGS.

In retrospecting our course, and in collecting documents connected with the history of reformation principles, amongst the few memorabilia of early beginnings I have yet extant the exordium, or a part of the exordium, and some of the details of a discourse pronounced under an oak, eight miles from our present residence, in the month of June, 1811, second Lord's day, I think, with a special reference to the organization of a new church, founded on the New Testament alone, and meeting for the first time to commemorate the Lord's death statedly on every Lord's day. The table was spread in the woods, and some sixty or seventy disciples, gathered out of various denominations, had assembled to show forth the Lord's death, covenanting with each other to follow the truth, the whole truth of Christianity, whithersoever it might lead us, without regard to former prepossessions, manners, or customs. We were all then Pedobaptists, and in our mode of preaching and teaching more textuary and formal than we have since learned is either Scriptural or advantageous to speaker or hearer.

Our text was as singular as the circumstances were novel; but I cannot recollect from any reflections or memoranda what association of ideas could have selected such a motto for a sermon, except the strong conviction then entertained that we had got hold of the great principles of ecclesiastical union and communion on which all real Christians of all denominations, might, could, and certainly *would* one day unite.

I cannot now give much more than the exordium, with two or three points of emphasis in the discourse. Indeed, so far as we can now judge or recollect, the details not being written out, the exordium was the best part of the discourse, and the most apposite to the text we had selected and to the occasion which called it forth. We had then been in the public ministry of the word only about a year. The text was from the words of Bildad—"If thou art pure and upright, though thy beginning was small [we read it *be small*], yet thy latter end shall greatly increase" (Job viii. 7).

"THOUGH THY BEGINNING BE SMALL, YET SHALL THY LATTER END GREATLY INCREASE."

Everything has had a beginning. There is but one Being in the Universe that never began to be. From everlasting to everlasting He is the Self-Existent. His name is JEHOVAH. "I am that I am" indicates his awful and mysterious existence.

Beginnings are usually small, and sometimes weak. It is seldom easy to anticipate the ending of anything from its beginning. There is no established ratio between beginnings and endings by which we could compute the probable result of an undertaking. These stately oaks, under whose wide-spreading boughs we now sit, sprang from humble acorns. These little rivulets, which meander through these deep vallies, are sometimes the origin of mighty rivers. The Euphrates, the Nile, the Mississippi, and the mighty Amazon are to be traced to some gurgling rill or "babbling brook," issuing from a mountain spring as their true and proper source.

Could you ascend to the origin of the King of Rivers, you would find at the foot of some projecting cliff, oozing from a gravelly bed, a little current whose whole channel an infant's hand might cover or an infant's foot obstruct; yet as it percolates from rock to rock down the mountain's side, its channel both widens and deepens, till after the accession of myriads of tributary streams, wending their circuitous ways through innumerable valleys, its swollen tide carries far into the ocean its mountain freshness, bearing upon its widely extended bosom whole fleets and navies—at once the treasure and defense of a nation.

As from the summit of the Alps, or the Appenines, a single handful of snow displaced by the falling of a single branch from some humble shrub, commences its downward march, and if unobstructed in its path as it descends the mountain side, at every revolution its diameter increases till it lifts up acres at a single turn, and in the magnitude of a dreadful avalanche rushes into the plain, overwhelming flocks and herds, hamlets and villages, with their astonished inhabitants, in one common ruin.

Thus, too, from Carmel's luxuriant top the Prophet saw in the far distant verge of the western sky a little cloud, not larger than the human hand—a "bull's eye" looking from the deep, raising itself from the chambers of the setting sun; and as it rose it spread its lowering brows over all the heavens, till, shrouding the skies in the sable garments of night, it began to pour its river torrents on the lands of Israel, already parched with more than a three-years' drought; till, as in Egypt, when the Nile retires, the land of the chosen tribes is verdant and full of promise of an abundant harvest.

And thus, too, sprang up the ancient Empires of the world. There was a Nimrod, or some other mighty hunter, a little chief, great in his little clan, around whom the spirit of adventure or some impending danger gathered the neighboring hordes. Allured by some great interest, or impelled by some strong fear, in "one league offensive and defensive joined," they set out on great enterprises; and as success inspired their courage and rewarded their toils, less and less respectful of human rights and wrongs, they advanced from conquest to conquest, till in the lapse of a few centuries a colossal empire, consolidated in all its parts, bestrode the earth and became the wonder of the world. Thus arose the gigantic empires of Assyria, Medo-Persia, Greece, and Rome.

But to approach still nearer the ground which we occupy to-day, looking into things moral and ecclesiastic, we will readily discover the same principles at work, and observe the same laws controlling the progress of things religious and moral; sometimes, indeed, exhibiting the same wonderful results attendant on the humblest beginnings.

Joseph was sold by his own brothers a slave into Egypt. For thirteen long years a forlorn and wretched stranger, he seems to have known nothing but a series of misfortunes, which left him at length a prisoner in an Egyptian dungeon. But the time for his enlargement at length arrived, and from the dark cells of a dismal prison he suddenly rose to be governor of all the land of Egypt. A famine in the land of Canaan compelled his brethren to visit the corn magazines which their brother, by his divine wisdom, had accumulated for their salvation. In its progress it brought old Jacob and his seventy descendants into the land of Ham. He found a comfortable home for his numerous household in the fertile plains of Goshen. There they continued to multiply and increase, till in two hundred and fifteen years they became an object of envy, jealousy, and dread to the reigning dynasty of this then great and mighty people. The Pharaohs forgot the kindness and fidelity of Joseph, and most cruelly oppressed and ridiculed his people. Despite of all this, they continued to increase until, from some seventy souls, in about two centuries Moses led out about three millions of people from the iron house of bondage to the borders of the long covenanted land of promise.

And what shall we say of the beginning of the Christian institution itself? Nothing in human history compares with this. An obscure and humble virgin, a feeble branch of David's family, was betrothed to Joseph, a carpenter; himself, too, a descendant from the same stock, as humble and as weak as was his beloved Mary, the daughter of Eli.

After their espousals, by the operation of that Spirit that raised up Eve out of the side of Adam, the body of Jesus was made of the seed of David according to the flesh. The child is born in a stable in the city of Bethlehem, and enjoyed his first sleep in a rough and cheerless manger. His earthly kindred were all poor, feeble, and obscure. Feeble, too, were his beginnings: a few comparatively uneducated Galilean fishermen became his companions and only assistants in founding a kingdom on earth that was to endure as long as the sun, and to be diffused through all the kindreds of the earth. Thirty full years of his short and eventful life had already passed before he had selected a single stone for the foundation of that great superstructure of grace and glory of which he was to be the only efficient builder and maker.

After his introduction to Israel, and after many discourses and innumerable miracles, he had collected only a few scores of followers, amongst whom but twelve were made conspicuous. He and they, during more than three years of incessant labors and toils—notwithstanding all his supernatural and divine powers, succeeded in forming a very humble commencement. A few scores, even at the end of his life, composed the household of faith. But after his resurrection and ascension into heaven, and the descent of the Holy Spirit, the cause fully commenced its operations, and multitudes flocked to the standard of the crucified Messiah. It spread through Judea, Galilee, Samaria, Syria—passed through proconsular Asia—followed the Euphrates through Armenia Major—coasted the Euxine and Mediterranean—visited the Islands—seized upon Egypt, Greece, and Italy—penetrated Arabia, Ethiopia, and the Islands of the Atlantic—subdued innumerable cities from Jerusalem to Rome; and, indeed, visited every place of note in all the Roman Empire in less than half a century from its first promulgation.

When again, through the defection of the Eastern church and the apostacy of the Western, an age of darkness and superstition had well nigh extinguished the lamp of immortality and restored the idolatrous genius of Pagan Rome, with its barbarous customs, to the Christianized throne of the Cesars; when the last lingering rays of the Christian hope, in some faint resemblance of its original simplicity and power, gleamed on Europe's western mountains and islands, and feebly enlightened the deep valleys along the western extremities of the Eastern Continent; when the Man of Sin reigned with undisputed sway over the temporal and spiritual destiny of mankind, a Saxon monk was raised up with the sword of the Spirit in his hand, and stood up against all the usurpations and encroachments of that colossal power; and though impotent were his beginnings and slow his progress for a few years, still he persisted, and still he conquered, till at length,

within the single term of his own eventful life, kings and their kingdoms came to his aid, and Protestantism redeemed its many millions from the ignorance and tyranny of the most heartless and intolerant despotism that ever insulted the human ear with the words religion, morality and truth.

It must, however, be confessed that Protestantism, while it repudiated many of the forms of error and many of the more repulsive abominations of Popery, and while it acknowledged the all and the alone sufficiency of the Bible for faith, piety, and morality, neither carried out in practice to its legitimate and proper extent its hatred of the former, nor its admiration of the latter; insomuch that the spirit of the Roman despotism still exerts an undue influence over the lives and actions of many who boast loudly and long of their deliverance from its sorceries and enchantments.

The creed-making and creed-dictating passion is now as strong and vigorous amongst the Protestant tribes as it was in the most popular councils and canons of the Roman hierarchy. The sword of Protestant magistrates has learned to serve at the altar of religion; and what the *canons* of the church could not achieve for Protestant thrones, the cannons of their armies and navies have secured to their incumbents. Meanwhile, the purest and the best portions of the Protestant communities are fully inspired with the spirit of schism, of faction, and of proselytism, and little allowance is made for any diversities of intellectual endowment, for the developments of years, or the peculiarities of early education. The same theories, admissions, and covenants are exacted from all, under the pains and penalties of excision.

We, for example, convened on this hill, have been refused admission to the Lord's table by our neighboring Presbyterian congregations. For what reason? For any doctrinal error or immoral practice? No such imputation. Why, then, are we proscribed? Because we abjured the Westminster Creed as the foundation on which a church of Christ should be built. We will not say that it is "THE SYSTEM *of truth contained in the Holy Scriptures*"—no more, nor less. We indeed make no specific exception to its dogmas or assumptions. We are content to say, that if it be true or if it be false, it ought to be repudiated by all who love the peace and union of Christ's people. If it be true as the Bible, and if it teach the same thing, it is to be rejected as a mere redundancy—a useless excrescence on a perfect system and a perfect volume; and if false, it ought to be rejected because it is false and deceptious. And whether true or false, it ought, on a third account, to be renounced, because it makes parties and factions among Christians, or it nourishes and perpetuates them. They are the coin of a sectarian world. They are Cesar's coin. Money, said the Emperor, will get soldiers, and soldiers will get money; and money and soldiers

will support the Empire. Creeds will make partizans, and partizans will make creeds; and creeds and parties support the present superstitious and antichristian system.

For this last reason, were they as true and as demonstrable as mathematics, being truths that have no life in them, no power to save, but to alienate Christians, and to destroy their peace and harmony, they ought to be renounced by all good and benevolent men.

But they allege that we need *by-laws* for the government of Christian society, adapted to the ever-changing circumstances in which the church is found. Be it so. These by-laws are mere matters of expediency, of human origin, and never to become terms or conditions of ecclesiastic union. They stand not upon the same ground with the faith, piety, or morality of the Christian Institution. They are matters which ought to be clearly set forth as mere temporary expedients, and essentially distinct from the subject matter of the Christian religion. The family of God is one thing, and the house in which it meets and the circumstances of its existing in it, are as distinct as wood, and stone, and men.

The present partyism is a disgrace to our profession. It is fatal to the progress of piety and truth. Ignorance and superstition, enthusiasm and fanaticism, are the fruits of these human institutions, which have displaced the Bible or refused to admit it as its own interpreter. The key of knowledge is virtually taken away, and ages of darkness are again spreading the sable wings over a slumbering world. We must awaken from this sleep of death—this fatal lethargy that has seized the body ecclesiastic. Men are fighting about chimeras, loving and hating, approbating and disapprobating one another for reasons they do not comprehend, and, if comprehended, they would blush to see the illusions and phantoms that have bewildered them.

We believe the Bible to be God's own book, and well adapted to the ends of its existence. It is a *lamp*, and gives light. It makes the simple wise. "The law of the Lord is perfect, converting the soul. The testimony of the Lord is pure, enlightening the eyes." "All Scripture given by inspiration of God, is profitable for doctrine, reproof, correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished for all good works"—"able to make one wise to salvation." It is a perfect book.

We commence our career as a church under the banner of "*The Bible, the whole Bible, and nothing but the Bible*," as the standard of our religious faith and practice. We have our own opinions; but these we shall hold as private property. The faith is common. Our inferences and opinions are our own. If our brother asks for them, we may tender them; but must not force him to accept them. This is the very essence of Popery. Christians are the sons of liberty—the

Lord's freed men. The right to choose and to refuse the opinions of men is the essence of liberty. He that forbids it is a tyrant, an inquisitor, a Pope. He that allows it humbly concedes his own fallibility, and benevolently intimates to others the duty of examination.

Indeed, it has appeared to me that the very dictation of a creed is offering a substitute for the employment of our minds upon the oracles of God—is a challenging us to decide without reflection the greatest questions in the universe. You offer a candidate for membership a human creed. Is he to compare it with the Bible, or is he not? Doubtless to compare it with the Bible. Does not that presuppose a knowledge of the Book antecedent to the creed and without the creed? What, then, is the use of the creed? To corroborate our own conclusions!! No, my friends, if you can decide whether the creed be Scriptural, you can decide what the Bible means without the creed. The human creed is, then, a human expedient to place you under the power of men. If you adopt it without examination, you are a Romanist—a Papist. If you do examine it, you are a Protestant. But then if you can examine it by the Bible, you can understand and believe the Bible without it; and therefore it is lost time to read it, and lost money to buy it, unless as a matter of curiosity.

But it may be said that the creed is rather a bond than a commentary—a guarantee of sound principles, rather than a declaration of present belief in men's opinions. But as no human laws can make men honest, no human creeds can make men virtuous or bind them to sincerity and good faith. Hence hypocrites, formalists, and temporizers will not keep them. They make out of them a scorpion lash to punish the sincere and conscientious.

We therefore renounce every teacher but Jesus, and all ambassadors from Christ except the Holy Twelve. Moses and the Prophets have *led* us to Jesus as the Lamb of God, the sin-atoning Lamb, and as the great interpreter of God to man; and we solemnly vow this day, before heaven and earth, that we do and will acknowledge no leader but Jesus, and no teacher but the Messiah. What we do this day might be done by all Protestant Christendom, if they were only sincere lovers of truth, union, and peace.

Who are we? Persons of various ecclesiastic denominations—of various creeds and parties—brought up under various conflicting and antagonistic principles—agreeing with each other to constitute on the Lord's own Book, and to live at peace, and to endeavor to act out the Christian character.

For what are we here convened? To worship God, to commemorate the Lord's death and rising again, and to grow in grace, in favor with God and men, by growing in Christian knowledge and in the practice of the Christian duties—to follow peace with all men, and holiness,

without which no man shall see the Lord—to bear with one another's weaknesses, and to maintain unity of spirit in the bonds of peace.

Could not all Christians fraternize on these principles and with these objects? Nay, on what other principles can they ever all meet? Is there to be a Millennium, a state of universal peace and good will among men? Are the swords of ecclesiastic strife never to be sheathed? Are wars, and feuds, and parties never to have an end? If it be so destined, then all the present sects must be destroyed. A new basis of ecclesiastical union, communion, and co-operation must be ascertained and established.

Am I too sanguine when I say to my brethren here assembled, that I think we have found the sure foundation on which all the Lord's people can be visibly and truly one people? We can have no better creed than the Bible. The sects pretend to be founded on it; therefore the whole sectarian world acknowledges its excellency. We will not make it void by affixing to it the appendix of a human creed. We will build on the naked shoulders of the Apostles and Prophets, Jesus Christ himself the chief corner stone.

We shall begin with the Acts of the Apostles, and as they intimate the apostolic doctrine and practice we shall follow these. In Jerusalem the church began. To Jerusalem we must then look for a fair beginning. Whatever we have got in our faith and practice which they had not, we shall return to the rightful owners. What they had and we have not, we shall append to our inventory of Christian duties and Christian excellencies. Meanwhile, we shall assist each other in getting rid of our prejudices and errors as soon as we can, and "whereunto we have already attained, we shall walk by the same rule and mind the same thing;" and if we live in peace, the God of love and peace shall be with us; for he has promised it.

It is because I distinctly see the elements of a millennial church as portrayed in the expectations of the present Christians, in the principles and views which have brought us together, and made so many jarring sectaries lay aside their *shibboleth* and meet on common ground, that I have presumed to accommodate the words of an Arabian Prophet to the present meeting. Either the wandering sheep of Christ's flock will never constitute one visible fold, or they must meet on the principles we have this day avowed. We challenge discussion on this important proposition.

Believing the ground assumed to be strong and tenable, we affirm our conviction that "though our beginning be small," both humble and obscure, "yet shall our latter end greatly increase."

After presenting the Scriptural reasons for the weekly observance of the supper, it was urged that we must not despise the day of small things. God has always disappointed the expectations of the proud by

choosing the things that be not of much esteem to bring to nought the things that are. Moses was raised from an ark of bulrushes to be lawgiver and ruler in Israel; Joseph, from a prison to a throne; and David, from tending sheep to feed and to rule the millions of Jacob.

We are a weak band, an humble beginning; but so much the better. So were they of Galilee—such were they of Saxony—and such were the founders of this great nation. With the spirit of God in our hearts, with heaven in our eye, and the Bible in our hand, our God assisting us, "we shall leap over a wall," and "put to flight the armies of the aliens." Our strength is in the Lord. "He is our help and our shield." In him will we trust. The work is his; and if the time be come, "he will establish the work of our hands;" if it be not, we shall not lose our reward for having attempted it. May he establish our goings! for his is the power and the majesty, the dominion and the glory, both now and forever. Amen! A. C.

In 1830, at Zanesville, O., Mr. Campbell preached at the courthouse. He says:

The conclusion of the testimony of Matthew Levi was read, our object being to strike at the root of the popular prejudice in favor of a specially called order of expositors; to persuade the people that the Scriptures were an intelligible book; to state that gospel by which the nations were to be converted to God, and to illustrate the apostolic practice under this commission by an examination of one of their discourses. In the prosecution of this complex object, the following propositions were stated and illustrated:—

1. *That the Apostles could have no successors*, inasmuch as the qualifications for their office, as stated by Peter, (Acts i.) were such as none after them could possess; the work itself given them in charge was so far executed as to require none invested with the same office to succeed them; they having taught the disciples every thing given them in charge. They literally planted churches in Asia, Africa, and Europe; fully announced the reign of God; and if they did not wholly convert all the nations, they proclaimed the gospel and set on foot the institutions which are to convert every man who is to be adopted into the family of God. The impropriety of supposing any preachers or teachers to be their successors, *officially*, was represented by allusions to all the civil offices known among men. The successor of a magistrate, governor, or president, is a *magistrate*, *governor*, or *president*, holding the same office, with all its powers and immunities; consequently if the Apostles have any successors, they are *Apostles*, too.

It was demonstrated that the arrogant pretensions of the papacy and prelacy originated in the assumption of apostolic succession; or in the plea that the Apostles must have successors of some sort. It was also shown that all the sects less or more favored the idea by

claiming for their teachers some official authority, by virtue of the commission given to the original witnesses of the resurrection, whose office it was to plant churches and teach the Christian institution.

2. *That as God had spoken to men in their own language, by his Son and by these Apostles, it followed that in order to make his communications worthy of the character of a* REVELATION, *he must have used our words in the commonly received sense; for to have taken our words and to have appropriated to them a peculiar and hidden meaning, would have been not to enlighten, but to confound the human understanding.*

The inference was, that the words and phrases found in the New Testament were to be interpreted by the common rules of interpretation applied to all writings of the same antiquity; or, indeed, to any human writings, ancient or modern. That the literal passages were to be understood literally; and the figurative passages figuratively, as in all human compositions. That the words *faith, hope, love, repentance, regeneration*, etc., were in the world before the Christian era, and were used in the same sense by the inspired speakers and writers as was current in those days.

Occasion was taken here to show the irrational and unmeaning assumptions of many professing to be called to interpret the Scriptures, by no rules, or by rules of their own invention. That the word of God was made of non-effect by the pretence that it required two other revelations to make it intelligible—a new revelation of the Spirit, and a revelation from the Clergy was suggested, and in proof of which, arguments and appeals to the experience of the thoughtful were tendered. The clergy represent *three* revelations as necessary—the written word, the physical influence of the Spirit, and the erudition and spiritual understanding of the preachers.

A brief history of the rise and progress of the Man of Sin was here presented, and the means by which he was to be *consumed*, and finally *destroyed*, descanted upon. The dark ages and the effects of the *inductive* science were introduced to illustrate the changes now in progress, and to show the certain demolition of the reigning systems of superstition and enthusiasm admired and extolled by the partizan sectaries of this age.

3. *The gospel proclaimed to the nations to convert them by the Apostles, was glad tidings of great joy to all who understood and obeyed it. It was remission of all past sins on obeying the command of mercy, and an immediate adoption into the family of God, with the impartation of the spirit of sons and daughters of the living God.*

4. Peter's opening of the reign of grace, or his first promulgation of the gospel on Pentecost, was then read, with a few appropriate

remarks. His answer to the inquiry of the believing penitents (Acts ii. 38), was then briefly descanted upon. The import of the question, "*What shall we do?*" the faith and penitence of the inquirers; and Peter's commandment to them, were distinctly stated.

SERMONS IN NOVEMBER, 1830.

At Wilmington, O., Nov. 4, 1830, a considerable audience, on a few hours' notice, convened from the town and country, about half of which were disciples. We addressed them from Peter's discourse in Solomon's Portico. Among other positions illustrated and confirmed by the apostolic testimony, the following were conspicuous:—

1. That as mankind, however diversified in other respects, were all, as respects the gospel, distributed into two classes—*the obedient and the disobedient*—there could, in the nature of things, be but two modes of address, called in the New Testament *preaching* and *teaching*.

.. 2. That in *preaching* there must be one topic in every address, as the all-engrossing topic; and that this topic is reformation. In attestation of which the commission of John the Immerser, of the Saviour as a Prophet, of the *Twelve*, and the *Seventy*, were adduced.

3. That as reformation was a very general and comprehensive theme, and had reference to more objects than one, various motives and arguments were appended to every proclamation of reformation in accordance with the specific character of the reformation preached. Thus in the *reformation* proclaimed by John, by Jesus, by the Seventy, and by the Twelve, in their *first* commission, the great argument was, *for the reign of heaven was soon to commence.* In the *second* commission, given after the resurrection of Jesus, the arguments were three:—

1st. That you sins may be blotted out.

2d. That seasons of refreshment from the presence of the Lord may come upon you.

3d. That he may send Jesus Christ for your *eternal* salvation.

4. That it is the *immediate* duty of those addressed in this proclamation to obey the gospel, or to reform, and turn to God.

At the close of the discourse one young man of respectable attainments came forward and obeyed the gospel. He was immersed for the remission of his sins by brother Samuel Rogers.

Vol. 1831, page 21.

Discourse delivered at Leesburg, Ky., Nov. 12, 1830. The burthen of this discourse was:—

1. *That in the gospel there must be a command, else it could not be obeyed; for where there is no command, there can be no obedience.*

2. The obedience of law and the obedience of faith contrasted.

3. The command in the gospel, obedience to which is styled obeying the gospel.

4. The destiny of those who do not obey the gospel.

Vol. 1831, page 24.

At Bryant's Station addressed a large congregation on the calling of the Gentiles (Acts x. and xi.). The burthen of this discourse was:—

1. The character of Cornelius previous to his hearing the words by which he and his family were to be saved.

2. The vision of Peter and the speech of the angel concerning the importance of the words to be spoken by Peter.

3. The words spoken by Peter before the Holy Spirit fell upon them, and the first thing spoken by Peter after the interruption ceased.

4. The nature and use of the baptism of the Holy Spirit.

5. Emphasized on the fact that though Cornelius was a pious man, one that feared God with all his house, prayed continually, and gave much alms to the people; yet it was necessary for him, *under the government of Jesus*, to hear words and to be immersed that he might be saved with the Christian salvation. Vol. 1831, page 27.

Lord's day morning, addressed a very large and intelligent assembly at Lexington, Ky.

After attempting to show *why* John, and none of the other evangelists, narrated the interview with Nicodemus, we proceeded to speak of the kingdom of nature, grace, and glory, as usually defined. The constituents of a literal kingdom were first detailed. The propriety of the application of the term kingdom to nature, grace, and glory, was next vindicated. Then the analogies between these three kingdoms were traced in the prominent characteristics of a kingdom.

1. The creation of each by *a word of God.*

2. The design of each to produce beings correspondent with its constitution—*natural* beings—*gracious* beings—*glorious* beings.

3. The adaptation of the means employed in each to the ends proposed—natural life, spiritual life, eternal life.

4. The *three* births, or the mode of introduction into each kingdom: The first birth, natural; the second birth, gracious; the third birth, glorious. The first birth, of and from the flesh; the second, of and from the water and the Spirit; the third, of and from the grave.

5. The three salvations: 1st. From natural dangers; God is thus "the Saviour of all men" in the kingdom of nature. 2d. The salvation of the soul from the guilt, pollution, and the power of sin, in the kingdom of grace. 3d. The salvation of the body from the grave, or the glorification of soul and body at the resurrection of the just, and in the kingdom of glory.

6. The impossibility of being a subject or citizen of any one of these kingdoms without being born into it.

7. An illustration of the whole subject, drawn from the use and meaning of the outer court, holy place, and most holy place in the tabernacle.

In the conclusion we emphasized on the kingdom of heaven, or of grace; the import of being born of water and the Spirit, or the necessity of *regeneration*, in order to admission into the kingdom of grace. These were items in the series of illustrations presented on this occasion. After the discourse, Squire Hickman, once a deist, cured by our writings, presented himself for immersion.

In the evening of that day addressed the medical class on the following questions:—

1. Has God ever spoken to man?

2. In what language has he spoken to man?

3. If in human language, how is it to be interpreted?

4. What has he said to us in his last message by his Son?

Concluded with some remarks on the necessity, happiness, and honor of obeying the Lord Jesus. Vol. 1831, page 28.

On the Lord's day we lectured at Danville, Ky., on the constitution of the kingdom of heaven, from the eighth chapter of the letter to the Hebrews. The topics were:—

1. The nature and use of constitutions in general.

2. That God had, in every age of the world, placed men under some constitutional arrangement.

3. That these economies, or arrangements, were a guarantee to those under them of the extent and continuance of all stipulated privileges.

4. The constitutional or fundamental provisions of the Christian economy.

5. An exhortation to surrender to the constitution and government of the King of Saints.

Great attention was paid, not only by those in the house, but by many who stood out of doors, although it rained during the whole discourse.

Many individuals appeared much affected.

The disciples met in the evening to break bread; and, after singing several spiritual songs, we separated, much refreshed and comforted in the Lord. Vol. 1831, page 61.

At Harrodsburg, Ky., we gave a lecture on "The Seven Baptisms." Adding to the baptisms found in the Book of God, those invented by men and practised in this country, we can count at least *seven*. We allude not to the obsolete discussions about the "subject and mode," or about the *action* and *subject;* but to the meaning or doctrine of immersion. The act of immersion is the same act, whether man, woman, or child—cup, table, or couch, be the subject of the act. It is not the meaning of sprinkling, pouring, or dipping; but the meaning of those institutions, human and divine, called *baptisms*, to which we solicit attention. And that we may keep the one immersion supremely and distinctly in view, we shall commence with those baptisms of human invention; and first with *infant baptism*. For the sake of brevity we call it "infant baptism," whether it be infant sprinkling or infant immersion. That we may understand the meaning and design of infant baptism, we shall read the definition of baptism given in the Presbyterian Confession which prescribes it:—

Baptism is a sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized in the visible church; but also to be unto him a sign and seal of the covenant of grace, of his engrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.

Infants are said, by the authors of this definition, to be chargeable only with "original sin," which is always spoken of in the singular number. If, then, according to the creed, infants have only "original sin," how can infant baptism be a sign and seal of remission of *sins*, in the plural number! It is impossible, unless they are considered as guilty of actual transgressions. The creed, then, must be in an error. Either infants are chargeable with more than original sin, or baptism is not to them a sign and seal of remission of sins. This difficulty we hope the Paidobaptists will explain. Some may, perhaps, think that baptism, as defined in the creed, respects adults only. If so, baptism is, with them, of two sorts—one for infants and one for adults. They, then, teach *two* baptisms—one for sinners, and one for them who have not sinned after the similitude of Adam's transgression.

If baptism be to infants a "sign and seal of regeneration, of engrafting into Christ, and of giving themselves up to him;" then, indeed, all the children of the flesh, all the baptized youths of the

Presbyterian, Episcopalian, and Methodist sects, are regenerated, engrafted into Christ, and in the New Covenant. But this they do not themselves believe; and therefore, their own creed is, themselves being judges, incredible. Infant baptism, then, is a baptism without meaning, and without a blessing. It is a mere ceremony, the sign and seal of nothing to the child, save that its father or its godfather had too much faith in water.

Quaker baptism is a spiritual baptism which can not be explained; but is said to import that light which is communicated to every Quaker by some spirit which they are pleased to call the *Holy Spirit.* It is a mystic baptism, unreasonably and unscripturally called "the baptism of the Holy Spirit." Of this in its own place.

John's baptism was an institution from Heaven. It was expressly for reformation and forgiveness of sins. Such remission of sins as was enjoyed under the economy of Moses was granted to the reforming Jews, who confessed their sins and were immersed into the faith that the Messiah was soon to appear, or that the reign of God was approaching. John immersed men that they might reform. He immersed not by the authority of the Lord Jesus, but by the authority of the Heavenly Father. He required no person to believe that Jesus was the Messiah. He immersed into no name. He only prepared a people for the Lord.

Malachi promised *the baptism in fire* to the impenitent and unbelieving. When he promised Elijah or John the Baptist and the coming of Jesus, he declared and foretold the baptism in fire. "Behold," said he, "the day comes that shall burn as an oven, and all the proud, and all who do wickedly shall be as stubble, and the day that cometh shall burn them up, and it shall leave them neither root nor branch." "Behold," says Jehovah, "I will send you Elijah the prophet before the coming of that great and terrible day of the Lord." This terrible day of the Lord is called by the Elijah that was to come "the impending vengeance," or "the wrath to come." The history of Jesus opens with the annunciation of this terrible baptism. All Judea and Jerusalem were affrighted. Sadducees and Pharisees united in their regard for John, and in solicitude to obtain the benefits of his immersion in water. John accosted them as Malachi foretold. To these applicants he proclaimed reformation, and informed them that he, whose approaching reign he announced, would immerse them in the Holy Spirit and in fire; indicating, as the explanation appended showed, that some of them would be immersed in the Holy Spirit, and some of them in fire: for Jesus was able to make a discrimination which John presumed not to do. "His winnowing shovel is in his hand; and he will thoroughly cleanse his floor." He will collect his

wheat into his granary when the chaff is separated; but the chaff he will immerse or consume *in unquenchable fire*. The day of discrimination is at hand. The axe lies at the root of the tree. Every tree which brings not forth good fruit shall be felled and *converted into fuel*. The dry and dead trees, and the chaff, or, as Malachi said, "the stubble," shall be turned up in this tremendous immersion.

Some of the scribes and teachers of this day are praying to be immersed in fire. They suppose that because tongues, *resembling fire*, were the accompaniments of the baptism of the Holy Spirit on Pentecost, that the baptism in fire must be a blessing. Singular perversion of reason and the words of John! How could tongues resembling fire be a real baptism in fire! How could a blessing be proclaimed as a threat! Can the subjects of an immersion in the Spirit, be compared to stubble, to dry and rotten wood, or to chaff? Persons resembling stubble, dry trees, and chaff, are the only proper subjects of an immersion in fire. And how can any one, not deluded by mysticism, imagine that anything in the form of a blessing could be compared to fire operating on a human body! Is not fire operating on the bodies of men always the symbol of punishment? To be immersed in a lake of fire is the strongest figure of the severity of that vengeance which will be the lot of the impenitent and unbelieving. Fire as an emblem of purification is only applied to metals. He will be as the refiner's fire to consume the dross among the sons of Levi—as the fuller's soap to wash away the filth. Persecutions may be compared to a fire. And those who are tried severely may be said to have sustained a "fiery trial;" but how any one can suppose that the righteous can be compared to chaff and stubble, and as such be immersed in fire as a blessing to them, requires a genius thrice baptized into the gnostic faith to comprehend.

John was the only preacher who preached the baptism in fire: he proclaimed the fates of those who would submit to the new government, and the fates of those who would not kiss the Son. He intimated to all his hearers the power, mental, moral, judicial, the divine power of him whose coming reign he announced. The Apostles of Jesus taught not merely the wrath to come on the unbelieving Jews in the year of vengeance, but also the everlasting destruction of those who know not God and obey not the gospel of his Son. The vengeance of an eternal fire they proclaim to those who reject the great salvation; and still it is true, that those who submit not to the authority of the Lord, who wilfully reject the one immersion, must be immersed in fire, in the figurative import of these words. So that the preachers of righteousness may yet say water or fire, pardon or pun-

ishment, life or death: for he that believes and is immersed shall be saved, and he that believes not shall be condemned.

Baptism in the Holy Spirit was promised by John and by Jesus. John affirmed that Jesus would immerse his disciples in the Holy Spirit. This was also, like the *immersion in fire*, promised by the Jewish Prophets. Joel foretold these days. A stupendous display of heavenly influences, like which there had not been one vouchsafed to mortal man since time was born, distinguished this immersion. The time fixed for it was the birthday of the Christian age—the commencement of the reign of Messiah in heaven. Jesus informed his disciples that this baptism of which John spoke would be vouchsafed to them not many days after he left them. Soon he was exalted "a Prince and a Saviour to bestow reformation and forgiveness of sins upon Israel;" upon all who would submit to his government, he shed forth those supernal influences, all the gifts of the Holy Spirit, under the direction of which the Apostles were placed. Their hearts burned within them in all holy raptures; their understandings were light shining from the Sun of Righteousness; their tongues, moved by the impulses of the Eternal Spirit, uttered the wonders of heaven; their faces glowed with the beauty of holiness; and their whole persons were adorned by the bright shining emblems of the power and presence of the Spirit of wisdom and of utterance. They spake in every tongue the wonderful works of God. Such was the immersion in the Holy Spirit promised by Jesus. From him it came; and to assert his new glories in heaven, as well as to convince the world of sin, and righteousness, and judgment, it was bestowed. No men were ever more fully immersed, or buried in water, than were these men hid and immersed in the Holy Spirit. It was not Peter *the fisherman*, but Peter *the Apostle of Jesus*, covered and filled with the Spirit of God, who was seen and heard. Overwhelmed they were with these powers of the world to come. Their understandings, wills, affections —their bodies, souls and spirits, were submitted to, and submerged in, the energies of him who proceeded from the Father and the Son.

In the admission of the Gentiles into the kingdom; in the conversion of Cornelius, his family, and friends, this immersion was repeated. Peter, in the eleventh chapter of the Acts of the Apostles, applies the same promise of the immersion in the Holy Spirit to what had happened in this house. Thus Jews and Gentiles were all immersed in the same Holy Spirit; and God received them both into his family with the same marks of his affection, and with the same demonstrations of benignity, irrespective of any former national distinctions. Indeed, like the father of the prodigal son, he went out to meet the returning Gentiles, and fell upon them and embraced them before

they came into his house. Thus the Gentiles received the gifts of the Holy Spirit before they were immersed into the name of the Holy Spirit. Such is the Scriptural import of the baptism of the Holy Spirit.

That the Quaker notion of an internal influence, or of an invisible communication of some spiritual light to the mind, is not the baptism of the Holy Spirit, will appear apparent, if not from what has been already said, from a fact so palpable that we see not how it can be evaded. It is this: The persons to whom Jesus promised the baptism of the Holy Spirit (Acts i.) were possessed, for years before that time, of more gifts and communications of the Spirit, than any persons now living, or who have since lived. If, then, persons who had received the Spirit, as had the Apostles at the time of their first mission, who had spoken by it, healed diseases, cleansed lepers, raised the dead, cast out demons, and whose tempers were influenced by it, had not till Pentecost been immersed in the Holy Spirit; shall we say that any Quaker, with all the gifts he supposes himself possessed, has been immersed in the Holy Spirit?

Almost every prominent word in language has a metaphorical as well as a literal import. Hence we have a *metaphorical immersion.* I have, says Jesus, referring to his anticipated sufferings, an immersion to undergo, and how am I straitened till it be accomplished! Can you, said he, to the sons of Zebedee, submit to the immersion which I have to suffer? What, says Paul, shall they do who are immersed for the dead? Why jeopardize our lives—why subject ourselves to many sufferings, if the dead rise not? To be overwhelmed in sorrow; to pass through the deep waters of affliction; to be encompassed with tribulation, is to be immersed in this acceptation of the term.

The one immersion, or Christian baptism, is the immersion for the remission of sins, proclaimed by the Apostles, on, and from, Pentecost, to the close of the volume. Concerning this immersion so much has already been said, we enlarge not here. The confessions of the Episcopalian, Presbyterian, Methodistic and Baptist sects were read on this article; and it was shown that with more or less clearness this baptism is asserted in the creeds, though not practised by the people.

A nondescript baptism is likely to arise out of the present controversy. The sects are likely to renounce their creed baptism, and in their opposition to the Christian, or the one immersion, they will be constrained to explain baptism into a mere form or ceremony of induction into a sect; having no blessing or promise associated with it. Some of them are almost mute already on the meaning of immersion;

and ere long baptism will likely be taught as a duty to be performed as we pay our taxes for the sake of the government.

SERMONS IN THE FALL OF 1833.

At Richmond, Va., October, 1833, in Sycamore Meeting-house:

Lord's day, after the worship of the morning, and the commemoration of the death and resurrection of the Saviour, we addressed a very crowded house, on *the three kingdoms of nature, grace, and glory;* showing the analogies existing between them—that the object of each was to form bodies like itself—natural, gracious, and glorious bodies. Three births, three lives, three salvations, contrasted, illustrated, and conferred, suited to the genius of each kingdom. The constitutional principles, laws, ordinances, subjects, privileges, duties, and enjoyments of the citizens of each, were in succession adverted to; and the essential necessity of being in each kingdom to participate of its influences, was enforced from reason, analogy, and the third chapter of John.

At Baltimore, Md., March, 1833:

In the afternoon, at Scott's Hall, we addressed a full house, on *the nature of obedience*, illustrated in the case of Samuel and Saul, in reference to the destruction of the Amalekites (I. Sam. xvi.).

1. That obedience was, and is, and evermore shall be the only way to enjoyment in every department of rational existence, was demonstrated from the nature of the human constitution itself, as well as from the unequivocal declarations of the unerring Spirit.

2. That God and our own happiness never can require less than perfect and perpetual obedience to that constitution of things under which man is placed.

3. The difference between obedience of law and the obedience of faith, illustrated.

4. Obedience is in its nature universal, not partial; for partial obedience, as explained by Samuel, is no better than disobedience and rebellion—a rejection of the word of the Lord.

5. The blessings connected with the obedience of law, and the blessings connected with the obedience of faith, concluded this address.

In the evening of the same day, and in the same place, to a very crowded house, we descanted at considerable length upon the most common error of all the religions of the world, and of all ages of the world—from the days of Confucius and Zoroaster—from the days of Jannes and Jambres—in all the systems of religious philosophy, it was assumed as an axiom, that the Deity is to be propitiated by some human sacrifice—by some mental or physical agony—some painful

mortification—by animal blood, or tears, or groans—by something thought, said, suffered, or done by sinful man.

The axiom of the Apostles was, "God is by Christ reconciling a world to himself." The axiom of all human religions is, "Man by his works must reconcile God to himself."

Salvation to be received, not purchased—to be enjoyed, not merited, by obeying the gospel, was set forth from the word of reconciliation, as explained II. Cor. v.

In the afternoon, Dec. 7th, 1833, in New York City, according to appointment, we addressed a large assembly of gentlemen (though it rained) at Concert Hall, on the evidence of the gospel.

1st. We attempted to demonstrate that reason without faith is inadequate to guide man, in reference either to the present or the future.

2nd. Justified the wisdom and philanthropy of the Author of Revelation in addressing it to faith, or to the capacity by which we receive almost all our useful knowledge.

The design of this discourse, like the preceding, was to disabuse the audience of their prejudices against the testimony of God, occasioned by the abuses of their own reason, and the abuses of the Bible, by many teachers and professors of Christianity; and to prepare them for the candid examination of the direct evidences and arguments to be offered that evening in Tammany Hall in proof of the resurrection of Jesus.

SERMON BEFORE CONGRESS IN 1850.

Mr. Campbell, when on a visit to the East, records a visit to Washington, as follows:—

During my sojourn in Baltimore, George E. Tingle, of Washington City, brought to me a very pressing invitation from members of both Houses of Congress, requesting me to deliver them an address in the Capitol on Lord's day, the 2d of June, 1850.

Leaving Baltimore at 7 o'clock A. M., Lord's day morning, in the cars, accompanied by more than twenty brethren and sisters from Baltimore, in two hours I found myself comfortably located at Bro. Tingle's residence, in our great national metropolis. After a repose of two hours' meditation, I was introduced into the hall of the House of Representatives by Mr. Phelps, of Missouri. I found the hall crowded to overflowing with the representatives of the nation, of both branches of our Legislature, members of their families, and many citizens. After a hymn and prayer, I addressed the assembly on the Divine Philanthropy, in contrast with patriotism and human friendship. My motto was John iii. 17, "God so loved the world," etc. We abjured patriotism and friendship from all the categories of Christian morality, and opened the doctrine of the divine benevolence and

philanthropy; from creation, providence, divine legislation, and human redemption. We spoke one hour and a half on this great theme, and to an audience as attentive, and apparently as much interested and absorbed, as any congregation I have had the honor recently to address. Vol. 1850, page 406.

SERMONS IN NEW YORK.

In New York City, on the 31st of November, 1833, Mr. Campbell says:

My address this morning was from I. Cor. xi., on keeping the ordinances as delivered to us by the Apostles. It was shown that the gospel was exhibited first in words; second, in ordinances; third, in the lives of its professors. The whole gospel is first pronounced in words; then fully exhibited in Christian immersion, in the Lord's Day, and in the Lord's Supper. We hear it in words; we see it in ordinances; and we exhibit it in works. Our death to sin, or burial with Christ, our resurrection to a new life are shown in immersion; our reconciliation to God, through the sacrifice of the Messiah, is set forth in the supper, and our joint interest and fellowship in him as members of his body, appear in the participation of one loaf. The Lord's day not only commemorates the resurrection of Jesus, but anticipates the morning of the resurrection in which we shall enter into the rest which remains for the people of God.

Something was also said upon the conspicuity which this institution deserves in the weekly meetings of the family of God. The weekly meeting of the family of God, without any Lord's table or Lord's supper, is one of the poorest and most meagre things in creation. Miserably poor is that family which, when assembled on some important occasion, has nothing to eat—not even a table in the house. Yet so poor is the family of God, if the numerous sects in our land give a fair representation of it. We can not believe it. The disciples of Jesus always assembled on the Lord's day to commemorate the Lord's death and resurrection so long as the Christian religion continued pure and uncontaminated. It was shown that spiritual health, like physical health, requires not only wholesome food, but at proper and regular intervals. Therefore, a person may as reasonably say that he can enjoy good animal health on one meal in four days, as that he can be healthy in the Lord on one Lord's supper in four weeks. And if it be so, that "frequent communion," as it is called, diminishes its value or solemnity, then the seldomer, the better. Once in a lifetime, on that principle, is enough. Where there is no law there is no transgression. Where there is no precedent there is no error; and if it be left to every man's own sense of propriety, there can be no fault in only commemorating the Lord's death once in a lifetime. But if

it be said that it is left to our own sense of propriety, then, unless it can be shown that a whole church has one and the same sense of propriety, there can be no communion; for if it should seem fit to ninety in the hundred to commune monthly or quarterly, and not to the ten, then there is a schism in the church, or no communion at all. But the disciples assembled on the Lord's day to break the loaf in the times of the Apostles, as Luke teaches us in his writings, and as Paul urges in this letter to the Corinthians.

Vol. 1834, pages 37, 38.

We requested the brethren of the three societies in New York City friendly to the union, to meet at Lawrence Street, on the evening after my address at Tammany Hall, being the 6th of December, that we might address them on the necessity of union and co-operation. The meeting was well attended, and various reasons were offered in favor of an immediate union of the three societies. The prayer of Jesus, usually called the intercessory, found in John xvii. was read,

The chief topic was, that union and co-operation are essential to the conversion of the world. I pray for all that believe on me, through the testimony of the Apostles, that they may be one—*that the world may believe that thou hast sent me.* To illustrate and enforce this lesson, we reminded the brethren that they had been for many years the professed disciples of Christ—that they had been meeting on every Lord's Day, reading the Scriptures, teaching and exhorting one another, and keeping the ordinances with commendable zeal; but that they had exerted no influence upon their fellow-citizens: and, therefore, in ten years, had scarcely been instrumental in bringing ten persons into the kingdom of God. Such an experience, we argued, ought to convince the most dogmatical that they were wholly at fault—that they were not the lights of the city—that the work of the Lord was not prospering at their hands—that, indeed, they were but cumberers of the ground. We added that they stood in our way in proclaiming the Word; that we had to fight over their dead bodies; and that the more excellent their behaviour and the more respectable their attainments, the more they stood in the way of the cause of the Bible: for that some intelligent gentlemen the other day threw them in my way as an insuperable argument that the Bible alone would never unite Christians, or keep them together; "for," continued they, "these are persons of good reputation for good sense, for their Biblical attainments, and for Christian demeanor; yet, with all these excellencies, they can not harmonize so far as to break the loaf together" Now, brethren, I argued, if you were not so highly esteemed for good sense, and good information, and good character, I could not have got out of the difficulty by alleging that it was owing to the want of

these things that the Bible failed to bring you togetner and keep you together.

Union is strength, and disunion is weakness. Operation is good, but co-operation is better. Unity founded on opinion, is as unstable as the wind. Unity founded on the mere force of circumstances and temporary interest, is like the momentary peace that obtained in Noah's ark among the antagonist natures of the animal creation. Union founded on kindred feelings and experiences, was self-love, and as fluctuous as the sea; but union based on the facts attested by the holy Apostles was as stable as the mountains—firm as the everlasting hills. Over such an institution the gates of hades, the powers of death and darkness can not prevail. These, with various other positions, illustrations, and arguments, were exhibited and enforced by the speaker, and attentively and acceptably heard by the brethren. Measures were in agitation for effecting a union, and all seemed alive to the importance of union and co-operation. Vol. 1834, pp. 75, 76.

On Saturday evening we continued our series of discourses in the Union Chapel, Mott Street. Peter's speech before the council, after his deliverance from prison (Acts v. 29-32), was the theme. The chief topics were:

1st. The concession or grant of reformation to Israel.

2d. The proposal of forgiveness of sin.

3d. The bestowment of the Holy Spirit on those who had obeyed him.

After the full development of these items, we thought the attentive part of our audience was now sufficiently informed to authorize us to tender an invitation and exhortation to prompt obedience.

We did so. Ten persons immediately came forward to confess the Lord. Two of the males had formerly been sceptics; one of the females, indeed, an advocate of infidelity. The next morning, at 7 o'clock, being the Lord's day, we repaired to the East River, where, in the open air, we delivered an address on Christian immersion. Brethren Black and Hatfield immersed them into the ancient faith, which they severally confessed as they went down into the water. Greater joy on the part of some of the new converts is seldom witnessed, than appeared on that occasion. Vol. 1834, page 76.

On Christmas Day, 1833, we delivered a discourse to a large audience in Callow Hill Street, on the subject of faith (Heb. x. and xi.). On the preceding evening we called in a few minutes to hear Mr. Maffitt, a very celebrated ladies' preacher in the Methodist society. He has a fine voice and performs well as a musician. He gave us two solos in honor of Christmas Eve, as well done (we suppose) as is usual on the stage, and a good commonplace exhortation. He was followed

by his good brother, Dr. Cushman, a Baptist preacher, who consecrated his solos by prayer. Mr. Cushman is a very charitable man, and waited upon Mr. Maffitt with all courtesy. He arose after his brother Maffitt had sat down, to express a single thought, "which," said he, "I have not learned from any book, read from any author, nor heard from any preacher!" This, of course, excited all our curiosity, and stirred up all our powers of attention. It was this: "How wonderful the foreknowledge of God, and his faithfulness in keeping his promise! This," continued he, "is Christmas Eve. It reminds us of the nativity of our Lord. Now it was foretold by Jacob that 'the sceptre should not depart from Judah till the Shiloh came.' This prophecy was now within twenty-four hours of expiring without being verified, for had not Jesus been born just that evening on the next day, the decree of Augustus concerning the taxing of Judæa would have forever prevented the accomplishment and falsified the promise delivered by Jacob." Original, truly, thought I, and worthy of the age of the preacher. But who that can think, will wonder at the progress of scepticism when such are the champions of the Christian religion! However, the audience seemed to admire the wisdom of the preacher and to be satisfied that it was all as sound as orthodoxy itself.

On the evening of the 27th, in Callow Hill Street, we lectured on Eph. iv., on the constitutional grounds of unity in the Christian kingdom. It was discovered that a latent scepticism greatly obstructed the progress of the gospel in this city; and that, although there was but a very few who dared openly to assemble under the banners of scepticism, yet there was evidently a concealed dubiety lurking within many minds on the pretensions of the author of Christianity. At the solicitations of many of the brethren and friends, we proposed to deliver one discourse at the Musical Fund Hall, on the evidence of the divine authenticity of the gospel. This room, the largest in the city, rents for forty dollars per night. Contributions for defraying the expense were offered, and the appointment was made.

Vol. 1834, pages 123, 124.

On the Lord's Day morning, the 29th of December, 1833, we addressed the congregation, and as many auditors as could gain admission into the house, on the third chapter of the 1st Epistle to the Corinthians, after which the disciples broke the loaf as usual.

Vol. 1834, page 124.

On the evening of the Lord's Day we repaired to the Musical Fund Hall, which, though capacious as it is, was found by far too small to admit all those who desired to hear. We trespassed so far upon the patience of a Philadelphia audience as to detain them three hours

and twenty minutes on the reasons of the Christian's hope in God, that there shall be a resurrection of the just and unjust, and to them that look for him shall the crucified Messiah appear a second time to their eternal salvation. Thus closed our labors on the evening of the 29th of December in that city. Exhausted with so much speaking, we had no strength nor inclination to make any memoranda of the outlines of our discourses in Philadelphia. We only now recollect the topics. Vol. 1834, page 125.

What sermons they must have been! How we envy those who had the pleasure of hearing this mighty man on this mighty theme!

In 1830 Mr. Campbell wrote of

RELIGIOUS CONTROVERSY.—THE DEBATES.

Many good men whose whole lives have been one continued struggle with themselves, one continued warfare against error and iniquity, have reprobated religious controversy as a great and manifold evil to the combatants and to society. Although engaged in a real controversy, they knew it not; but supposed that they only were controversialists who were in debates and discussions often. Had they reflected but a moment, they would have discovered that no man can be a good man who does not oppose error and immorality in himself, his family, his neighborhood, and in society as far as he can reach, and that he cannot oppose it successfully only by argument, or, as some would say, by word and deed—by precept and by example.

There can be no improvement without controversy. Improvement requires and presupposes change; change is innovation, and innovation always has elicited opposition, and that is what constitutes the essentials of controversy. Every man who reforms his own life has a controversy with himself. And, therefore, no man who has not always been perfect, and always been in company with perfect society, can be a good man without controversy. This being conceded, (and who can refuse to concede it?) it follows that whensoever society, religious or political, falls into error; or rather, so long as it is imperfect, it is the duty of all who have any talent or ability to oppose error, moral or political, who have intelligence to distinguish, and utterance to express, truth and goodness, to lift up a standard against it, and to panoply themselves for the combat.

But yet, plain and obvious as the preceding remarks may be, many will contend that religious controversy, oral or written, is incompatible with the pacific and contemplative character of the genuine Christian, and promotive of strifes, tumults, and factions in society, destructive of true piety towards God and of benevolence towards man. This is a prejudice arising from the abuses of controversy.

Admit for a moment that it were so, and what would be the consequence? It would unsaint and unchristianize every distinguished Patriarch, Jew and Christian enrolled in the sacred annals of the world. For who of the Bible's great and good men was not engaged in religious controversy! To go no farther back than the Jewish lawgiver, I ask, What was his character? I need not specify. Whenever it was necessary, all—yes, all the renowned men of antiquity were religious controversialists. Moses long contended with the Egyptian magi. He overcame Jannes and Jambres too. Elijah encountered the prophets of Baal. Job long debated with the princes of Edom. The Jewish prophets and the idolatrous kings of Israel waged a long and arduous controversy. John the Harbinger, and the Scribes and Pharisees, met in conflict. Jesus and the Rabbis, and the Priesthood, long debated. The Apostles and the Sanhedrim; the Evangelists and the Doctors of Divinity; Paul and the Sceptics engaged in many a conflict; and even Michael fought in "wordy debate" with the Devil about the body of Moses; yet who was more meek than Moses—more zealous for God than Elijah—more patient than Job—more devout than Paul—more benevolent than John?

If there was no error in principle or practice, then controversy, which is only another name for opposition to error, real or supposed, would be unnecessary. If it were lawful, or if it were benevolent, to make a truce with error, then opposition to it would be both unjust and unkind. If error were innocent and harmless, then we might permit it to find its own quietus, or to immortalize itself. But so long as it is confessed that error is more or less injurious to the welfare of society, individually and collectively considered, then no man can be considered benevolent who does not set his face against it. In proportion as a person is intelligent and benevolent, he will be controversial, if error exist around him. Hence the Prince of Peace never sheathed the sword of the Spirit while he lived. He drew it on the banks of the Jordan and threw the scabbard away.

We have only to ask how we inherited so many blessings, religious and political, contrasted with our ancestors some five hundred years ago, to ascertain of what use controversy has been, and how much we are indebted to it. All was silent and peaceful as the grave under the gloomy sceptre of Roman Pontiffs under the despotic sway of the Roman hierarchy until Luther opened the war. The Roman priesthood denounced the "ruinous errors" and "damnable heresies" of Luther, the "*deadly influence*" of the tongue and pen of the hiersiarch; but they fasted, and prayed, and denounced in vain. No crocodile tears "over the souls of men;" no religious penances for "the church in danger;" no invocation of "all who loved Zion;" no holy co-operation

of "the friends of evangelical principles," could check the career of this reforming Hercules. Bulls of excommunication assailed him as stubble would Leviathan in the deep. "He feared no discipline of human hands." All was impotent and unavailing. The fire then kindled, though oft suppressed, yet burns.

The controversy begun by Luther, not only maimed the power of the Roman hierarchy, but also impaired the arm of political despotism. The *crown*, as well as the *mitre*, was jeopardized and desecrated by his herculean pen. From the controversy about the *rights of Christians* arose the controversy about *the rights of men.* Every blow inflicted upon ecclesiastical despotism was felt by the political tyrants.

Religious controversy has enlightened the world. It gave new vigor to the mind; and the era of the Reformation was the era of the Revival of Literature. It has enlightened men upon all subjects—in all the arts and sciences—in all things—philosophic, literary, moral, political. It was the tongue and pen of controversy which developed the true solar system—laid the foundation for the American Revotion—abolished the slave trade—and which has so far disenthralled the human mind from the shackles of superstition. Locke and Sidney, Milton and Newton, were all controvertists and reformers, philosophers, literary, religious and political. Truth and liberty, both religious and political, are the first fruits of well directed controversy. Peace and eternal bliss will be the "harvest home." Let the opponents of controversy, or they who *controvert controversy*, remember that had there been no controversy, neither the Jewish nor the Christian religion could have ever been established; nor had it ceased could the Reformation have ever been achieved. It has been the parent of almost all the social blessings which we enjoy.

If, indeed, all mankind were equally in love with truth, equally rational, equally intelligent, and equally disinterested, we might have only to propose a change for the better, and all would embrace it. But just the reverse of this is the true history of society. He is but little experienced in the human heart—he knows but little of the world, who imagines that what appears clear, wise, and useful to *him*, appears so to *all;* or that it is only necessary to support truth and goodness by unanswerable arguments, to render them universally triumphant. The more clearly and forcibly an unpopular truth is argued, the greater will be the dislike to it by all who are interested in representing it to be an error. Melancthon was for a time the subject of an illusion of this sort. He once told Luther that so clear were his apprehensions, so deep his convictions, and so forcible his arguments, that he could soon convince all Germany of the truth of the Reformation principles. He became an itinerant, and commenced a

campaign against the priesthood. On returning from his first tour Luther said to him, "Well, Melancthon, what speed?" "Alas!" replied the young reformer, "old Adam is too strong for young Melancthon."

A little experience will convince the most astute that the clearness and force of argument will not subdue opposition. It very frequently provokes the greater resentment. The adversaries of the Messiah are proof of this. But because it has been *abused* shall we desist from the *use* of it? This would be to make a covenant with death, and an agreement with destruction. To depart from the example of the Confessors, Martyrs, and Apostles of Jesus, and to renounce our allegiance to the King eternal, immortal, and invisible. For so long as error in principle and in practice exists, so long will it be the duty and the felicity of the intelligent and the good to oppose it: and as long as there are conflicting creeds, sects, and divisions among religionists, so long will it be our duty to contend for the faith once delivered to the saints.

But never was there so much need to study the "*suaviter in modo*," and the "*fortiter in re*," amiability in the manner, and firmness in the purpose, as in the defense of truth. When we find persons like Balaam, obstinately intent on covetous courses, for the sake of others we must not spare them. But courtesy and benevolence will be our best guides; and a good example will often achieve more than a thousand arguments.

To your posts, then, O Israel! Remember you have enlisted not for *six months*, like some of our sectarian militia; but you have vowed allegiance during the war. "Fight the good fight of faith." Keep your eyes upon the Captain; and when the conflict is over he will cover you with laurels which will never wither, and bestow upon you a crown of righteousness which fadeth not away.

Mr. Campbell was engaged in five notable public debates; viz: 1820—with Rev. John Walker, a Seceder minister, at Mt. Pleasant, O., on baptism. 1823—with Rev. William L. McCalla, a Presbyterian minister, at Washington, Ky., on baptism. 1829—with Robert Owen, a Scotch infidel and Socialist, at Cincinnati, O., on "The Evidences of Christianity." 1837—with Bishop John Purcell, Roman Catholic bishop, at Cincinnati, O., on "Romanism vs. Protestantism." 1842—with Rev. N. L. Rice, Presbyterian minister, at Lexington, Ky., on "The Plea for New Testament Christianity, and the Westminster Confession of Faith."

In addition to this, Mr. Campbell held an informal debate with Rev. Obadiah Jennings, a Presbyterian minister, at Nashville, Tenn., in 1830; also in the *Harbinger*, he conducted printed debates, in the form of open letters and replies, with Humphrey Marshall, of Ken-

tucky (1832), on "Christian Evidences;" with Rev. M. Meredith, of North Carolina (1836), on "Regeneration;" with Rev. D. Skinner, on Universalism, this debate extending over two years' publication of the *Harbinger* (1837-38); with Rev. S. W. Lynd, a Baptist minister (1837), on "Converting Power of the Holy Spirit;" Mr. Campbell also held a discussion with his brethren, through the *Harbinger*, in 1853, on "Relation of Unimmersed Believers to the Christian Church."

Concerning these various debates and propositions discussed, the reader is referred to the "Memoirs of Alexander Campbell"—R. Richardson.

Concerning the McCalla debate, Mr. Campbell writes (Vol. 1848, page 613) under the head of

ANECDOTES, INCIDENTS AND FACTS,

Connected with the History of the Current Reformation.

I safely arrived at Washington, Mason Co., Ky., early in October, 1823, in pursuance of a challenge from the Rev. William L. McCalla, to discuss with him the subject and action of Christian baptism.

The preliminaries being settled, the Rev. J. K. Burch, Presbyterian, being chosen by Mr. McCalla, and Elder Jeremiah Vardeman, Baptist, by myself; and these having chosen Judge Roper to preside with them, I opened the discussion, October 15, 1823, in the presence of a very large assembly of citizens and the clergy of all denominations in the country. I appeared as the defendant of the Baptist community against their assailant, Mr. McCalla, who had been, for some time, smoke in their eyes and thorns in their sides. The counties of northern Kentucky echoed with his praises as a learned, shrewd, and able debater; one who had long practised various ways of assailing the distinctive tenets of the Baptist community, much to the mortification of that denomination and much to the glorification of his own society and the Methodists. This gave to the occasion a livelier interest, and greatly excited public attention.

I was to the whole community a stranger; a few only of the teachers and public men had read my discussion with Rev. John Walker, of the Secession church, in Ohio, and I had purposely withholden the *Christian Baptist* from the State of Kentucky, lest the first numbers of it should elicit any particular prejudice against my views. Indeed, I did not allow a single prospectus of it to reach the State of Kentucky, although urged to do so. I judged it most expedient to appear as a stranger, rather than as an acquaintance, that I might have, as much as possible, an impartial hearing. Indeed, in this case, it was pretty much as at the public debate in Ohio. I sought or acceded to the interview rather to introduce my views of Christianity in the general, than to defend a position which at that day was their whole denomi-

national claim upon the people, and on which they heard so much and talked so much, that the whole "mode of baptism," to use their own words, and the "proper subject of baptism," with every main position, was among them "familiar as household words." The only point on that occasion to them a novelty, and to me an interest, was the *design* of baptism; and a more rational method of reading, interpreting, and using the Bible. True, indeed, other matters of church polity, an evangelical ministry, and a more consistent mode of "*preaching* and *teaching* Christ," greatly impressed upon my attention; and was much more near to my heart than the difference between an infant and an adult, sprinkling or dipping a person. Still, I seemed to enter into the denominational spirit and feeling with all the zest of a real Baptist, the more so because once a Pedobaptist, and well acquainted, for the day, with the grounds and reasons of Presbyterian pedo-rantism and church polity.

The congregation and the interest so much and so rapidly increased, that I became still more engaged in the discussion, possessing one decided advantage over my opponent—that, while he had his side of the question all in a *brief* before him, "cut and dry," I had nothing but my general knowledge of the subject and the inspiration of the occasion, excepting what pertained to proofs and authorities.

On the evening of the fourth day, having secured the special favor and attention of the Baptist ministry, and of the uncommitted public, while I had in one room, at the residence of my kind host, Major Davis, of Washington, all the principal Baptist preachers in the State, I thought it expedient to introduce myself more fully to their acquaintance. This I did in the following manner:—

On hearing them speak in such favorable terms of my defence of their tenets during these four days, I observed in nearly the following words: Brethren, I fear that if you knew me better, you would esteem and love me less. For, let me tell you, in all candor, that I have almost as much against you Baptists as I have against the Presbyterians. They err in one thing, and you in another; and probably you are each nearly equidistant from original apostolic Christianity. I paused; and such a silence as ensued, accompanied with a piercing look from all sides of the room, I seldom before witnessed. Elder Vardeman at length broke silence, saying, "Well, sir, we want to know our errors or your heterodoxy. Do let us hear it. Keep nothing back." I replied, I know not where to begin; nor am I in health and vigor, after the toils of the day, to undertake so heavy a task. But, said I, I am commencing a publication called the *Christian Baptist*, to be devoted to all such matters, a few copies of which are in my portmanteau, and with your permission, I will read you a few specimens of my heterodoxy. They all said, "Let us hear—let us hear

the worst error you have against us." I went upstairs and unwrapped the three first numbers (July, August and September numbers) of the *Christian Baptist* that ever saw the light in Kentucky. I had just *ten copies* of the three first numbers. I carried them into the parlor, and sitting down, I read, as a sample, the first essay on the Clergy—so much of it as respected the "CALL TO THE MINISTRY," as then taught "in the kingdom of the Clergy," and especially amongst the Baptists. See first edition of the *Christian Baptist* for October, 1823, pp. 49-54. This was the first essay ever read from that work in Kentucky. After a sigh and a long silence, Elder Vardeman said, "Is that your worst error—your chief heterodoxy? I don't care so much about that, as you admit that we may have a providential call, without a voice from heaven, or a special visit from some angel or spirit. If you have any thing worse, for my part I wish to hear it." The cry was, "Let us hear something more." On turning to and fro, I next read an article on "Modern Missionaries." This, with the "Capital Mistake of Modern Missionaries," finished my readings for the evening.

On closing this essay, "Well," said Elder Vardeman, "I am not so great a missionary man as to fall out with you on that subject. I must hear more before I condemn or approve." I then distributed my ten copies amongst the ten most distinguished and advanced elders in the room—requesting them to read those numbers during the recess of the debate, and to communicate freely to me their objections. We separated. So the matter ended at that time.

The debate progressed and terminated with so much of the approbation of the whole denomination, that, at its close, I was requested to furnish the elders present with a liberal supply of the proposals for publication of the *Christian Baptist*, and with the most pressing invitation to make an immediate tour through the State. Domestic duties and engagements would not permit me to yield to their importunities; and I compounded with them then to visit Lexington, and to speak at May's Lick, Bryant's Station, the vicinity of Elder Vardeman's residence, and Lexington; and, if possible, the next autumn to visit a considerable portion of the State. I redeemed these pledges; and, so few and futile were the objections to the *Christian Baptist*, that Kentucky alone furnished, in less than a year, one thousand subscribers, and at least five times that many readers.

The debate also with McCalla, soon as it appeared from the press, notwithstanding its unqualified development of Christian baptism, was immediately scattered over the State in thousands; and so Kentucky was, in a few months, every where sown with the seeds of a great evangelical and moral reformation.

Another circumstance or event favorable to the cause, was the peculiar facilities of access to the ears of the whole community, which we enjoyed in 1824 on our second visit. All the Baptist pulpits in the State and all the prominent leaders of the people gave us a frank and full hearing. The whole Baptist ministry in the State, (and it was, for number, worldly respectability, and influence, the most powerful and popular in the State. I was in those days frequently informed that Jeremiah Vardeman and Jacob Creath, Sr., could elect the Governor of the State at any time they would deem it an object worthy of their attention:) Dr. Fishback, Dr. Noel, the Warders, the Wallers, the Creaths, Elders Vaughn, Payne, and Bullock, for more than twelve years Moderators of the Elkhorn Association, and I know not how many others, of great popularity, even up to the author of "The History of Ten Churches," for a time gave us a full hearing, and secured the attention of the communities in which they moved.

When the Presbyterians were boasting about a victory in the Campbell-Rice debate, Mr, Campbell published the following:

An occurrence in Nashville sets this argument in a fair light. I once had a public talk there with the late Obadiah Jennings, D. D., which Presbyterians manufactured into a great debate—in which, of course, I was, as usual, gloriously defeated. The city rang with Presbyterial acclamations for some ten days; when an aged citizen accosted one of the boasters in the following style:—"You Presbyterians have gained, you say, a glorious victory. How do you know when you gain a victory? I do not understand how you ascertain a victory. Do tell me how you know when you beat. I will tell you how in old times we counted victories when I was engaged in the Indian wars. After the battle was over we counted the scalps. Those were said to have conquered who could count the largest number of scalps taken from the enemy. Now since Mr. Campbell has been here, he has immersed some thirty, amongst whom were the most intelligent citizens of Nashville. How many have you added to your church by this debate?" "I have not heard of any," said his Presbyterian friend. "Pray, then, my dear sir, tell me how you know when you have gained a great victory?"

A few arguments of this sort address themselves to common sense, which, after all, is as good a Doctor of Divinity as was any D. D. on the ground. If we were disposed to argue the question of victory, we would adduce several arguments of this sort; amongst which would be the actual immersion of a very worthy pedobaptist minister, a graduate both of a college and also of a pedobaptist theological school. He, with several others, came forward and were immersed either during the discussion, or immediately after its close.

But, as naked and unsupported assertion is all that Presbyterians offer, a very serious and grave refutation will not be expected from us. We ask for a candid reading of the book; and, indeed, are not very solicitous to contend with idle Rumor, seeing it is likely to obtain for the book an extended reading among Presbyterians, which otherwise it might not have obtained—a consummation on my part devoutly to be wished. A. C.

Concerning the debate with Bishop Purcell, the *Harbinger* published, in 1837, the following from the Cincinnati *Daily Gazette:*

THE GRAND DEBATE.

As my opinion of the late discussion of the respective merits of Protestantism and Catholicism has been solicited by friends whose wishes I ought to respect, the following brief statement is submitted, with the hope that it will give no just cause of offense to any man or to any party.

Having attended throughout the discussion, with as much regularity as I conveniently could, I retired at the close, with increased confidence in the character of both Mr. Campbell and Bishop Purcell; being convinced that if the debate should be faithfully published, it would, in several ways, have a good influence upon society.

Mr. Campbell, I think, sustained the cause of Protestantism with candor, and with great ability; his documentary proofs were abundant and decisive, and his arguments were incontrovertible; and it is difficult to conceive how any impartial mind can hesitate to admit, that he deserves to be respected by Protestant Christians of all denominations, for this magnanimous effort to diffuse light upon a subject which we believe essential to the best interests of all mankind.

The Bishop also exhibited a degree of mildness and liberality of sentiment, that was not anticipated. His addresses, taken altogether, were calculated to make a good impression, both upon Protestants and upon Catholics: from the former they would remove prejudice, and incline to exercise more charity towards our Roman Catholic brethren; and on the latter, they tended to make the impression, that the spirit of persecution ought not to be indulged, and that the practice of it ought never to be adopted in these United States of America.

The Bishop has defended his cause with considerable ingenuity, and sometimes with striking displays of eloquence. We were pleased to notice his efforts to modify the Papal system, and to abandon the dark foundation of his predecessors; and we rejoice in the hope, that the Roman Catholic religion is not so infallible as to be incapable of improvement in the sunshine of American liberty.

Such of Mr. Campbell's positions as could be encountered with apparent plausibility, were promptly met by the Bishop; others, more

formidable, were passed by in silence. The ingenuity of this learned advocate of clerical power, in removing the impression made by the arguments of his antagonist, were sometimes very striking; insomuch, that some Protestants who were in attendance, were probably not without their fears that their cause would suffer loss by the controversy. Mr. Campbell, however, returned to the charge with a composed dignity, and with a freedom from all signs of intimidation, which evinced to all spectators that he had no misgivings of mind, and that he knew well the solidity of the ground on which he had taken his stand.

There was no point at which the Bishop appeared to falter more, than in his weak attempt to set aside Mr. Campbell's arguments, founded upon the prophecies of Daniel, the Apocalypse, and the Apostle Paul. Here, it is presumed, intelligent Catholics began to tremble for their champion. Mr. Campbell constantly saw his advantage, and improved it with a promptness and skill not often equalled, and perhaps never surpassed.

If the whole of this debate be faithfully published, I can not help thinking it will furnish a mental feast to the intelligent public, and that it will have a tendency no less to promote charity, than to disperse the mists of delusion, and to place the truth in a clear light before a rising and inquiring posterity.

In regard to Mr. Campbell's *peculiar* sentiments, I have not had the means of knowing precisely what they are. Whatever they be, they were not brought into this debate; for he took his stand, and kept it, on that firm ground which was occupied by the original Reformers, and on which Protestants of all denominations will readily agree with him. If he holds peculiar opinions which are injurious to this great cause, it is truly to be lamented; and we may hope that a good Providence will yet lead him out of such dangerous mistakes; for a mind like his ought always to be public property, as it was in the late famous discussion in the city of Cincinnati.

In conclusion, I will take the liberty to say, that I have no other feeling than that of affection and good will; both for Mr. Campbell and his learned and ingenious opponent, and while my faith in Protestantism is confirmed, my charity for the Catholic communion is considerably enlarged. A. SHINN.

There is no abler defense of Protestantism in the English language than the Campbell-Purcell debate.

In the Robert Owen debate, Mr. Campbell felt that he had met a worthy opponent. Mr. Owen was a Scotch freethinker, who came to America to establish a community in accordance with his social views; all religion was to be excluded. He preached a crusade against Christianity. He challenged any clergyman to meet him in debate, and was

about to sail for Europe announcing that no minister in the New World dared to meet him in debate. The challenge fell under the eye of Alexander Campbell, and he promptly accepted it. The debate was held at Cincinnati. Men went hundreds of miles to attend it. The debate was afterwards published. While it was preparing for publication, Mr. Owen was the guest of Mr. Campbell at Bethany. One day, while walking in the fields together, Mr. Owen turned and said to Mr. Campbell: "I have one advantage over the Christian." "What is that, sir?" "I am not afraid of death," responded Mr. Owen; "if I had a few business affairs arranged, I could lie down and die without a fear." "Have you any hope in death?" asked Mr. Campbell. "No, sir; I think that death is the end, and I am without hope or fear in death." "Do you see that ox?" said Mr. Campbell. "It has filled itself with the grass of the meadow, and now stands in the shade of the tree, without fear and without hope in death. Tell me, what does infidelity do to elevate a man above the beasts?"

During the debate Mr. Owen read his theses, nearly two hundred pages of folio. To this manuscript he adhered throughout the discussion. He laid down twelve laws of human nature, upon which he built a "Social System." Nothing Mr. Campbell could say could divert him from his manuscript, and his twelve laws of human nature. He had his say; the "gems" from "his casket" were shown for the eight days of this debate.

The debate seemed to be proceeding upon parallel lines which never would meet. When Mr. Owen had finished his manuscript, he sat down and gave the time to Mr. Campbell. He, without an opponent to reply, spoke for twelve hours on Christian evidences, the longest speech on record.

The last oral debate was with Dr. N. L. Rice, a well known Presbyterian clergyman. This debate was held in December, 1843, at Lexington, Ky., for a period of sixteen days. The Hon. Henry Clay was moderator. The topics discussed were the "action, subject, design, and administrator of Christian baptism; the character of spiritual influence, and the tendency and expediency of ecclesiastical creeds as terms of union and communion." Great abilities were displayed by both parties in the discussion. The Presbyterians of Kentucky desired Dr. R. J. Breckenridge—a man than whom, perhaps, none has stood higher in the Presbyterian Church in this country for twenty-five years—to be Mr. Campbell's opponent. And they made application to him for that purpose; but he answered; "No, sir, I will never be Alexander Campbell's opponent. A man who has done what he has to defend Christianity against infidelity [referring to his debate with Owen], and to defend Protestantism against the delusions and usurpations of Catholi-

cism [referring to his debate with Purcell], I will never oppose in public debate. I esteem him too highly."

This debate, in printed form, made a volume of 912 closely printed pages; it fully met public expectation. Mr. Rice manifested great ingenuity, and some of his efforts produced a marked impression upon the audience. He had remarkable fluency of speech, superior talent for details, and consummate art, and these gave him great influence upon the minds of the people. Col. Thomas H. Nelson, formerly United States Minister to Mexico, and afterward to Chili, said to the writer, at Terre Haute, Ind., in 1888: "I was a young lawyer at Lexington, Ky., and attended the Campbell-Rice debate. I was a Presbyterian. When I heard the debate I thought Mr. Rice got the better of Mr. Campbell; I purchased the debate when published, and have long since decided that Mr. Campbell was a giant beside the ordinary Mr. Rice. Even now, whenever I want an intellectual stimulus, I take down 'The Campbell-Rice Debate,' and read Mr. Campbell's masterful arguments." This debate is out of print and very rare.

All the Presbyterians with whom Mr. Campbell debated were honored by having the D. D. degree conferred upon them. Mr. Campbell made them doctors of divinity by debating with them. He said: "We are always pleased and feel ourselves honored by the theological promotion of our opponent." Rev. Mr. McCalla, Rev. Obadiah Jenkins and Rev. N. L. Rice were all honored by being made D. D.'s, and Bishop Purcell was made archbishop after his memorable discussion with Mr. Campbell.

The debates above alluded to were largely attended by ministers of all denominations, and others, from all parts of the country. Henry Clay, after the debate with N. L. Rice, it has been repeatedly said, was immersed. Whether men agreed with Mr. Campbell in his views or not, all who heard him, in his prime, or who have read his writings, acknowledge him to have been a man of extraordinary ability, wonderful power, and sincerity in advocating what he believed to be the truth.

BETHANY COLLEGE.

In the *Harbinger*, vol. 1830, page 555, Mr. Campbell says of education:

The plan which we had to propose in the Virginia Convention for this purpose, still appears to us the most eligible for the present state of society: not for a better state of society, but for the present state of society. But there were few ears in that body disposed to hear a word upon the subject. It was a scramble for power. It was not what system of arrangements, what constitutional provisions will make the happiest population; but how shall we of the East retain our dominion

over the West; and how shall we of the West obtain that equal share of power in the government to which we are, in justice, entitled? This question, like Pharaoh's ill-favored kine, devoured everything, fat or well-favored, which appeared in the Convention.

The plan, in its great outlines, embraced the following *principles*, and would have required the following details, had it been discussed, or carried into effect. The cardinal *principles* on which it sought to be based are these:—

1. Ignorance is the parent of idleness, and this becomes the fruitful source of immorality and crime of every gradation.

2. To *prevent* crime is much wiser than to *punish* it.

3. Government having for its object the *prevention* rather than the *punishment* of crime; the preservation of life, liberty, reputation, and property, rather than the punishment of infractions upon these, ought, if it act wisely, to devote its energies to the erection and maintenance of the safeguards of life, liberty, reputation, and property, which, it is agreed on all hands, are INTELLIGENCE AND VIRTUE.

4. Schools and seminaries of learning, well conducted and sustained, are essential, in every community, to the expulsion of ignorance, and the promotion of intelligence and virtue.

5. They are, therefore, the most necessary, useful, and every way appropriate objects of legislation, and of governmental supervision, protection, and support; and as such, ought to be sustained by all the same means by which government is sustained and the expenses thereof borne.

The details would have embraced, among others, the following:—

1. The whole territory of the State, the land and personal property, shall be subject to such imposts, levies, or taxes, as are sufficient to educate well every child born within the commonwealth.

2. There shall be one University in the State, in which all the languages, arts, and sciences, comprising the most liberal education, shall be taught; and as many common schools as will make it convenient for all the children in every vicinity, to attend.

3. The Professors of this University, and all the teachers of the common schools, shall be paid by the State. The principal use of the University to the State, besides affording a liberal education to all who attend it, will be to furnish teachers for the common schools, not merely by educating them, but to hold two examinations every year, at which, whosoever attends, whether taught in that University or in any other school, or self-taught, and shall, on examination, be found to possess the knowledge of any science, or department of literature, he shall receive a diploma, or certificate, signed by the board of examinators of said University, attesting such attainments; and

in a given time after the establishment of said University no person shall be employed in any common school as a teacher, who can not produce a certificate from the State University declaring his competency.

Mr. Campbell wrote and spoke much on education; he was preeminently a teacher. We call attention to his great address on education delivered before the College of Teachers at Cincinnati, published in "Popular Lectures and Addresses." He had an academy—"Buffalo Academy"—many years. His work in education culminated in the organization and foundation of Bethany College.

In 1839 Mr. Campbell published an article headed

A NEW INSTITUTION.

PLAN OF A LITERARY, MORAL, AND RELIGIOUS SCHOOL; OR THE UNION OF FOUR INSTITUTIONS IN ONE—THE COMBINATION OF THE FAMILY, THE PRIMARY SCHOOL, THE COLLEGE, AND THE CHURCH IN ONE GREAT SYSTEM OF EDUCATION.

I am now about to divulge to this community, to philanthropists, to lovers of good order, to the Disciples of Christ, a favorite scheme deeply impressed upon my mind; long cherished, and in the establishment and supervision of it, it is probable, *if the Lord will*, I shall close all my earthly projects.

In the first place, the location must be entirely rural—in the country, detached from all external society; not convenient to any town or place of rendezvous—in the midst of forests, fields, and gardens—salubrious air, pure water—diversified scenery of hills and vallies, limpid brooks, and meandering streams of rapid flowing water. Such is the spot which I have selected.

The buildings essential to the completion of this institution, are—the Stewart's Inn and Dormitories—the Family House—three Mansions for Professors—Primary School-rooms—College Proper, and the Church Edifice. An explanation of the uses of these buildings will develop some of the more prominent attributes and designs of this institution:—

1st. The Stewart's Inn is designed for the boarding and lodging of the students in attendance, not members of the Family House, and for the entertainment of visitors and strangers.

2d. The Family House is designed for a model family, in which children from 7 to 14 shall be admitted and constituted into a family, under an experienced and competent paternal and maternal government of the highest moral excellence. The management of this family, although it should consist of a hundred or more children, shall be that of a Christian household; in which religious and moral instruction from the Bible alone shall be as constant as morning and evening, as

day and night succeed. Early rising, personal cleanliness, social courteousness, as well as daily readings and examinations of the sacred Scriptures, accompanied with religious worship, shall be standing and immutable duties, always inculcated and always practiced by the domestic government in the family-house. Time for the preparations of lessons for the primary school classes shall always be apportioned without any interruption of the family duties; but every thing shall be subordinate to the moral and religious instruction of the members of this family. The entire course of education in this institution, from the nursery class up to the senior course in the college, shall be conducted with a single eye to the destiny of man, to the supremacy of religion and morality. This house shall be spacious, well ventilated, and adapted to the accommodation of at least one hundred children. Should it be regarded as eligible, a second family-house for young ladies from 7 to 14, of the same dimensions and under the same species of domestic government, may be connected with the institution, and become an integral part of it. The multiplication of families of this kind would necessarily be in proportion to the exigencies and demands of society.

3d. The Professors' houses would, of course, be private dwellings, or, at most, large enough for the accommodation of a few students who might prefer to be inmates in their families.

4th. The primary school-rooms would be detached from the college proper, and arranged with a reference to the classes through which children from seven to fourteen would necessarily pass as preparatory to a college or church course.

5th. The college proper would not materially differ from similar institutions, being a collection of rooms for recitation, for philosophic apparatus, for libraries, etc. The course of instruction would indeed materially differ; not so much in the sciences taught, as in the manner of teaching some of them; not so much in the languages, as in the course of reading necessary to the acquisition of them. The immoral and profane poets and writers would be excluded, and selections of only what is rational, moral, and subservient to good taste and criticism be substituted for the demoralizing and unrestricted readings and studies too often tolerated, if not enforced, in literary institutions.

6th. The church institution will need more explanation than any other. A portion of the college students will of course be Christians. These, together with a large number of young men, educated in other schools; and some uneducated in languages and sciences, will desire a knowledge of the Bible and of that sacred literature, indispensable to a thorough knowledge of the English Scriptures. Jewish and Christian history, chronology, ancient geography, ancient manners and customs,

idioms, ecclesiastic affairs, etc., etc., must therefore become a regular course of lectures and of studies.

We want no scholastic or traditionary theology. We desire, however, a much more intimate, critical, and thorough knowledge of the Bible, the whole Bible as the Book of God—the Book of Life and of human destiny, than is usually, or indeed can be, obtained in what are called Theological Schools. As we make the Bible, the whole Bible, and nothing but the Bible our creed, our standard of religion and of all moral science, we have no hesitation in saying that this institution, from the nursery class upward to the church classes, shall make that volume a constant study. All science, all literature, all nature, all art, all attainments shall be made tributary to the Bible and man's ultimate temporal and eternal destiny.

This church institution shall, in one cardinal point of view, resemble the West Point military school. There, it is not the theory alone, but the military camp, the practice, the daily discipline of the god of war. In this institution it will not be the theory of a church—of Bible reading, Bible criticism, Bible lectures—sermons—church order—Christian discipline; but the daily practice of these. This church will be in session seven days every week. The superintendent of this institution, or the professor in attendance, will be the bishop *pro tempore* of the church. The young men, in all their readings, questions and answers, and exercises, shall rise, and speak, and act, as though they were, as in truth they are, members of a particular church met for edification and worship. Immoral and disorderly actions, should they ever occur, will be treated here as, in Christian discipline, they ought to be, in the house of the Lord. Thus will the members of this institution be trained for filling any stations in the church of their ultimate location, to which they may be called by the brethren.

In one word, the object of this (may I call it?) liberal and comprehensive insittution will be to model *families*, *schools*, *colleges*, and *churches* according to the divine pattern shown to us in the oracles of reason, of sound philosophy, and of divine truth; and to raise up a host of accomplished fathers, teachers of schools, teachers of colleges, teachers of churches, preachers of the gospel, and good and useful citizens, or whatever the church or the State may afterwards choose to make of them.

As I propose the details hereafter, and only sketch the designs and landmarks which have been long cherished, I will only add a few fundamental provisions in this scheme:—

1st. The atmosphere of this institution, not physical only, but moral and religious, must be pure, perfectly pure, as the best state of present society can afford. Therefore, no price, no favor shall ever retain on

the whole premises a youth of decidedly bad habits, or of loose morals. Indeed, no youth above ten shall at all be received into the institution but upon credible testimonials of good moral character.

2d. None shall be received but those whose parents and guardians desire them to be taught the facts, precepts, and promises of the Holy Book, as well as its divine truth, its awfully sublime and glorious sanctions, and who do not approve of such a strict and systematic discipline as the severe morality of Christ inculcates.

3d. The physical vigor and health of the youth must be kept up and increased in summer by horticulture, in the cultivation and improvement of the college grounds, and in other athletic exercises; thereby increasing their knowledge of agriculture, horticulture, botany, etc. These exercises shall not, however, be pursued so far as to become a toil or a drudgery, but so far as to corroborate the constitution and preserve good health.

4th. Economy in all expenditures shall be the order of every day, and of the management of the whole concern. Great pains will be taken to attain to a more rational costume in dress—to less expensive modes of living—to republican simplicity, if there be such a thing. All sorts of extravagance shall be discountenanced in this institution.

Enough, perhaps, for a general outline of the objects contemplated in founding such an institution, or in offering it to the public for their consideration and patronage.

Having now completed full fifty years, and on my way to sixty, the greater part of which time I have been engaged in literary labors and pursuits; and imagining that I possess some views and attainments which I can in this way render permanently useful to this community and posterity, I feel in duty bound to offer this project to the consideration of all the friends of literature, morality, and unsectarian Bible Christianity. I am willing to bestow much personal labor, without any charge, in getting up this institution, and also to vest a few thousand dollars in it; provided only our brethren—the rich and opulent especially—and those who have children to educate, will take a strong hold of it and determine to build up an establishment that may be made to themselves, their children, and many others a lasting and a comprehensive blessing.

I have the assurance that a charter—an act of incorporation—can be obtained from the government of Virginia, that will give the necessary powers, and that will secure a faithful appropriation of all the funds of the institution, and exhibit a safe foundation for the investments and donations of all who have a heart and a purse consecrated to the Lord, to the cause of humanity—of literature, morality, and the Christian religion.

I have not begun to state the contemplated advantages of such an institution: this will be the work of a series of essays on Education, now in progress, and to which this overture, at this moment, is necessary. I am very sanguine of its success—because I am not only confident that it can be made a source of immense advantage to the cause we plead—to the whole community; but I believe our friends will have the discernment to see it, and that it is a real desideratum—not the rival of any existing institution; but aspiring to a stand and aiming at a character hitherto unassumed in this land, so far as my knowledge reaches.

I shall confidently calculate on raising such a school as is not in this land; and on receiving not the prayers only, but, with them, large and numerous bequests, and offerings equal to the grandeur and benevolence of the undertaking. Many orphans, many excellent young men, many thousands of choice spirits may be trained here to benefit earth, and to adorn heaven for ages to come. I am persuaded it can be done; and if we put our hands to it, the Lord willing, it must go forward: for being first assured that the object is expedient, necessary, good, and right, we can prosecute it with all our energies.

I now make the disclosure of my intentions. I have waited till Bacon College is fairly established and in successful operation. It is known to some that I had this matter in contemplation before that institution was established; and because I believed it to be needed in Kentucky and in the West, and because I ardently desired its success, I did not open my views till its importance has been felt and its existence secured by the intelligence and liberality of that community. Besides, the institution that I contemplate is one of an entirely different character. *That* only approximates my plan in one point—the college proper. The family—the primary school, and the church departments of the new project are not within its purview. Indeed, we shall look upon its success as contributing to supplying our church department with many members for the critical study of the Holy Scriptures and ecclesiastic affairs. Its prosperity will greatly subserve our intentions. May the Lord prosper it and bless the labors of our brethren!

I have now laid the main principles of the "Bill" before the community. It is now open to discussion. Will our brethren interested in this matter, or in the objects contemplated and proposed, speak out like men? We shall first want many thousands of dollars, and next many hundreds of students. Is the scheme rational, right and necessary? If so, I am sure it is practicable. But again I say, friends and fellow-citizens, speak out.

In the *Harbinger* for 1840, page 176, we have the

CHARTER OF THE BETHANY COLLEGE.

Through the assiduous and kind attention of *John C. Campbell*, Esq., of this county, during his visit to Richmond for the improvement of his health, while the Legislature was in session, the following liberal Charter of the *College Department* of our plan of a new institution has been granted by the Government of this Commonwealth; and thus a proper foundation has been laid for the safe investment of the funds necessary to the establishment and continued existence of that great scheme of physical, intellectual, and moral culture, of which the College proper is a very necessary part. A. C.

A BILL INCORPORATING THE BETHANY COLLEGE.

SECT. 1. *Be it enacted by the General Assembly*, That there be, and is hereby erected and established, at or near Bethany, in the county of Brooke, in this Commonwealth, a Seminary of learning for the instruction of youth in the various branches of science and literature, the useful arts, agriculture, and the learned and foreign languages.

Sect. 2. *And be it further enacted*, That the said seminary shall be known and called by the name of Bethany College.

Sect. 3. *And be it further enacted*, That Alexander Campbell, Albert G. Ewing, Samuel Church, Henry Langly, James T. McVay, Robert Y. Henley, Samuel Grafton, William Stewart, Josiah Crumbacker, Adamson Bentley, Robert Nicolls, Campbell Tarr, Matthew McKeever, John Andrews, Robert H. Forrester, Thomas Campbell, Robert Richardson, and John C. Campbell, be, and are hereby constituted and appointed Trustees of said College; who, and their successors, shall be a body politic and corporate, by the name of the Trustees of Bethany College; and shall have a perpetual succession and a common seal, which seal they may alter at pleasure. And by the name aforesaid they and their successors shall be capable in law, and shall have full power and authority to acquire, hold, possess, purchase, receive, and retain to them and their successors for ever, any lands, tenements, rents, goods, chattels, or interests of any kind whatsoever, which may be given to them or by them purchased for the use of said College; to transfer, convey, and dispose of the same in any way whatsoever they shall adjudge most useful to the interests and legal purposes of the institution; and by the same name to sue and implead, be sued and impleaded, answer and be answered in all courts of law and equity; to select and employ a Treasurer, and such other officers, agents, and servants as they may see proper; to elect and employ such President, Professors, Instructors, and Tutors, for the benefit of said College as they may deem necessary; to make, ordain, establish, and execute, or cause to be executed, all such by-laws, rules, and ordinances, not inconsistent with the constitution and laws of the United States or of this Commonwealth, as they may think necessary for the welfare of said College, the good government of the Professors, Instructors, Tutors, Agents, and Stewarts of the same; and generally to do all acts necessary and proper to promote the welfare and prosperity of said institution.

Sect. 4. *And be it further enacted*, That the President of the College, by and with the advice and consent of the Trustees, shall have power from time to time to ordain, regulate, and establish the mode and course of instruction and education to be pursued in said College; and, together with such Professors, Instructors, and Tutors as the corporation may designate, shall be styled the Faculty of the College, and shall have power to adopt and enforce such rules as may be deemed expedient for the good government of the institution; which rules and regulations shall not be inconsistent with the constitution and laws of the United States or of this Commonwealth, nor with the by-laws or ordinances of the corporation, and shall remain in force until disapproved of by the Trustees present at any meeting, or a majority of them, and no longer.

Sect. 5. *And be it further enacted*, That the first meeting of the Trustees designated in the third section of this act, shall be held at Bethany aforesaid, on the second Monday in May next, or at any time afterwards, on a day agreed on by any three or more Trustees, and by them duly announced by publication in some newspaper published in the aforesaid county of Brooke; at which meeting the said Trustees assembled, if there shall be a quorum present, may proceed to appoint such officers and transact such business as they shall judge necessary; but if a quorum shall not be present, those assembled shall have the power of adjourning from day to day, or to any future day, until a quorum shall be had. After a President shall have been elected, he shall preside in all meetings of the Board of Trustees, unless unavoidably absent: in such cases a President *pro tempore* shall be elected from their own body; but in no case shall the President be entitled to a vote, unless he shall also be a member of the Board of Trustees. All questions shall be decided by a concurring vote of the majority of the Trustees present, except in the cases hereinafter provided.

Sect. 6. *And be it further enacted*, That the said President and Trustees, or any seven of them, shall have full power and authority to meet at such times as they shall think necessary for the examination of any candidates for literary degrees, and they are hereby authorized and empowered to confer such degrees on such persons as in their opinion shall merit the same, in as ample a manner as any other College in this Commonwealth can do; and under their common seal to grant testimonials thereof, signed by the President and seven of the Trustees at least. The President and seven Trustees shall at any time form a quorum for business; or, in the absence of a President, eight Trustees, of whom one shall be elected President *pro tempore*: and should there be at any meeting less than a quorum, they shall have the power of adjourning from day to day, or to any future day, until a quorum shall be had.

Sect. 7. *And be it further enacted*, That the said Trustees, or a quorum of them, shall annually elect a Treasurer for said College, who shall give bond with approved security, payable to the Trustees by their name aforesaid, and their successors, conditioned faithfully to discharge the duties of his said office, and shall render an account of all monies, goods, and chattels received and expended by him on account of, and for the use of said College; and on failure or refusal so to do, shall be subject to the like proceedings as are prescribed by law

in the case of Sheriffs failing to account for and pay into the Treasury of this Commonwealth the public taxes collected by them; such proceedings to be conducted in the name of the Trustees in their corporate and politic character aforesaid: *Provided*, That no appropriation, payment, or disbursement shall at any time be made by the Treasurer, but such as shall be in pursuance of the directions or orders of the Trustees.

Sect 8. *And be it further enacted*, That the said Trustees, or a quorum of them, shall have power to remove or suspend the President, or any of the Professors, Instructors, or Tutors at any time, two-thirds of such quorum concurring, and also two-thirds concurring to remove any of the Trustees for good cause; and when there shall be a vacancy in said Board of Trustees, occasioned by death, removal, resignation, or refusal to act, the remaining Trustees, or a quorum of them, shall supply the vacancy. It shall also be lawful for any three of the Trustees, or the President, or the Professors for the time being, or a majority of them, to call a meeting of the Trustees whenever they or he, as the case may be, shall deem it expedient, by giving at least ten days' notice of such meeting, in the mode prescribed in the fifth section of this act.

Sect. 9. *And be it further enacted*, That whenever any Trustee shall absent himself from three successive annual meetings of the Board of Trustees, without assigning a sufficient reason, at the fourth the Trustees of said College, or a quorum of them, shall have power, by entry on their minutes, to declare his seat vacant, and proceed to the election of a new Trustee to supply such vacancy.

Sect. 10. *And be it further enacted*, That the said Trustees and their successors are hereby authorized, so far as their funds may warrant, to admit gratuitously, in whole or in part, as their respective cases may require, such person or persons as they may think proper.

Sect. 11. *And be it further enacted*, That the Trustees of said College shall have power to establish a department of agriculture in said College: *Provided nevertheless*, That no pupil or student in the College aforesaid shall be required to study or labor in said department in any manner contrary to the wishes of the person or persons at whose charge and by whom such student or pupil has been placed in the institution aforesaid.

Sect. 12. *And be it further enacted*, That there shall be annual stated meetings of the said Board of Trustees, to be held at such time as the said Trustees shall at their first meeting under the authority of this act appoint; but they shall have power at any subsequent meeting to alter such day as to them may seem expedient, and so on from time to time. It shall be the duty of the said Board of Trustees, when thereto required, to make a report of the general condition of the College to the President and Directors of the Literary Fund, to be by them communicated to the General Assembly.

Sect. 13. *And be it further enacted*, That the said Board of Trustees shall never be less than twelve nor more than thirty in number; and the said Board, from time to time, at any regular meeting, may, by appointments, create additional Trustees, not exceeding in all the greater number specified in this section.

Sect. 14. *And be it further enacted*, That nothing herein contained shall be so construed as at any time to authorize the establishment of a Theological Professorship in the said College.

This act shall be in force from and after the passage thereof.

THE FIRST DONATION.

The first donation for the establishment of our new institution was made by our much lamented brother *Philip B. Pendleton*, of Virginia, whose decease was noticed some months since on our pages. The information of this generous bequest is received in the following note:—

BENVENUE, *King & Queen*, 23d February, 1840.

Sir—My brother, Philip B. Pendleton, departed this life the 28th December last, leaving a Will, in which he bequeaths the sum of one thousand dollars (conditionally) to aid in establishing a school proposed by yourself. You will see it in Vol. III., No. 10, page 446, proposing a plan for a Scientific, Literary, and Moral Institution. The conditions are that if the school is carried into effect in five years from the time of his death, he requests his Executors to pay to it the sum of one thousand dollars. He left Mr. James Smith and myself his Executors. Both of us have qualified. Yours with respect,

GEORGE M. PENDLETON.

In 1840, page 505, we read of the

PROCEEDING OF THE BOARD OF TRUSTEES OF BETHANY COLLEGE.

The first meeting of the Board of Trustees of Bethany College was held at Bethany in pursuance of the Charter of the Institution, on Monday, May 11th, 1840. Trustees present—Thomas Campbell, Alexander Campbell, Robert Richardson, Robert Y. Henley, Matthew McKeever, Samuel Grafton, John C. Campbell, William Stewart, and Robert Nicolls.

On motion of John C. Campbell, *Thomas Campbell* was unanimously called to the chair.

On motion of William Stewart, *William F. M. Arny* was appointed Secretary of the Board of Trustees.

On motion of Samuel Grafton, *Alexander Campbell* was appointed Treasurer of Bethany College; also, as General Agent to procure donations, and to publish an Expose of the contemplated character of the Institution.

On motion of John C. Campbell, *William Stewart, Robert Richardson, Matthew M'Keever*, and *Alexander Campbell*, were appointed a Building Committee, who shall have power to procure and adopt a plan agreeably to which the necessary buildings shall be erected; also, to procure, when sufficient funds are collected for the purpose, the necessary materials for said buildings.

Ordered, That the annual meeting of the Board of Trustees shall be held on the second Monday in May.

Ordered, That the Treasurer shall file with the Secretary of this Board, before its next meeting, his bond, in the penalty of *ten thousand dollars*, with good security, conditioned for the proper performance of his office.

Ordered, That when this meeting adjourn, it adjourn to meet on Friday, the 18th day of September next, at 12 o'clock A. M., at Bethany.

On motion of Samuel Grafton, the meeting was adjourned.

THOMAS CAMPBELL,
President pro tem.

W. F. M. ARNY, *Secretary.*

A meeting of the Board of Trustees of Bethany College was held at Bethany, on Friday, September 18th, 1840, according to adjournment. Trustees present—Thomas Campbell, Alexander Campbell, Robert Richardson, Robert Y. Henley, Matthew M'Keever, Samuel Grafton, John C. Campbell, William Stewart, Robert Nicolls, Albert G. Ewing, and Adamson Bentley.

On motion of John C. Campbell, *Thomas Campbell* was unanimously called to the chair.

After which the Secretary presented the bond of the Treasurer, which was ordered to be filed.

Thereupon the Treasurer made a report of what had been done by him since the last meeting, which was ordered to be filed.

After which Alexander Campbell presented a bond for a deed of ten acres of land for the use and benefit of Bethany College, which was received and ordered to be filed.

On motion of John C. Campbell, it was

Unanimously resolved, That the Building Committee be authorized to erect such buildings as they may deem necessary, according to the plan adopted; also, to procure permanent furniture, including beds and bedding, for the building now in progress of erection.

On motion of William Stewart, it was

Unanimously resolved, That the Board now proceed to the election of President of the College.

Whereupon *Alexander Campbell* was unanimously elected.

On motion of Albert G. Ewing, it was

Unanimously resolved, That the President be requested to prepare and submit to the next meeting of this Board for their action, a scheme of the course of education which he thinks ought to be adopted in this Institution; showing the number of Professors requisite under such system, and the branches to be taught by each respectively. Also, that he make inquiry for such Professors, Stewards, and Officers as he may deem necessary to be employed, and report to the

next meeting of the Board the names of such persons as he would recommend for the various offices.

On motion of Adamson Bentley, it was

Unanimously resolved, That eight additional Trustees be now appointed:

When, on motion of Alexander Campbell, it was

Unanimously resolved, That Reuben L. Coleman, of Charlottesville, Va.; Major J. Johnson, Woodville, Wilkinson county, Miss.; Buckner H. Payne, Louisiana; Henry Ewing and Joseph W. Clay, Nashville, Tenn.; William Dabney, Richmond City, Va.; Judge Charles Somner, Akron, Summit county, Ohio; and L. A. Sandidge, of May's Lick, Mason county, Ky., be appointed additional Trustees of Bethany College.

The first Commencement is recorded in the *Harbinger* for 1841, page 383:

At the Commencement on the 4th of July, in this institution, the degree of Bachelor of Arts was conferred on five young gentlemen, the firstfruits of this institution: these were Messrs. J. C. Stone, J. S. Fall, R. T. Bryan, J. A. Dearborn, all of Kentucky, and Wm. Ferrell, of Virginia.

On the 10th of December, 1857, the College building was burned. On May 31st the corner-stone of the new building was laid, with the following address, appearing in vol. 1858, page 362:

CORNER-STONE ADDRESS OF BETHANY COLLEGE.

Circles have their centres, squares their rectangles, and all terrestrial edifices their corner-stones. These should always rest upon the solid earth. The solid earth itself rests upon the heavens, and the heavens rest upon the omnipotent *will* of God. Such is the splendid architecture of the present domicile of man. A practical recognition of these facts is honorable to man—to educated reason, and to the wisdom, power and goodness of God,—himself the supreme projector and architect of the universe. He "weighed the mountains in scales, He placed the hills in a balance." He measured the waters of oceans and of seas, of lakes and of rivers, in the hollow of his hand. He gave to these oceans and seas, to these lakes and rivers, limits and boundaries which they can not pass:—a decree that their waters shall not cover the earth.

A man of good sense, of well-developed mind, who is always a Christian, recognizes the hand of God; the power, wisdom, and goodness of God, in every work of his hand. He recognizes the Bible as the Book of Divine wisdom, the oracle of God, the volume of human redemption, the charter of a future and an eternal life to man.

He, therefore, delights to honor it, to build all his hopes of an eternal future upon it, and to regard and venerate it as the star of his own eternal destiny in this magnificent creation.

While a rock is the only reliable basis of terrestrial edifices, the Rock of Ages is the sub-basis of the entire empire of the universe. All that we truthfully and satisfactorily know of our origin, our destiny, and our eternal relations to the whole creation is contained in the Holy Bible. It is, indeed, the true philosophy of Divinity and the true science of humanity.

Bethany College, not the edifice so called, but the institution of which it was the domicile, was the first College in the Union, and the first known to any history accessible to us, that was founded upon the Holy Bible, as an *every-day* lecture and an *every-day study*—as the only safe and authoritative text-book of humanity, theology, and christology—of all true science upon the problems of Divinity and humanity—of the world or worlds that preceded this, or that shall succeed it.

From the origin of Bethany College on the first Monday of November, 1841, till this day, a period over sixteen years, there has been a Bible study and a Bible lecture for every College day in the College year. The Bible is read, as it was written, in chronological order, and a lecture on every reading is delivered, exegetical of its *facts* and *documents*—historical, chronological, geographical; whether they be *natural*, *moral* or *religious*, in reference to the past, the present, and the future of man. Theories, speculations, sometimes called *doctrines*, *faith*, *orthodoxy*, *heterodoxy*, come not within the legitimate area of Collegiate literary, moral, or Christian education.

In *Natural Science* we have the *facts* of nature as its appropriate area of observation, comparison, and deduction.

In *Intellectual Science* we have the powers, facts and acts of the human understanding—the powers of perception, reflection, comparison, deduction, abstraction, imagination, ratiocination, and generalization.

In *Moral Science* we have *conscience*, or the *moral sense* of personal and social right and wrong; moral law, moral obligation, rewards and punishments, etc.

In religion—or in Christianity, we have a Divine remedial interposition; a mediatorial institution—a prophet, priest and king, invested with all Divinity and humanity in one personality—*himself* the altar, the sacrifice and the priest; all forms of majesty, honor and glory culminating in him, "the Alpha and the Omega" of all legislation and interpretation, of all judicial and executive authority.

Such is Christianity, *scientifically* conceived and exhibited in the Christian or remedial institution. But Christianity, if actually en-

joyed, is a new and spiritual life; a life of communion and fellowship with God, through Christ—in our hearts the hope of glory.

Such, therefore, being the premises of all social institutions connected with the social system called the state, the nation, the empire, the world, unless based on these premises and conducted in harmony with them, no system of education is rational, scientific, philanthropic, or adequately adapted to the real condition and cravings of our common humanity.

Education is, therefore, a theme perfectly transcendental, possessing paramount claims on the patriot, the philanthropist, the philosopher and the Christian. It comprehends in its premises the development of creator and creature, heaven and earth, time and eternity, in full and perfect adaptation to the cultivated and capabilities of man.

True, and lamentably true it is, that few—comparatively very few, indeed, have the capacity, the patience, the perseverance, the taste and the means adequate to its acquisition and consummation; and, equally to be regretted is the fact, that larger and more liberal provisions are not made for its extension and perfection, both by the State and the Church; as to both it is the greatest known or conceivable auxiliary.

There are no people in the civilized world, known to us, that have indicated a higher estimation of the value and importance of education, in its fullest latitude and longitude—in its height and in its depth, in its length and its breadth, than the citizens of these United States of North America. *We* have more schools and academies, male and female; more colleges and universities of all growths and varieties, than are possessed and sustained by the same amount of population under any one Federal Government—whether or not so denominated—or whether national or imperial, aristocratical or monarchial. *We* have more graduates in languages, sciences, arts and professions, annually issuing from our numerous literary and scientific institutions, our medical, theological and legal schools and colleges, than can be shown by any people on the civilized globe, of the same number, means, and facilities.

We have, indeed, too many colleges and universities, too many institutions so *called*, in all the religious denominations of our country. And we, as a *Christian* people, have, in one sense, already outgrown ourselves, as well as outgrown other denominations of religionists in the penchant for colleges and universities. We have the Missouri Canton University, the Indiana Indianapolis University, and the Kentucky Harrodsburg University, on paper and in print—in stones and in brick, as well as in men, women and children. We have also in Illinois no less than three stripling colleges, Abingdon, Eureka and Jacksonville. One in Arkansas, one in the environs of Nashville, and I know not how many more in inception.

England has had her two great Universities for hundreds of years; to these she has added another two of recent origin.

Scotland's glory, in this particular, for centuries flourished in her Edinburgh, Glasgow and Aberdeen Universities. Ireland in her Dublin, Maynooth and Belfast Universities.

Pennsylvania has sundry such Institutions—two of them within twenty miles of Bethany College, in the bosom of the Presbyterian Church. Ohio has one, twenty miles west of us, so that we at Bethany are living in a constellation of colleges. This speaks loftily for Young America, however it may speak for the cause of literature, science and religion. But a college well endowed, well furnished with buildings, with libraries, with apparatus, and with a well-educated corps of professors, is not quite so easily reared and consummated, as Young America dreams or imagines. We have had some little experience on this subject in the colleges of the old world and the new. We have some volumes of theory and a few chapters of experience, which have been read and studied with care; and the impression is deep and abiding—that it is *men* and not *stone*, nor *brick*, nor *mortar*, nor a *charter*, nor a good *code of by laws*, nor a few *ten thousands of dollars*, safely invested in good banks, or loaned on mortgaged real estates; nor even a board of annual or semi-annual curators in attendance, on any emergency, that constitute the essentials of a college, or endow it with claims on the patronage of a discriminating population, much less make it a fountain of blessings to society—to the Church or to the State.

'Tis mind alone that works on mind. 'Tis educated mind that educates mind. 'Tis living men and living books that quicken, inspire, develop, energize and polish mind. It is not theory nor a dead letter that animates and actuates the faculties of man. It is the animation of the teacher that animates the student. Hence it was Paul that made Timothy and Titus, and neither Moses nor Aaron. Paul owed much to Dr. Gamaliel. Had there not been a Demosthenes amongst the Greeks, there might never have been a Marcus Tullius Cicero amongst the Romans. It is the present living generation that gives character and spirit to the next. Hence the paramount importance of accomplished and energetic teachers in forming the taste, the manners and the character of the coming age.

Man never lives for a past generation. He lives for the present and for the future. Colleges, too, are for the present and the coming generations. The good or the evil that men do is not always interred with their bones. Both the good and the evil that we may do, not unfrequently survive us for several generations.

Colleges are, in every point of view, the most important, and inappreciable institutions on earth, second only to the Church of Christ

in their inherent claims upon Christian liberality and Christian patronage. If they be not worthy of the smiles and the prayers and the contributions of a Christian community, I know not, beyond the Church, what is, or ought to be, an appropriate and approved object of Christian patronage and Christian liberality. We must have educated mind in order to the prosperity and progress of society.

And needs there be, or can there be a question, or a doubt, whether the educated mind shall be Christian or Infidel? And can there be in any Seminary of learning a Christian education without the Christian Oracles? But, unfortunately, we have a patented orthodoxy and an unpatented heterodoxy, altogether, in most cases, factitious and accidental. How, then, shall we dispose of these? Abjure them both! Proscribe them both! Substitute for them the five historical books of Moses, and the five historical books of the Evangelists and Apostles of Jesus Christ! The wisdom of God was and is displayed in presenting neither a theory nor an abstract formula of doctrine or mere learning—but *facts*, *documents*, *precepts*, and *promises*. These, too, are the only appropriate themes of faith, hope and love. And these three, says Paul, shall ever abide in the Church.

On these views and premises, Bethany College was first conceived, matured and founded. We have had an ample and a most satisfactory experience and proof of the perfect practicability of the views long cherished upon the whole premises of mental development and moral culture. There is an energy of spirit, and a moral polish of character which this system has demonstrated as perfectly practicable, and, indeed, exhibited as a natural, necessary, and rational result, of such communings with the spirit that breathes upon the inner man, from the Divine unction and effusions of that spirit of wisdom and of cultivation which clothes itself in a language peculiarly its own; and which kindles in the soul aspirations and longings which, in many instances, terminate in a spiritual renovation of the inner man, and a consecration of body, soul, and spirit, to the Lord of life and glory.

The calamity which has befallen Bethany College will, we hope, soon be turned to good advantage, through the liberality already developed, and still being developed, to raise its towers and bulwarks, and to furnish its libraries and laboratories with all that is essential to the increasing demands of the age—to place it in the front rank of beneficent and potent institutions, literary, scientific, and moral.

With these aims and objects, and through the encouragement already vouchsafed by a generous public—the friends and patrons of Bethany College, and especially by the Alumni of this institution, we now proceed this 31st day of May to lay the corner-stone of the edifice of the second edition of Bethany College, enlarged and improved. *Hic jacet non lapis terminalis, sed lapis angularis, Collegii Bethaniensis, Liter-*

aturae, Scientiae, et religioni sacri; hoc die Trigesimo primo, Mai, Anno Domini unum mille, octingenti quinquaginta octo.

In this corner-stone we deposit a copy of the Holy Bible, not to bury it in the earth, but as a monumental symbol of the fact, that this book, this everlasting document ought to be the true and proper foundation of every Literary, Scientific, Moral, and Religious institution —that it is of right Divine, entitled to be, and ought to be, the basis, the sub-basis of every public and benevolent institution—essential to the perfect and complete development of man in his whole constitution —as a citizen of the commonwealth, a citizen of the kingdom of Heaven, an heir of the universe through all the cycles of an eternal future. To whom be all glory and honor, now, henceforth, and forever!

Is not this in harmony with the all-suggestive and eloquent fact—that the whole universe was founded and continues to rest securely upon the *Word of God*—the everlasting Word? Hear John the beloved Apostle, the most philosophic and elevated in his conceptions of the original Twelve—"In the beginning was THE WORD, and THE WORD was with God, and THE WORD was God." All things were made *for* him, as well as *by* him. Hence he is "the ALPHA and the OMEGA" of universal being and blessedness.

It is, in our esteem, apposite to the occasion—this solemn and sublime occasion—of erecting a monument in honor of the paramount claims of Literature, Science, Religion, and the Arts, both the useful and the ornamental, to call upon all true patriots, philanthropists, and Christians—irrespective of local or partizan feelings—*pro* or *con*, to co-operate with us on the broad basis of a common humanity—a common country—a common political destiny—and a common Christianity.

We, therefore, desire it to be known and realized. that we do not selfishly refuse the generous and liberal contributions of our fellow-citizens, of every creed and of every name, to re-erect, furnish and garnish Bethany College; which, we doubt not, will be an investment on their part, as profitable to themselves, their heirs, and representatives, as it will be acceptable and gratifying to us. We have taken pleasure in assisting our fellow-citizens in such like benevolent institutions. And may it not be due to them to extend to them, such opportunities as they have been pleased to vouchsafe to us?

But to conclude: The legitimate position, end, and aim of all colleges, properly so called, is, or ought to be, the education, or development of the whole man—*body, soul* and *spirit;* and this, too, in harmony with the attributes and laws of God, exhibited and developed in the five cardinal dramas of the universe:—Creation, Legislation, Providence, Moral Government and Redemption.

The analytic and synthetic methods of investigation and development, already canonized, with the consent and concurrence of the

great masters of science, truly so called, are those we have judged supreme in the conduct and career of all schools, adapted to the wants and cravings of man in the world that now is, and also in reference to that which is to come. Years of experience in schools and colleges in the old world and in the new, have fully satisfied us that this is the true philosophy of education; and that it has the approval of every well-informed man; indeed, of all who are capable of understanding the subject.

We, therefore, have no new positions to assume or defend on the premises. We consequently do no more than to pledge ourselves to prosecute the same course, which at the commencement we adopted, and have prosecuted till now. It is simply that which *educationally* meets and satisfies all the wants of man, in reference to the present, *now*, and to the eternal future, of his being, relations, obligations, and destiny.

A. CAMPBELL'S LAST HARBINGER WORK.

A. Campbell's valedictory essay is found in the *Harbinger* for 1864, page 43, as follows:

A. Campbell to his Readers.

I do not address you, dear readers, to bid you a final farewell, yet I feel that this is, in some sort at least, a semi-valedictory. I have been for *forty-one* long, laborious, anxious years a hard-working editor. I have not only written much and endured much contradiction of sinners, but in travels, in speaking, in thinking, in feeling, and in suffering for the interests of our noble cause, I may say with the great Apostle, my life has, in no small degree, "superabounded." I feel the demands of multiplied years for some respite from the wide and varied calls of my responsible position. It seems not unreasonable that I should ask some younger shoulders to take at least some of my burthen. The care and concern of an editor's life are known to but few who have not stood in that relation. I feel—have, for several years, been feeling them a burthen that was oppressive to me. Still it seemed hard to break the bonds and declare myself free. Habit, a sense of duty, the devoted partiality of many and many an old fellow-laborer and friend, the still repeated calls from without, seemed to forbid that I should claim the exemptions of age, or relax in the toil into which life-long toil had so deeply and apparently inextricably plunged me. But, brethren, you know the infirmity of the flesh, despite the willingness of the spirit, and will bear with me and be generous, when I ask for some remission in my accustomed service. I wish to be free from worldly cares—to cut myself loose from relations for which I feel a growing distaste, and, indeed, a constantly increasing repugnance, and to give myself, head and heart, only to such exercises as befit my

years and declining powers. I thought, at the close of the last year, that I would hold out for one more volume, and so announced my purpose in the last December number. But after beginning this current January number for 1864, I find myself, from many considerations, which it is not necessary to detail, constrained to abandon the purpose, and to discontinue my responsible relation as publisher. The care and labor and anxiety are too much for my years, and it is best that I should transfer them to other hands. This I have done.

The *Harbinger*, henceforth, will be conducted and published by my long and well-approved associate and co-laborer in many works, Prof. W. K. Pendleton. I need not say that I have the fullest confidence in his fidelity and ability. He has been my co-editor for twenty years, and it is needless for me to say anything in special commendation of his scholarship, his enlarged Christian knowledge, his sound judgment, his great prudence, his temperate disposition, his firmness and fixedness of principle, his life-long devotion to the broadest and most permanent interests of our cause, and his high moral courage in proclaiming and defending the principles of apostolic Christianity. He has been my reliable counsellor in much of the labor of my life, and my constant and unswerving co-operant in all the great interests of the cause for which we plead. It is with peculiar gratification that I find him thus prepared and willing to go on with a work from which I feel that it is time for me to retire; and it is my earnest prayer that a generous and confiding brotherhood will hold up his hands, and give him courage and confidence to persevere to the end.

For myself, I have many thanks to return to friends many and dear, who have so long stood by me, and shall still feel inclined to greet them with an occasional message through the old familiar channel of the *Harbinger*. This I am urged to promise, and I need not say it will be a most grateful task to perform. I can never cease to feel interested in the prosperity of Zion, or the peace and happiness of the Lord's people. It will be pleasant to speak about the themes with which my heart must ever be full, and while I release myself of all responsibility as to the management and labor of the publication, I shall still be ever happy to contribute a word of comfort or counsel, when occasion and inclination may serve.

Let me exhort you, brethren, not to relax your efforts in any good word or work. The times are such, as that those who love the Lord should talk often together, and be watchful lest they neglect or forget the things which they have learned concerning the primitive apostolic gospel. Let us hold fast our begun confidence firm until the end. It would disturb the tranquility of my declining years and fill me with sorrow inexpressible to see that the *Harbinger*, the child of my better years, was abandoned; or that the college, my cherished hope for per-

manent power and influence in maintaining the cause for which we and so many other noble and brave hearts have battled and suffered, had passed from the affection and support of those whose benevolence enabled me to found it, and whose support, for more than twenty years, has made it an ornament and a blessing in the land. But I fear no such things. We are strong in the faith that we have not labored in vain; and we hand our work over to faithful hands, in the fullest confidence that the blessing of God will abide with it, and give it rich and abundant increase. A. CAMPBELL.

P. S.—*All communications and remittances should be directed to* Prof. W. K. Pendleton. If sent to me, it will only give additional trouble. A. CAMPBELL.

Mr. Campbell's last essay is printed in the *Harbinger* for 1865, page 516. It reads:

THE GOSPEL.

We have long since offered to our numerous and diversified readers sundry objections to the popular preacher's modes of sermonizing and theorizing on isolated verses or periods or scraps of sacred Scripture. We have, indeed, realized a very considerable improvement in pulpit oratory, both in preaching and in teaching the gospel. Still there exist sundry defects in some of our most estimable and deservedly popular preachers and teachers of the Christian institution. We occasionally hear a single verse made the standing topic of an hour. It may, indeed, sometimes be worthy of it, on account of a given, or supposed, audience on a certain occasion; but in the common occurrences of a given community, it is neither acceptable nor profitable.

I have now before me a scrap of paper which furnishes me with seven *texts*, which, when I had noted down, I thought might suffice me for seven weeks. I will transcribe it by way of illustration.

The preamble is in the following words:—The word *gospel* occurs in the Christian Scriptures, in three forms, *one hundred and thirty-six* times. We have *euaggelion*, the gospel—*euaggelizoo*, I preach the gospel—and *euaggelistees*, the evangelist, or he that preaches the gospel.

We shall now propound or declare the seven facts that constitute the whole gospel. They are:—

1. The birth of Christ; God being his Father and the Virgin Mary his mother.

2. The life of Christ; as the oracle of God and the beau ideal of human perfection.

3. The death of Christ; as a satisfactory sacrifice for the sin of the world.

4. The burial of Christ; as a prisoner of the grave.

5. The resurrection of Christ; "O grave! I will be thy destruction."

6. The ascension of Christ; "He ascended up far above all heavens, that he might possess all things."

7. The coronation of Christ, as Lord of the universe. God his Father constituted him the absolute Sovereign of creation.

The birth of Christ was indicated by Moses, the oldest historian on the pages of time. In Gen. xlix. 10, he says: "The scepter shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be." And Isaiah, the evangelical prophet, has said: "And in that day there shall be a root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek; and his rest shall be glorious." "And it shall come to pass in that day, that the Lord shall set his hand again to recover the remnant of his people which shall be left, from Assyria, from Egypt, from Pathros, from Cush, from Elam, from Shinar, from Hamath, and from the Islands of the sea" (Great Britain and Ireland). "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed from Judah, from the four corners of the earth. The envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off; Ephraim shall not envy Judah, and Judah shall not vex Ephraim. But they shall fly upon the shoulders of the Philistines towards the west; they shall spoil them of the east together: they shall lay their hand upon Edom and Moab; and the children of Ammon. And the Lord shall utterly destroy the tongue of the Egyptian sea, and with his mighty wind shall he shake his hand over the river, and shall smite it in the seven streams, and make men go over dry shod. And there shall be a high way for the remnant of his people that shall be left from Assyria; like as it was to Israel, in the day that he came up out of the land of Egypt" (Isa. xi. 10-16).

The birth of Jesus the Christ is, of course, the first topic. His human ancestry, maternal and paternal, his nativity, his kindred, his native country, his associates, his manners and customs, the character of his cotemporaries, his manner of preaching and teaching, his miracles, his persecutors, his death, his burial, his resurrection, his ascension to heaven, his coronation, his mission of the Holy Spirit, his administration of the affairs of the whole universe, his second coming, his resurrection of the dead, his final judgment of angels, men and demons, his creation of a new universe, new heavens, new earth, all things new;—these are themes in harmony with the cravings, desires and necessities of humanity in all its phases, desires and aspirations.

The present material universe, yet unrevealed in all its area, in all its tenantries, in all its riches, beauty and grandeur, will be wholly regenerated. Of this fact we have full assurance: since he that now

sits upon the Throne of the Universe, has pledged his word for it, saying, "*Behold, I will create all things new;*"—consequently "new heavens, new earth,"—consequently, new tenantries, new employments, new pleasures, new joys, new ecstacies. There is a fullness of joy, a fullness of glory, and a fullness of blessedness, of which no living man, however enlightened, however enlarged, however gifted, ever formed or entertained one adequate conception. A. C.

BOOK XIV.

MISCELLANEOUS.

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MISCELLANEOUS.

VARIOUS FORMS OF UNBELIEF.

MATERIALISM.

Mr. Campbell writes in 1836, page 520:

Arguments for a separate state between death and the resurrection; for hades; for paradise; for Abraham's bosom, and for something called spirit as distinct from the gross substance of the human body, have been offered from the following topics:—

1. From the appearance of Moses on the mount of transfiguration before the resurrection of the *Resurrection* and the *Life.*

2. From Heb. xii. 9: "We have had fathers of our *flesh* who chastised us and we give them reverence: shall we not much rather be in subjection to the FATHER OF OUR SPIRITS, and live?"

3. From Luke xxiv. 39: "A *spirit* has not flesh and bones as you see me have."

4. From II. Cor. iv. 16: "But though, indeed, our *outward man* is impaired, the *inward man* is renewed day by day."

5. From II. Cor. v. 6: "While *at home* in the body we are absent from the Lord; but we are desirous rather to be *absent from the body* and to be *present with the Lord.*"

6. From II. Cor. v. 3: "We shall not be found *naked* when divested of our earthly mansion, but shall be invested with a heavenly tabernacle."

7. From Heb. xii. 23: "The *spirits of just men* made perfect."

From these Scripture topics we have sketched with great brevity a few arguments against the notion that the whole man goes into the grave and continues there until the morning of resurrection; and against the notion that man is only a compound of flesh, blood and bones—all body and breath, without any thing that can live or act independent of his fleshly being. We now proceed to another topic, which we shall call our—

8th Argument. Matt. x. 28: "Fear not them that kill the body, but are not able to kill the soul; but rather fear him who is able to destroy both soul and body in hell."

Here it is PSUCHE, rendered *soul:* and not PNEUMA, spirit; and it is GEHENNA, *hell:* and not HADES, the separate or invisible state. Let it then be observed that *psuche* is here, as in many other places, used for the *spirit*, or indestructible part of man. The Great Teacher of

the truths of the unseen and eternal world here asserts unequivocally that men can kill the body, and that they cannot kill the soul. By implication, then, the Saviour teaches that, as respects human power, *the body is mortal*, and *the soul deathless* or *immortal*. They are two parts of man—both also susceptible of pain. Man can afflict or destroy the one—God alone can afflict or destroy the other.

Gehenna, or hell, is never used for the *grave*, or the general and common state of the dead, as is the term *hades*. It is used only in reference to punishment and pain. Unless the Messiah had acted the theorist and assumed the speculative philosopher, we cannot imagine how he could more unambiguously and forcibly have taught that the destiny of the soul, and the body at death is not one and the same, or that *the soul lives when the body is killed*. Consequently, the soul is not, in this acceptation, the blood or the animal life, but the thinking and deathless spirit of man—which, to use the words of Solomon, "returns to God who gave it" when "the body returns to the dust."

We offer a *ninth argument* from I. Cor. xv. 44: "*There is a spiritual body.*" Hence the dead saints will be raised in spiritual bodies. But will it not strike the attention of all, that a spiritual body is—only a *body* and not a *spirit:* but it is much more homogeneous, and consequently a more suitable accommodation for a human spirit justified, than an animal or "natural body." But our argument is—as the natural body is not the natural man, neither is the spiritual body the spiritual man; and as the animal body is not the *sinner*, so the spiritual body is not the *saint*, but the habitation of a pure spirit. If, then, the saints have spiritual bodies at the resurrection, that which inhabits a spiritual body is something distinct from it; for all will agree that as the natural body without the spirit is dead, so the spiritual body without the spirit would not make an immortal saint.

Argument 10.—Jas. ii. 28: "For as the body without the spirit is dead." James argues from a matter that is universally true, and universally admitted, to illustrate a matter not apprehended by all the persons whom he addressed. His illustration is, that as "the body without the spirit is dead, so faith without works is dead." With him, then, we argue that at death there is a separation of the spirit from the body—and not a falling asleep of the spirit in the body.

At this crisis of the examination there falls into my hands the "PHYSICAL THEORY OF ANOTHER LIFE," by the eloquent and learned author of the "NATURAL HISTORY OF ENTHUSIASM;" from the first section of which I hasten to treat my readers to a few pertinent reflections:—

"That which Christianity requires us to believe is the actual survivance of our personal consciousness *embodied*, and the perpetuity of our sense of good and evil, and our continued sensibility of pain and

pleasure, and the unbroken recollection, in another life, of the events and affections of the present state. What Christianity decisively affirms is, that the LIFE—moral, intellectual, and active and corporeal—is not commensurate with or dependent upon animal organization; but that it may, and that it will spring up anew from the ruins of its present habitation. 'Destroy *this* body,' and the man still lives; but whether he might live immaterially, is a mere question of philosophy which the inspired writers do not care to decide. In almost all instances it is with facts, rather than with abstruse principles, that they have to do, and in relation to our present subject, after having peremptorily affirmed that human nature is to survive in another state, and is to rise embodied from the ashes of its present animal organization, St. Paul leaves speculation at large, neither affirming nor denying any hypothesis that may consist with the fact which alone is important to our religious belief.

"Let it be distinctly kept in view, that although the essential independence of mind and matter, or the *abstract possibility* of the former existing apart from corporeal life, may well be considered as implied in the Christian scheme; yet an *actual* incorporeal state of the human soul at any period of its course, is not necessarily involved in the principle of our faith, any more than it is explicitly asserted. This doctrine of what is called the immateriality of the soul, should ever be treated as a merely philosophical speculation, and as unimportant to our Christian profession. The question, then, concerning pure immateriality we regard as having been passed, untouched, by Paul: nor do we consider it as in any specific manner important to the inquiries upon which we are about to enter. Nevertheless there may be an advantage in concisely stating what seems to be the present relative position of the two parties in the old controversy concerning matter and mind—a controversy very likely to die away forever.

"The antagonistic principles are then thus balanced:—Two classes of facts, readily distinguishable, present themselves to our consciousness. Those of the one class we involuntarily attribute to an external world, and think of as the consequences of our connexion with matter, or as the effects which its properties produce upon our minds. But those of the other class we as invariably regard as belonging to the mind, and as arising from itself; and they are, many of them at least, of a sort which we might easily imagine to have a place, if there were no external world, or if the mind had no sentient knowledge of its existence. Theory and speculation apart, the entire mass of our consciousness resolves itself naturally and easily into these two elements, and it is only by the temporary force of some arbitrary system of philosophy that we can be brought to regard the two elements as essentially the one and the same; and the constitution of our minds reluctates every moment at the violence done it by any such means.

"But notwithstanding the remonstrances of common sense, the attempt has in every age been renewed on the one side by the materialist, and on the other side by the speculatist, (if we may so use the term,) to melt down these two elements into a mass, or to annul the distinction between them;—the one by affirming that mind is a mere organization, or a product of matter; and the other by alleging that these varied sensations, or states of the mind, which by 'a natural prejudice' we attribute to an external material world, are in fact noth-

ing more than peculiar conditions of the mind itself, and that there neither is an external world, nor can be; or that even if there were, we could never have any substantial proof of its existence.

"Now the two parties, if indeed two such parties may be said to be yet extant, have nearly come to an agreement on one point—namely, that our belief of the reality of matter and of mind can never be made to stand together as collateral truths, equal in authority and resting upon the same sort of evidence, and ascertained by the same process of reasoning. If at last they are to consist one with the other, the one must be assumed as intuitively certain, and as incapable of proof by reasoning; while the other must thence be derived in the way of inference, and must, however well proved, yet take a secondary place in the order of things known. Which of the two, then, shall we assume as needing no proof, and employ as a fulcrum of argument in proving the other, or in disproving it?

The materialist—and in this argument the materialist must take the atheist as his companion—the materialist says, 'It is impossible for me to doubt the existence of matter; for it is under my touch, it is before my eyes, and its properties are the subject of the only sciences that are absolute in their methods of reasoning and infallible in their results. But as to mind, otherwise than as it is merely a function of animal organization, or a product of cerebral secretions, I know nothing, and can know nothing of it; and the inquiry concerning it ever has been, and must always remain, obscure and unsatisfactory.'

"But the spiritualist contemns this summary treatment of the argument by his antagonist as crude and illogical, and such as can satisfy none who are competent to analyze strictly their own consciousness. He affirms that this statement of the case by his opponent takes for granted the very facts that are to be proved; and in reply to the materialist, he says, 'All I contend for, and which I affirm to be intuitively certain, and known without proof, you first tacitly assume and then formally deny. What are all these sensations of touch and sight, and what are these demonstrations of mathematical science of which you speak, but so many states of the mind—so many mental phenomena, as I may term them, which, while they imply necessarily the existence of mind, do but render the existence of matter probable, or at best demonstrate its reality by a circuit of reasoning.

" 'I will grant you that an external world may exist, and I believe that it does exist; but this very belief, let it rise as high as it may, together with the argument that sustains it, are still only so many elements of mental consciousness, and can never nullify or annihilate that of which they are parts.' This scepticism concerning the reality of matter and an external world, which is of a far more subtile and sweeping kind than that of the materialist concerning mind, he finds it impossible to supplant; and he feels himself undermined in his assault upon spiritualism, and his foot sinks whichever way he endeavors to advance. His opponent therefore leaves him with this defiance —'Prove the existence of an external world, if you please, or if you can;—and I too believe it to exist; but I believe it by inference, and therefore hold it as a truth, if not inferior in certainty, yet assuredly as subordinate to that primary truth—the existence of mind.'

"Now even if it were granted that from a due regard to the constitution of the human mind, its physiology obliges us to receive its

instinctive and voluntary conviction of the reality of an external world as a proper evidence of its existence, and as superseding all reasoning on the subject, so that the two truths should be considered as alike intuitively known, still the spiritualist will retain the advantage he has gained over his opponent; for it is manifest that, if there be room at all for hesitation or scepticism in relation to either truth, it is matter, not mind, that is in jeopardy. The very ground of the assumption that the existence of an external world ought to be admitted as certain, without reasoning, is nothing else but a consideration of the laws or constitution of the mind. Mind, therefore, and its elementary principles, stand first in logical order; and the existence of matter follows, if not as an inference, yet as a truth to be affirmed after another has been granted.

"The bearing of this controversy upon Christianity may thus be stated:—The doctrine of the materialist, if it were followed out to its extreme consequences, and consistently held, is plainly atheistic, and therefore incompatible with any form of religious belief. It is so, because, in affirming that mind is nothing more than the product of animal organization, it excludes the belief of a pure and uncreated mind—the cause of all things; for if there be a supreme mind, absolutely independent of matter, then unquestionably there may be created minds also independent of matter. But if the materialist is ready to admit, as he usually does, the divine existence and the pure spirituality of the divine nature, and if he professes to mean nothing more than that created minds are in fact always embodied, and that, apart from some material structure or animal organization, there is no consciousness or activity; then, and in this sense understood, materialism becomes a doctrine of little or no importance to our faith as Christians; for it may consist well enough with what is affirmed in the Scriptures concerning the immortality of man, the resurrection, the intermediate state, and the existence and agency of invisible orders. On the other hand, although the great principles of theology are saved and respected by the spiritualist, yet if he goes so far as to call in question the reality of the external world, and the material universe, it will not be without having recourse to very subtile modes of reasoning, and to abstruse distinctions, that he can reconcile this sort of scepticism with the plain sense and explicit affirmations of the inspired volume.

"Moreover, as Christianity, by its characteristic temper, distastes philosophic refinements of all sorts, it will reject those which tend to introduce a species of mysticism scarcely less atheistic than the boldest doctrine of the materialist. To bring into doubt in any way (and it is of little moment in what way or on what pretext) that which the common sense of mankind has always assumed to be certain, is, if not to shake the evidence of all truth, yet to paralyze the faculty by which evidence of any kind is seized and held. Whether you rob a man of his treasure, or disable the hand that grasps it, you do him an equal injury; or perhaps we should say that the latter is the worse wrong of the two."

Argument 11.—II. Cor. xii. 2-5: "Fourteen years ago I knew a man in Christ, whether in the body I know not; or out of the body, I know not; God knows: such a one I knew caught away as far as the third

heaven. Besides I knew such a man, whether in the body or out of the body, I know not, God knows; that he was caught away into Paradise and heard unspeakable words, which it is not possible for a man to utter. Concerning such a one I will boast."

The Apostle here explicitly admits two states of man—a state in the body, and a state out of the body. The body is not man; for he conceived of man in the body, and man out of the body The latter is usually called the separate state—in Greek, *Hades*. Entranced as he was with the visions and revelations which in Paradise he enjoyed, he could not tell whether he himself left the body, and, abstracted from it, had, in a spiritual state, listened to the communications of the unseen world—the delightful conversations in the Paradisaical circles; or whether the spirit, together with the body, had been borne away from earth to those blessed regions in which Jesus sojourned until the third day, in the company of Abraham and all the righteous disembodied ancients, of which joys he spoke on the cross to the dying thief who acknowledged him. I say, the Apostle was constrained to speak ambiguously of himself as embodied or disembodied; but had he not fully admitted two such states, it would be impossible to justify his course in a matter so supernatural as favoring an idea wholly unfounded and absolutely erroneous, if indeed there be no such separate state; especially, too, not in a parabolical, but in a literal description of himself as favored above all his contemporaries.

This is indeed one of the most singular incidents in all sacred history. We have Enoch and Elijah, soul and body, translated to heaven; we have Moses and Elijah revisiting our planet, and standing upon Mount Tabor; we have Jesus and the thief disembodied in paradise; and we have Paul the Apostle returned to earth, boasting of having made a flight to paradise and back again, to his own amazement as well as that of the whole world. He knew that paradise was the place of disembodied, pure, and happy spirits; and how it was possible for him to make this tour in the body, he could not comprehend; and how he could make it out of the body, he could not explain; but that he was in paradise, and saw and heard what human speech could not reveal, is that which he positively and unhesitatingly affirms. And in doing this, he speaks honestly and in perfect harmony with his own views and convictions of all the states and modes of human existence. Those who can not reason themselves into the knowledge of these matters, had better then believe Paul, who hesitates not to speak of man in the body and of man out of the body—of man on earth. in paradise, and in heaven.

Argument 12.—Luke xxiii. 43: "To-day shalt thou be with me in paradise."

Paradise is indeed a figurative representation of blessedness; because a *garden*, which in our language represents the word *paradise*, is literally a place of pleasure and enjoyment. Hence the Jews always called the Garden of Eden in which God placed Adam, *paradise*. This, then, became the name of a blessed state; and as the righteous dead were by the Jews and patriarchs supposed to be in a state of bliss, it was natural to speak of them as in paradise. Immediate bliss was therefore pronounced to the dying but penitent thief. Now as the body of the thief yet lies in Judea, for of his resurrection we have neither faith nor knowledge, it follows that the Saviour spoke of spiritual enjoyment in a state of separation from the body. This must be the import, else the promise has not yet been accomplished. "*To-day* shalt thou be with me in paradise." No fact, analogy, or figure will justify the application or interpretation of these words as referring to the sepulchre or grave, or to a period after the resurrection from the dead.

I would only add, that as paradise both literally and figuratively imports any thing rather than death or the grave, its latitude is such as to include all future bliss, even that after the resurrection as well as that intermediate. Thus says Jesus to the conquering Christian, "To him that overcometh will I grant to eat of the tree of life which grows in the midst of the paradise of God." And in the preceding passage from Corinthians we find the *third heaven* and *paradise* used interchangeably.

Argument 13.—Phil. i. 22, 24: "To live is Christ, to die is gain." "But whether to live in the flesh would be to my advantage; or what to choose I do not know; for I am in a strait between the two, having a strong desire *to depart and be with Christ*, which is by far the better."

This passage clearly teaches, if any thing is taught in it, that THE SOONER FROM THIS STATE THE SOONER WITH CHRIST. But if there be no intermediate state of bliss between the dead and the final crown, after the day of resurrection of the just, then Paul was deceived in all his reasonings; for then it is not true that the sooner from time the sooner with Christ.

To be *with Christ* is not to be unconscious in the grave, for Christ is not in the grave. "Say not, then, Who shall bring him up from the dead?" To be with Christ is not to sleep in unconsciousness in the dust, for then saint and sinner are equally with Christ. To be with Christ is not to have communion with Christ in the body; for Paul had that communion with him while *in the flesh*, or present in the body. "To be with Christ," then, is to be in a more intimate, spiritual, and sensible communion with the Lord, than the present body and religious ordinances in the church can bestow.

If Paul meant no more than an escape from his toils and sufferings, he could have expressed all that in the words "I wish to *depart.*" But he has more in vision than departing from this life—he expected immediately to enter upon another. Words have no meaning if Paul does not here teach that the righteous after death are present with the Lord in a state of bliss superior to any thing which can be enjoyed on earth, and that this is not the final or ultimate state of reward of which Paul sometimes spoke; but a state of separate and spiritual existence antecedent to it.

Argument 14.—"Lord Jesus, receive *my spirit*" (Stephen in Acts vii. 59). "Father, into thy hands I commend my spirit" (Jesus in Luke xxiii. 46).

In both these passages it is *pneuma*, spirit; not *breath* nor *blood*, but *spirit!* It is not "Take care of my body," nor "Preserve my breath;" but "*Receive my spirit*" when it leaves this body! It is not "Raise me up at the last day," but "Receive my spirit." To explain this, is to *illustrate* sunlight by moonlight!

Argument 15.—John iv.: "God is spirit, and they that worship him must worship him in *spirit* and in truth."

That God is spirit, and that therefore we have a spirit, are not primarily matters of reason, but matters of faith. Some of our brethren write to me and speak to me on this subject as if I ought to show them a spirit—an abstract spirit—to authorize them to admit the existence of spirits. They do not perceive the lurking scepticism, or rather atheism, in this demand. I believe in the great abstract, eternal, immutable, self-existent Spirit; and therefore I easily believe that he can *more easily* give me a *spirit* than a *body;* because, speaking after the manner of men, it is more easy for an eternal, self-existent Spirit to produce a spirit than a body. But I can not show a spirit; neither can I show the great abstract Spirit! Will any one thence infer there is no eternal Spirit—no self-existent *Pneuma!!* Forbid it, faith, reason, and philosophy!

God is spirit; and man in his image made has a *spirit*, else he could not worship him: for no being without *pneuma*, or spiritual nature, can worship the great Spirit. I argue, then, that as God is an abstract Spirit, as far as we can conceive of any thing abstract from the terraqueous; and as he can be worshiped acceptably only by spirit and in spirit; therefore, man, whose worship is acceptable, has a spirit abstract and heaven-descended as sure as there is one great Spirit, "the Father of spirits."

Argument 16.—The disciples said, "It is not Peter—*it is his angel.*"

The belief in disembodied or abstract spirits, is as ancient as the Bible; and to the end of the New Testament there are frequent allusions to, and recognitions of, the common faith. The familiar spirits

of the olden time, and the satanic influence from Cain to Judas, all go to prove that abstract spirits can influence human passions and incite to evil actions. If the idea so often expressed in both Testaments concerning possessions and legions of demons were unfounded, a single word from Moses, from the Prophets, from Christ, or the Apostles, denying such existence, would have relieved the world from much error on this subject, if so be that spirits are nonentities, and that there is no region prepared for abstract spirits, good or evil. But the whole Bible countenances the idea, and on various occasions it is clearly asserted. Here we find in Jerusalem the disciples assembled, the disciples converted by the Holy Spirit sent down from heaven—the apostolic first fruits—concurring, and Luke reporting without comment, that it was Peter's spirit or angel; for sure it could not be his body, incarcerated as it was!—"It was his angel!" They were, however, mistaken in the fact; for it was not his angel—it was Peter in person.

That spirits can operate upon, and by and through human nerves and muscle, is abundantly evident, else all the demons and possessions of the Bible are mere fictions. These, however, are all matters of faith—not of sense—as is the being of the self-existent Spirit, whose mode of existence is unsearchable.

Argument 17.—"I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not a God of the dead, but of the living; for they are all alive to him" (Luke xx. 38).

Thus at a single stroke the Messiah dissipated the Sadducean hypothesis, for the denial of the resurrection of the dead with them was but the consequence of their disbelief of spirit—of abstract spirit—whether human or angelic. There was no other nor future life. All were dead—forever dead. Jesus aimed a blow at the root of this whole error by asserting that God was not a God of those that were dead, but of those who were alive. Abraham, Isaac, Jacob were, in his mode of reasoning, certainly alive; inasmuch as God, the living God, had chosen to be known and called by their names. If, then, Abraham, Isaac, Jacob were wholly dead and in the grave, God is a God of the dead! But he is not; therefore they are not dead. This is the point of this most triumphant refutation of materialism and Sadduceanism. With this I shall close my present series in the present volume. I have not exhausted the subject, nor have I fully expressed myself upon all the premises; but as I think that there is enough said for those who take the Book alone, and as I trust those who urged this labor on our hands are no longer desirous of being dogmatical on this point, I will dismiss it for the present. EDITOR.

We have frequently contemplated and represented man somewhat as a *Microcosm*—indeed, as an epitome of the universe. In plain Eng-

lish, a miniature universe. We know nothing in the universe that has not its representative in man, in some manner or degree. He has a body in which is represented the consecrated four—fire air, earth and water. But philosophers affirm that in these are found some *forty* elements. Grant it! But has not man these *four?* If so, he has all the elements of which they are composed! *Body, soul* and *spirit* comprehended these forty elements. And no man can, with any palpable degree of self-respect, question the trinity or triunity of body, soul and spirit, in one human personality! No more rationally or religiously, that he can deny that fire, air, earth and sea engross the forty elements of our present canonized philosophy!

We have often said that the price of man's ransom ineffably transcends the price of the material universe. That was a work of six consecutive days—but the redemption of man was the work of more than twelve thousand days; the whole life, to say nothing of the sacrificial death of the Lord Jesus Christ.

But this is only weighing the price in the balances of time. At our angle of vision, the cost of human redemption ineffably transcends the cost of the whole creation, so far as human wisdom and science can conceive of them. But in its height and depth, in its length and breadth, and in all its bearings upon creator and creature, upon time and eternity, and upon all that shall possess and enjoy it, there is no thought, no imagination of any creature can ever fully appreciate it.

A. C.

In 1861, page 69, Mr. Campbell writes:

Man in the Image of God.

There is not in heaven above, nor in the earth beneath, nor in the waters under the earth, an image of God, nor is there aught that is like him. The Hebrew lawgiver forbade the Jews to make any likeness of anything in heaven, or earth, or sea; and gave as a reason for it, that, when God spoke to them from the mount, no similitude was seen by them. Nothing that is visible, nought that is sensible, can give a knowledge of that which is invisible and supersensible. We do not perceive God by one of our senses; for if we could do this, it would be a proof that God is a material being. The senses are operated on by that which is material. The eye, the ear, are material organs, and are affected only by material things. Visible forms and sounds, or voices, are all material. The words which are heard as sounds are nought but symbols; so those which are written, affecting the senses only. The mind is immaterial, and lives upon things of its own nature. I exclude every material thing, whatsoever it may be, from the possession of a power to communicate the knowledge of God; and the reason is repeated—that no material thing is like God, or possessed

of his image. If we know God at all, we must look, we are compelled to look at the image which God has made. This image is man; not the body of man, but man himself. For the Scripture informs us that God made man in his image and likeness.

There is a vast difference between man and the body of man. I am not my body. I am conscious to myself of myself, and of my body as distinct from myself. I am conscious to myself of possessing will, and the power to move my body. My will is not the body that is moved, but the moving cause. My body is not myself. Body forms no part of the image of God. The body is not the man; for man is made in the image of God. The body is visible; but man, in the image of God, is invisible. The body does not think, nor will, nor reason. I am conscious to myself of will, of reason; and I know that the hand that now controls this pen does not think, but is an instrument subservient to my reason and my will. Whenever my body moves, I find in my will a cause of motion. But when my body moves, I find the motion is in obedience to an intelligent principle. I am conscious of an intelligent principle within me; I am conscious of thought; I am conscious of will; I am conscious of freedom or liberty; I am conscious of existence. I am; I think; I will; I plan; I devise; I design; I move my body. What, then, is this *I*? The I, or ego, is the man—a thinking, designing, reasoning, willing, active mind. The mind is the image of God. God is spirit; man is spirit: God is free; man is free: God plans; man plans: God works; man works: God is intelligent; man is intelligent: God wills; man wills: God rules; man rules. I move my body, and subdue the animal creation; God moves the universe, and subdues all things. My will moves my body: God moves the universe.

I find myself to be the image of God—finitely so. What is in me finitely, is in God infinitely. I can not divest myself of the knowledge of myself. I think, reason and move, by a necessity of my nature. I can not divest myself of my consciousness. It adheres to me. No effort of mine can throw it from me. What then? I prove myself to be what I am, and I can not avoid knowing this. I see the universe around me moving in harmony, and to a certain end. I can not avoid the conclusion that an infinite spirit rules the universe. I can as soon blot out of existence a consciousness of myself, as I can reject the knowledge of God. Each is, with me, impossible. My consciousness of myself is to myself an irresistible proof of the being of God.

Now, this consciousness of myself is not a result of sense. Consciousness of will is not derived from sight, or hearing, or touch, or taste, or smell. I seek for the intelligent within the intelligent. The intelligent is not to be found in the non-intelligent. It is in my own intelligent nature, which God has made in his own likeness, that I look for a proof of a higher intelligence. Mind alone perceives mind.

Surely we do not arrive at a knowledge of our existence by sight, or hearing, or any sense. Does my consciousness of my mental being depend on information derived from some other being? Do I see my mind through the medium of a fleshly eye? Do I hear my mind through the medium of my ear of flesh? Do I taste my mind? But enough.

Man being such, revelation is a necessity. It must be, and can not be supposed not to be. Man being such as he is, the absence of a revelation would be a greater wonder than aught that is written in God's book of wonders. The oracles of God are in the order of man's nature. They are the necessary consequences of the creation of man. A sound intelligence can not deny the existence of God, because each man's intelligence is proof to him of a higher intelligence. An intellectual atheist, or an atheist in intellect, never existed, in my estimation. "The fool hath said in his heart, There is no God"—or, as Gesenius, "The impious man has said in his heart, There is no God." The wish is father to the thought. A corrupt heart alone, and not the intellect, harbors the thought that there is no God. God's existence admitted, as it must be from every man's knowledge of himself, a revelation of himself in speech is necessarily consequent.

Now add to the above considerations the fact that man is a sinner, and that he is subject to death; and, if no Saviour had come into the world, then the intelligent creation might justly have been astonished. Could it be possible for God to create a being in his own image and likeness, and see him led into sin, deceived, and subject to eternal ruin, and not put forth his arm to save? This is, in my judgment, impossible. I find, then, in man, and in his present condition, a full argument, an irresistible proof, of the truth of all that I read in the holy oracles. That which I there read I find adapted to my nature and all my wants. The oracles of God address themselves to man's intelligence; and the response of every sane intellect is, that they are true. The gospel of Jesus Christ addresses itself to the poor, the broken-hearted, the captive, the weary and the heavy-laden; and finds in every heart a response that it is divine. As the thirsty soul longs and pants for the stream of water, so pants and thirsts the soul of man for the saving power of the gospel. When presented to such, it satisfies every wish. Man can ask no more.

The materialist, if a logician, is an atheist. For the denial of the existence of the spirit of man bears no argument for, no proof of, a God. The argument from nature is legitimate only in the hands of him who perceives in himself an intelligent principle. From himself he argues justly an infinite spirit. I am a spirit with finite powers; therefore, an infinite spirit with powers infinite. If intelli-

gence is a result of matter, or a modification of matter, there is no God the theist adores. If the existence of intelligence depends on the existence of various modifications of matter; these, always changing, and ever uncertain, must bring the conclusion that intelligence ceases to exist at each change. Materialists are, therefore, atheists, if they are logicians. If a materialist should believe in the saying of Moses that man is made in the image of God, then he must believe in a material God—a God who is like man in body, consequently perishable.—Hence the truth of that saying, "*Nullus in microcosmo spiritus, nullus in macrocosmo deus.*"

While this matter is before me, I will notice the fact so often appealed to by materialists, that the oracles of God nowhere say that the soul is immortal. It appears to me that the apostles must have been guided by the all-wise Spirit in their selection of terms; and this fact, among many others—that they have not used such expressions as immortal soul, immortal God, etc.—is a convincing proof of their inspiration. If there are immortal souls, there must be mortal souls. If there are immortal Gods, there must be mortal Gods. We know of no such beings in Scripture. The Gentiles had their immortal gods, because those who were immortal gods with them, were our mortal men. It is evident that those who talk of the immortality of the soul must, if they are logicians, admit its mortality also; for, of whatever thing immortality is predicted at any time, of the same thing mortality must be predicted at some time. So Scripture speaks of the immortality of the body, because the same is now mortal. But soul can not be said to be either mortal or immortal; since these are predicted of body alone. "This mortal shall put on immortality." There are no immortal gods, nor immortal devils, nor immortal angels, nor immortal spirits in the language of inspiration. God lives; spirits live forever and ever. We are, like God, living beings, and our existence will continue as long as his—throughout the ages of ages. The man who can prove that a human spirit will cease to exist, must prove, by the same arguments, that God will cease to exist.

From these considerations, we are warranted in concluding that man is the most illustrious, the most noble of the creations of the living God. He is, in creation, next to the great I AM. Nothing in creation stands above him in true worth and grandeur. To know God by means of man, is no small matter.

I have long since ceased to inquire for or to read books on evidence. Man is my testimony from my proof of God. I am satisfied with man as a testimony. I am; therefore God is. Why do I speak? I speak because God has spoken. The sceptic himself must admit that the ear was formed to hear. Either God made it, or it made itself.

Spiritualism.

See Mr. Campbell's lecture on Spiritualism and Demonology, in his "Lectures and Addresses."

Infidelity.

During a visit of Mr. Campbell to Cleveland, O., in the month of May, 1836, he held a debate, of which he says in the *Harbinger* of 1836, page 338:—

On Saturday and thrice on Lord's Day, we addressed the public in the courthouse on these great themes. We had a very full and attentive audience; and in conclusion of our first address on Lord's Day, one of the leaders of the sceptics arose and requested liberty to offer some objections. License being granted, he went on to state some very stale and feeble objections against the nature of the evidence we had to offer in proof of the authenticity of the sacred books, and dwelt at some length on the remarkable silence of all antiquity on many of the extraordinary facts reported by the Apostles and Evangelists.

In conclusion of our forenoon address we had observed, that were the New Testament extinct in its present form, we could make out a regular history of Jesus Christ from the writings of unbelieving Jews and Pagans who had flourished in the first ages of Christianity. For example—we affirmed that from the writings of Josephus. Tacitus, Suetonius, Pliny the Younger, and the decrees of the emperors Trajan and Adrian, who lived in the first century, together with certain references found in the reigns of the two Antonines, and in the writings of Lucian of Samosata, in the first half of the second century, sustained by the direct attacks of the first three writers against the Christian religion; viz.: Celsus, Porphyry, and Julian the Apostate; we could make out a very full statement of all the leading and important facts and events written by Matthew, Mark, Luke and John.

At this the gentleman seemed most of all indignant, as his aim was to show that the Christian faith rested upon *ex parte* testimony alone, and that were the Christian books destroyed we should have no monumental record of these alleged facts and events which constitute the sum and the substance of all that is called Christian faith and Christian religion.

The gentleman (Mr. Irad Kelley, as I afterward learned) showed a strong disposition to represent all these witnesses as incompetent, because of the times and places in which they live as too remote to entitle their statements to any credit, and insisted on our producing testimony free from all ambiguity. After hearing his objections, the congregation was dismissed till the afternoon, at which time we proposed to consider his remarks.

When the congregation again assembled, these objections were fully considered, and the singular attitude in which infidels place themselves in all their inquiries upon this subject was expatiated on at considerable length. They virtually and in effect say, "I can not believe your witnesses, because they believe that which they told concerning the death, burial, and the resurrection of Jesus the Nazarene. I wish you to produce in evidence the testimony of these men who saw Jesus crucified, and who saw him after his resurrection, but who did not believe that they saw him; for should it appear that these witnesses believe what they depose; for that very reason they are *ex parte*, and ought to be rejected by all rational infidels.

Infidels, then, demand and prefer the testimony of those who affirm that which they do not believe. In what a singular hard fortune have they placed themselves, when they are constrained to call for the most suspicious of all sorts of evidence rather than the best. The testimony of a believer in every other case of inquiry is sought, and preferred to that of an unbeliever; nay, in every other case we would reject the testimony of any person so soon as we ascertained that he did not believe what he affirmed.

It was, indeed, shown that we had the best testimony which reason could demand; for,

1st. We had the testimony of many who were eye and ear witnesses, and gave in their martyrdom the confirmatory seal of their honesty and veracity.

2d. We had the testimony of unbelieving Jews, Roman historians, philosophers, statesmen, governors, and emperors, who lived, some of them in the apostolic age, and some of them in the next generation, who alluded to all the Christian facts and miracles; and while they admit the truth of their existence, deny that they prove the proposition that Jesus was what he professed.

3d. We have also the testimony of those who on set purpose wrote against the Christian religion at a time when it was fresh and most easy to be put down if fraud or fiction were found in it.

Now, from all these sources we learn one and the same history of all that is believed and preached concerning Jesus and the resurrection. After expatiating on these evidences, and hearing a reiteration of some former objections, and a denunciation of Josephus as a lying and an interpolated historian, together with sundry very unauthorized assertions concerning Tacitus and other Pagan authors, and a complaint against the Christian religion because it required the belief of miracles, we again adjourned till the period of lighting candles.

The house, at half-past 7, was again exceedingly crowded, and much interest appeared to have been elicited by the two preceding meetings.

The nature of the great proposition revealed and proclaimed to all the world as being celestial and supernatural, now became the theme of discussion; and the reasons why miracles always accompanied a new institution from heaven were exhibited in detail.

In conclusion of this discourse, a proposition was made to have the examination of objections continued, provided only a suitable place could be obtained. It was observed that the Court of Common Pleas would commence its session on the morrow, and that, as a matter of course, the courthouse must be used for the purpose for which it was erected. Some gentlemen present alleged that we might as well make an appointment in the Presbyterian meeting-house, as it, no doubt, would be open for such a discussion. We did so, and adjourned till Monday at half-past 10 A M.

Meeting according to adjournment, Mr. Irad Kelley demanded a full hearing; and finding that he solicited it upon his own responsibility alone, and not at the request of his infidel fraternity, we gave him one hour; with the privilege that when we had heard and refuted him, any gentleman, as the oracle of the party, would then be heard. To this there was a general concurrence expressed, and he went on to speak against the Old and New Testaments. Beginning at the Mosaic account of the creation, he ran down the stream of Jewish history, flinging out very common, vulgar, and unreasonable objections against various things in both the Jewish and Christian Scriptures. His remarks partook of the levity and profanity of Paine and Taylor; and without making a single point, except the cruelty of the God of the Jews, displayed in the slaughters commanded, and the punishments ordered, were such as to preclude the possibility of Mr. Kelley's ever believing in him or loving him; that certain parts of the Old Testament were not fit to be read in families and before mixed assemblies; and that the Mosaic account of the creation, and especially of man, were incompatible with sound philosophy. Concerning the New, he had not more to say than that the morality part of it was from one source, and the divinity part of it from another; that the good principles had been long ago promulged, and that the mysteries and miracles which it reported, differed nothing from the marvellous incidents with which all ancient fables and fictions abounded. In his allusions to historical facts and apparent contradictions, he clearly evinced that same recklessness of assertion, and that superficial acquaintance with persons, events, times, and circumstances, which have always appeared so characteristic of sceptics.

Brother Matthew Clapp, who happened to be on the ground, as I had contracted a severe cold and hoarseness, was called upon to reply in the afternoon—which he did with much point and argument. He

showed conclusively how the divine procedure towards the seven nations was characterized with mercy as well as with judgment, and that the extirpation of those who could not be reformed was always a benefit to society at large; that as the Pentateuch contained the municipal laws of the Jewish nation, it was necessary that such sins should be described in it as it prohibited; and that the laws of every Christian state were as worthy of not being read, *pro modestia*, as those of Moses, because they named and sometimes described the sins prohibited. He also fully demonstrated, as far as the objections were preferred, that there is no interference whatever between the Newtonian philosophy and the records of Moses.

Meanwhile, Dr. Samuel Underhill appeared as the advocate or defender of scepticism, and solicited to be heard on the subject, as the only person who was likely to appear for that fraternity. He stated that there was no organized body of infidels in the place, but felt assured that he had the confidence of them all, and that none of them would wish to be heard after him. He wished to have an opportunity of speaking at length upon all the premises. Brother Bentley, who presided on the occasion, had before suggested that it would be unedifying to go over the whole ground, and that only some leading objections should be fully discussed; and this according with all our experiences, was adopted as the better course. The Doctor, just having returned to town, had not heard my previous discourses, and therefore we agreed to select some leading position if he could not find in my reply to Mr. Kelley something to object. We adjourned till Tuesday morning.

Meanwhile we had the pleasure, in the midst of our discussions, to be called to the river to hear the confession of six converts who were immersed into Christ by our brother Adamson Bentley.

Vol. 1836, pages 338-341.

It was at this crisis that Dr. Underhill came forward with his well-known zeal against the Bible; and, desirous of an opportunity to be heard against the gospel and in favor of no religion, he proposed taking upon himself the responsibility of defending scepticism and of assailing Christianity. He affirmed that the sceptics had no association in Cleveland; that they all stood upon their individual merits; but that he knew that he had their confidence so fully that they would not choose any other person in case he failed to do them justice, or to sustain their views; and that so far as he knew their wishes, he had their consent on that occasion to appear for them. No one dissenting, the Doctor's claim to the oracle of the Cleveland sceptics, was, as a matter of course, admitted.

On the intimation of no association or organization among the infidels of Cleveland, I expressed a degree of surprise, having learned

that while they were the dominant sect in that village, some two or three years ago, they had passed a decree that no Christian preacher should hold a protracted meeting within its precincts. I supposed such an ordinance to be proof of organization and of concerted action amongst infidels against Christianity. I also gave this fact as a good reason for a special visit from one sect for the defense of the gospel, resolved upon at the instant of my hearing of this movement against not only our religion, but against our political institutions; against that liberty of speech and of conscience which is the boast of Americans.

Mr. Kelley admitted the fact of the decree, and of some sort of meeting on the occasion; but justified the measure on the same ground of necessity and expediency which, in cholera times, authorized cordons, quarantines, and various precautions to defend the people from the scourge of that pestilence. He alleged for his part, that, regarding Mr. Finney's system of protracted meeting as having a tendency to make fanatics and madmen, (as in numerous instances men in attendance upon his ministrations had been deprived of their reason,) he thought it as right to adopt some measure to save the citizens from the scourge of fanaticism, as from the cholera. He, however, admitted that there was not at that time, nor since, a regularly organized corps of sceptics in Cleveland.

After these explanations, which are full of admonition to the American family, on the tendency of infidelity; and after some farther remarks on the objections of Mr. Kelley, we assented to hear Dr. Underhill on the morrow. It was forthwith stipulated to speak alternately for half an hour, and to confine ourselves to some two or three strong points, leaving it optional with the parties to prepare such propositions and present them the next day as might best secure that object; and from these propositions to make a selection.

Not proposing or intending a regular debate, I thought it unnecessary to make any selection, more especially as the sceptic desired to appear in the character of objector; and as I had already offered numerous points in my previous discourses, I resolved to leave the choice of some two or three points of discussion to the opposition. I therefore waited for the Doctor's decision.

On Tuesday morning, at the hour appointed, the parties appeared on the ground, and having agreed that brother Adamson Bentley, who had presided on the preceding day, should continue to occupy the chair, I proceeded to review, by special agreement, certain points in Mr. Kelley's speech on Monday forenoon, to which brother Clapp had replied on the preceding afternoon. This was necessary for Mr. Kelley's own sake, who had not heard brother Clapp, having been called into court immediately after he had finished his own speech. These re-

marks being ended, Dr. Underhill commenced his operations in a general introductory, from which it appeared to be his intention to fight with the weapons of Mr. Taylor, of England, the most celebrated for blasphemy of all the Atheists of this day.

The Doctor, indeed, wished to give a sort of philosophical air to his objections against the Bible, and for some time seemed intent on making an assault upon Moses' account of the creation, as not being in accordance with the Newtonian philosophy. One of the chief points on which his predecessor and himself rallied their powers, was the creation of the earth three days before the sun, and matters consequential thereupon. On which point and all its correlates we showed, if not to the entire satisfaction of these gentlemen, at least to their entire willingness to give up that chapter of their philosophy, that it was more in accordance with that very philosophy than any theory which they could propose. That, after the manner of the Pope, who opposed the Copernican system and plead for the Ptolemaic theory, because he supposed the former incompatible with Moses and the latter in exact harmony, these gentlemen erred in supposing their theory more accordant with nature than that of Moses: for as the Ptolemaic theory was contrary to the Mosaic account and the Copernican in perfect harmony with it, so the infidel theory was contrary to nature and to Moses, while the Mosaic narrative was not only consistent with itself, but also in the best keeping with the supreme laws of nature and Sir Isaac Newton throughout.

A day is that period in which the earth revolves upon its own axis; which motion is wholly independent of the sun; and, therefore, could have been as well performed before, as after its creation: and, indeed, it is more natural—that is, more direct and easy in our conceptions, that centrifugal or projectile force which produces rotatory motion on an axis, should have preceded the centripetal. It was indeed most rational to send the earth to a given distance from a certain centre, before any power at that center acted upon it, than to have, on the infidel hypothesis, first created the centre and the law of attraction, and then to have, in opposition to such law, forced the earth to a certain distance from the attracting point called the centre. By this and other illustrations it became evident to all, and, I think, to the Doctor himself, that his theory, if indeed he had any, was greatly more at fault than the history of Moses, and more irreconcilable with all true science than any thing affirmed by the Jewish lawgiver.

As for the illumination of the earth before the sun for three days, it was observed that air, translated light or fire, or the electric fluid, the first born of darkness, was at first not necessarily derived from the sun: hence Moses himself calls the sun a light-bearer; and as no

scientific fact can be alleged against the historic fact, of the least power to invalidate it, it is exceedingly unphilosophic to oppose, without such facts, a statement which, as far as can be demonstrated from all the discoveries both in geology, chemistry, and natural philosophy, is in full conformity with all true science. No mean proof of this is found in the fact, that not only the most celebrated geologists, but Newton himself, the father of philosophy, and Sir Humphrey Davy, the prince of chemists, were firm believers in the divine mission of Moses and history of the creation of our earth.

In addition to all this, it was stated that all the ancient traditions now extant, such as those of the ancient Egyptians, the Anglo-Saxons, the Persians, the Otaheiteans, the Phenicians, etc., all corroborated the Mosaic history—of these a few were read—as also the concessions of Hesiod, Aristotle, Orpheus, Sanchoniathon, Ovid, Diodorus Siculus, etc., etc.

It is due to the candor of our friend, the Doctor, to state, that he acknowledged as far as this subject was prosecuted that there was nothing incompatible with true science—while in his peculiar manner of doing this, he would imply that in some other unnamed matters he might at some future period make some discovery of imperfection in Moses!

As the Doctor had drawn out no special propositions declarative of his objections, he resolved to attack one of my propositions advanced in a previous speech—viz.: "No man can say that he *believes* the gospel to be false." His attempt was to show that he could believe it to be false. This gave me little to do except to examine the evidence of his faith in the falsehood of the gospel history. We expounded the truth universally admitted, that no testimony, no faith; and that there was no contemporaneous contradictory testimony against any gospel fact, and consequently there could be no such faith as the Doctor alleged. On the contrary, he argued that men could believe on circumstantial evidence, without any testimony; and went on to assert why important results in society depended upon circumstantial evidence. We granted all this; but reminded him and the audience that his betaking himself to this species of evidence was in a great measure giving up the point: for as he could not say that he knew the gospel to be false—and could only believe it false, not on testimony, but on some circumstances, at best, perhaps, of doubtful disputation; it became him to be very modest in his opposition to the Bible, as he now in fact admitted he could bring up neither knowledge nor testimony against it; but the ambiguity of some circumstances, which, in the strongest possible array, could logically no more than authorize him to say, he doubted whether it were true.

The Doctor, however, best knew his own mind, and what he could and could not do; and having chosen his course, we responded to his circumstantial evidence for the afternoon of Tuesday and during the whole of Wednesday.

It would be rather more laborious than edifying if we could write off all that was said, during some eight or ten half-hour speeches, on such topics as the following:—

1. Christianity is not essential to virtue and happiness, for many persons were both virtuous and happy without it. 2. The plagues of Egypt. 3. The unintelligibility of revelation. 4. Testimony for the Golden Bible better than the testimony for the Christian Gospel. 5. That Christianity was opposed to literature and science. 6. That it was inimical to liberty and free discussion. 7. That miracles were unreasonable. 8. That the Egyptians, Quakers, and Mormons did all pretend to miracles, and could show as many as the Christians. 9. That Mormons could give better evidence of miracles than Christians, for they could swear in open court to those wrought by Joe Smith. 10. Doctrine of the atonement. 11. Doctrine of the Trinity. 12. Many contradictions in the Old Testament. 13. Parts of it ought not to be read. 14. Only one copy of the law extant in the days of Josiah, and none found during the Babylonish captivity. 15. There were but six witnesses of the resurrection in all the writings that have come down to us in the New Testament—all the rest is hearsay evidence. 16. It does not appear that even all these were martyrs. 17. Testimony only credible when supported by analogy. Such were the circumstantial evidences which authorized Dr. Underhill to believe that Christianity is false. On all these points we spoke at considerable length during these two days.

As the Doctor seemed to delight in the opportunity of saying every thing he could against the Bible in a meeting-house, and in the presence of many religious people, he gave himself but little trouble about defending his allegate: for, instead of forming an issue on any of these points when they were exploded or exposed, or simply assaulted, he still went ahead like a general, who, relying on the number and strength of his forces, never halts to take care of the sick and wounded, nor even to bury the dead.

Some gentleman present wished to have some rules confining the Doctor to some point or points adopted, and to give to a tribunal or board of moderators a superintending and controlling power to keep the parties to some point. But the Doctor manifested no very great relish for such an arrangement; and as it was proposed that I should, in the evening of that day, deliver a continued and unbroken argument on the subject of miracles before the citizens in general, (many

being engaged in court that could not attend during the day,) I consented to continue as we had begun, and to give to the Doctor the opportunity of speaking as many minutes after said discourse was ended as I should occupy in making out one full argument on that subject. To this we only added that two or three moderators should preside instead of one. Brother Bentley being called home, and brother Hawley, of Cleaveland, having also presided for a time—on motion of Dr. Underhill, brother Fanning, of Tennessee, and ———— ————, were appointed, with liberty to choose a third if necessary; and on any question of order, these, or any two of them, were to decide.

When the time for delivering the discourse arrived, a very large, and certainly a highly respectable audience filled the very beautiful and spacious edifice of the Presbyterian church. We had purposely reserved for this discourse a full development of the use of miracles, and of their precise weight and value in the establishment of the mission of Moses and of Christ; and with the most profound attention we were heard for one hour and twenty-five minutes on this single point. Our method was, as introductory:—

1. To define a miracle in the Biblical import, and to contrast it with the loose and vague notions of sceptics on this subject.

2. To show that objections to miracles in evidence of a supernatural communication were perfectly groundless. For, 1st. That, contrary to the dogmas of Hume and other infidels, they were perfectly reasonable and credible. And, 2d. That no system of nature, that no exposition of the phenomena of society as now existing, could be exhibited by the sceptics themselves without admitting those very miraculous changes and interpositions against which they cavilled.

Then, in discussing and demonstrating the use and value of miracles as detailed in the New Testament, we divided them into two classes:—

1. Displays of supernatural physical power in attestation of the mission of some person proclaiming supernatural propositions.

2. Displays of supernatural mental, or intellectual power, in attestation of the mission of persons proclaiming supernatural or spiritual truths.

The first class were for the contemporaries—seen by them—believed by us—and were originally addressed to the external senses.

The second class were for posterity; some of them for us who now live: seen by us, believed by the ancients, and were also addressed to our senses—when our minds are properly directed towards them. Thus there is much more of equality in the grounds of faith as respects the ancients and the moderns than is usually apprehended. The resurrection of Lazarus, for example, was seen by the contem-

poraries, and believed by the second generation. But the destruction of the Temple was only foretold to the contemporaries, believed by them, and seen by the second generation. And so of hundreds of the second class of miracles, which, designed for posterity, was so arranged as to be occurring in every generation. For example again: The Jews are foretold as returning to their own land before the end of the present century: this is believed—not yet seen. When seen, it will be a miracle—a supernatural display of intellectual power, to those then living, as full, as definite as the healing of a disease by a word. Having shown that the power of knowing and divulging the secrets of the human heart, and the foretelling the future, are as clearly superhuman and supernatural as the removing of a mountain, the quelling of the storm, or the raising of the dead by a word, we proceeded to show that not the uttering, but the accomplishment of prophecy, was always a miracle; and that, therefore, as many miracles of the second class could be counted as there were clear, and unambiguous, and independent prophecies fulfilled, or to be fulfilled.

Having fully explained our definitions and our premises, we went on to show two miracles to the congregation, positive proofs of the mission of the Jewish Prophets and Christian Apostles, which we were happy afterwards to learn were regarded as indubitable by the best judges of evidence and proof in that city, and certainly my opponent never seriously attempted to refute this argument nor the examples adduced.

When my argument was closed we called upon the Doctor to proceed, who stood forward to his post; but he had scarcely begun, and had not spoken more than a few minutes, when the congregation, almost to a man, evinced a disposition to adjourn. Finding them unwilling to listen, the Doctor deemed it prudent, the evening being far advanced, to adjourn till the morning.

But few attending the next morning, it was some time before the Doctor commenced his one hour and twenty-five minutes' speech. His effort was much more rhetorical than logical; for whether, confounded by our former reasonings, by Mr. Thomas Paine, or Mr. Taylor, I presume not to say; but so it was, he could not find how or wherein to assail the only positive argument I offered during the discussion—that of the preceding evening. My course had hitherto been to show that his circumstantial evidence proved nothing at all against the gospel, and that neither Mr. Kelley nor himself had one good reason to allege against the Bible. But I thought it due to the community and to myself, especially to my Master, not only to answer all the objections offered, and to show that ten thousand such hypothetical arguments against facts; and that a million of circumstances, with-

cut some point or proposition, could prove nothing; but also to offer one argument, and but one, till that were disposed of, in proof of our hope of immortality. I repeat, whether the argument of the preceding evening, or whether Mr. Taylor or Mr. Paine perplexed the Doctor, I can not say; but so it is, he never once glanced at the point or reasonings of this argument.

So far as this topic was alluded to (and it was the burthen of the greater portion of Thursday's discussion), the Doctor dwelt on two points:—First, that some hundred things were foretold concerning the Jews, and that it was not strange that one or two of them were now seen in that people. Then, after expatiating on that point, and attempting to show that some one or two items in these predictions never had come to pass yet, he went on to show how it was very natural, and no way extraordinary, that the Jews should exist a separate and peculiar people for so long a time, having such peculiar customs.

I am not sure that I succeeded in divorcing the Doctor from these delusions of Paine and Taylor; but so it was, that Mr. Kelley, who asked the favor of another half hour after dinner to relieve his mind, (which was granted him,) did not choose to renew that subject. The point indeed was made plain to all, that the argument was not that in predicting a hundred items of a people's history, and most of them extraordinary, there was a miracle in some two or three of them coming to pass; for that this was no way marvellous: but although the Doctor was still assaulting that position of his own, mine was, that all these extraordinary things did come to pass; and that the miracle was, not that two, three, or ten, but that they all precisely and truly met with a literal and full completion. I illustrated by asking, Could one hundred archers, in some dark night, draw their bows at a venture, and, at the distance of 1,500 yards, drive their arrows through the same central point of a target by accident? I asked whether such a coincidence could be accidental, or whether it ought to be explained by assuming, contrary to the allegation, that one or two of them only pierced the centre!

Instead of considering this, the real gist of the argument, our worthy reasoner proceeds to show how easily these predictions could be verified in the Jewish people; not perceiving that the question was not how so many things might be accomplished in them, but that how they were all foretold and actually accomplished, after the interval of more than thousands of years, was the proper subject of examination. Thus it so happened that my argument was never assaulted in fact, and therefore it became as unnecessary as it was inexpedient to introduce another.

After hearing some other reiterations from Taylor, and some explanations from Mr. Kelley, and some very flattering compliments from my friend Underhill, with the greatest urbanity and good nature we came to a close—I recapitulating the whole, and showing that now, as after so long and so patient a session, we had heard these leaders of the sceptics of Cleveland display, if not all they had, certainly the best and the strongest allegations they had to offer, it could not be difficult to see the nakedness of the land of infidelity, the poverty of its soil, when such an assiduous cultivator as my opponent had raised so poor a crop after the toils of so many moons. We contrasted the bearings, the prospects, and the ultimate termination of the two hopes—that of immortality, and that of eternal sleep; the present pleasures of religion with the pains of scepticism; and after a word of friendly exhortation to my antagonists, I bade them adieu. Vol. 1836, pages 411-418.

ATHEISM.

Charles Cassedy, of Tennessee, writes to Mr. Campbell:

RESPECTED SIR:—The importance of vital religion to the happiness of mankind, not only as regards the present, but a future existence, is a theme which requires no comment with reflecting minds. Take from man his belief in a SUPREME BEING; divest him of all sublime veneration and reverential awe for the infinite wisdom, power, glory, and beneficence displayed in the beauties and visible splendors of the universe around him; let him conceive that he is without accountability to a superior Being, from whom he must have derived the nobility and elevation of his intellectual existence; strip him of the fond and grateful conception that this great and beneficent Being exercises a general and particular superintendency over the destinies of mankind and the universe; extinguish in his bosom the divine impulse that leads him to hope and faith in the immortality of his own existence; let him come to the definitive conclusion that these *affections* for parents, offspring, relatives, friends, and fellow-beings, which Bulwer calls immortal, are not to survive the tomb, and overleap the boundaries of time—and language, sir, has no powers of expression adequate to the dreadful condition, moral and intellectual, into which such deadly scepticism would plunge the human race.

There can be no better test, sir, of the wisdom or folly—or the truth or falsehood of any creed or system or belief than the simple process of admitting it for a moment to be *correct*, and then tracing the consequences to which it must inevitably lead. Say the Atheists: "There is no God; we do not believe in such a Being, because we can not comprehend his essence, and the modes of his existence. Would you have us believe in a Being we can not comprehend?"

Does not man believe in his own identity? Has he any doubts of the reality of his own existence? Would it not be infinitely more difficult and absurd to disbelieve in his own identity and existence, than to admit the fact of his belief—from the simple consciousness of his susceptibility, physically, morally, and mentally, to the action and influence of every thing around him in the universe? Can his want of comprehension of his own essence and modes of existence, by any possible process of reasoning, preclude his believing in the reality of that existence? Is not man susceptible of the sensible influence of heat and cold, and of the action of the elements upon his system? And will he deny this influence, and the action of these elements, because he can not analyze their essence and define their modes of operation? If man is to disbelieve in every thing for which he can not account, his case must be deplorable indeed, and his ignorance fatally incurable! Who that is endued with vision, will deny the unclouded splendors of the rising sun, merely because he can not analyze the great luminary of day, and define the action of light upon the human eye? Who that is invested with the sense of hearing, will deny the existence of that sense, and the impression of sounds upon the auditory nerves, merely because he can not analyze and define either? The Scriptures inform us that God created man in his own image: the misfortune of these irrational reasoners is, that they attempt to mould an infinite and incomprehensible God in the image of man; and, utterly failing in the attempt to reduce an infinite Being to finite conceptions and human models, they affect to disbelieve in the existence of a God they can not comprehend. This I believe to be something like a solution of the absurd and contradictory enigma of Atheism.

But let us admit for a moment that there is no God; and what sort of a spectacle, to the perceptive and reasoning faculties of man, would the universe present? In fact, my dear sir, what sort of an inscrutable enigma would man present to himself? Here, he would say, is a visible universe, which is not the effect of wisdom, beneficence, and design, but merely the result of *chance*. The order I observe in the vast assemblage of objects around me, from the regular and unvarying movements of the great planetary system, down to the minutest subject of impulsive motion in nature, is the result of disorder and accident. There is neither wisdom nor power visible to man in the universe:—these apparent and seeming attributes of a Being which the Christians call God, are the offspring of folly and weakness. Inert, lifeless, shapeless, and unintelligent masses of mere matter, imparted to themselves motion, animation, form, organization, intelligence—and produced the great and wonderful phenomenon of

animated nature, from the minutest insect, upward to man, the lord of all. In other words, dead and inert matter imparted to itself what it did not originally possess—motion, life, form, organization, and intelligence.

Unintelligent as is brute matter, says the Atheist, it gave to man an exquisitely organized brain, presumed to be the intelligence; a heart, which is probably the seat of vitality, and a nervous system, so keenly sensitive as to animate with feeling and susceptibility of impression, the whole human frame;—it organized the eye to see and the ear to hear; accident and chance alone prevents the eye from hearing and the ear from seeing! There are in man no indications of a superior Being, or of the predominance of wisdom and design. The feet and legs were not designed to support the body, nor have their organizations any reference to the power or functions of locomotion; chance alone prevented the hands and arms from performing pedestrian evolutions. Chance gave consistence, form, and expression to the human head and face; it placed the eye in front and in a superior position, that it might not distinguish objects dangerous to self-preservation, and facilitate the performance of duties auxiliary to the same end; and it also organized the ear, and placed it on either side of the head, that it might not concentrate the impulsions of sound, and throw them with adequate force within the labyrinths of the auditory nerves.

Brute matter and chance, again says the Atheist, formed man with intellectual powers, passions, and emotions, unknown to and infinitely superior to such *creators*, and gave him dominion over all the inferior orders of nature. These blind and undesigning causes have given birth to a being exquisitely organized, replete with the light of intelligence and understanding, and capable of appreciating, in an astonishing degree, the infinite wisdom and power displayed in the great movements, order, and harmony of the universe! These unintelligent and designing parents have endowed their offspring with perception, memory, understanding, judgment; they have taught him to refer his knowledge of particular facts to the discovery of general principles, by which he has unfolded the elements of science; they have taught him to analyze the chemical compounds of *inanimate matter* (one of his parents)—and to demonstrate conclusively that *chance* (his other atheistic progenitor) denotes the agency of some power not appertaining to mere matter; they have taught him the arts of design in architecture, and shown him that the *ideas* of structure, material, co-aptation, and form, exist in the contemplative faculties of man, before such conceptions have been operated on by human hands. They have done more; they have enabled him to construct machines

of unerring exactness, by which to mark the lapses of time, which are abstracts of his conceptions of *eternity;* and of the graduations of space, which are abstracts of his perceptions of Infinity—which, as they have not a merely material being, but exist only in the regions of thought, lose him forever in endless labyrinths of conjecture and doubt:—

> "And urge him earthward, 'reft of every trust
> In joyless union, wedded with the dust:
> Frail as the leaf in autumn's yellow bower,
> Dust in the wind, or dew upon the flower!"

These are some of the absurd doctrines of Atheism, carried out in their applications to what we know of man and the universe; these are some of the consolations which flow from the irrational reasonings of reasonable beings. Deny the existence of a God, says Doctor Young, and all is mystery; admit his existence, and all the enigmas of time and eternity are solved! As I have said before, if man is to disbelieve in every thing for which he can not account, his ignorance must not only be deplorable, but fatally incurable. He would see the light of day, and disbelieve in its existence; he would hear the deafening reverberations of the thunders, and fancy them delusions; he would witness the destructive powers of the lightnings, when they rive in atoms the gnarled and lofty oak, and deny their blasting and desolating energies; he would view, with incurable apathy, the visible beauties and splendors of nature, and believe them to be shadows and unrealities. Take away our ideas of the existence and superintendency of an Infinite Being, clothed with wisdom, omnipotence, and omnipresence, from the universe, and man immediately imbibes a sentiment of solitary and utter abandonment, and ceases to feel an interest in the objects around him. His ties on life immediately become attenuated and feeble; feeling none of the ennobling pride of an elevated and imperishable destiny, he would soon experience the degradations of a moral and intellectual decay; the bonds which unite his loves, affections, friendships, and social emotions with those of his fellow-beings, would become extinct; no polar star of light, and hope, and faith, would illuminate the dark vista of futurity—or shed even a dim and twilight splendor round the precincts of the tomb; all nature would become to him a barren and solitary waste, with which as an intellectual being he would cease to hold kindred sympathy; in fine, death would present him with nothing but the gloomy and appalling spectacles of a dreamless and unconscious tranquility, a sleep that never ends:—for, sir, abstract from man his faith in the existence of a creating and superintending God, and the lofty and ennobling sentiment of immortality dies within him.

Atheism seems to me to be produced and sustained by the pride and ignorance of man; a pride and ignorance which lead him to doubt and disregard the obvious and visible proofs of a supreme Being, and to torture his inventive follies and visionary reasonings for demonstrations of atheism, infinitely less conclusive than those which support the contrary doctrines. Ask him to account for the visible phenomena of the universe, and he will tell you the whole is the result of *chance*. Ask him to account for the order and regular movements of all the objects in nature, and their known fidelity to fixed and invariable laws, and, instead of referring these phenomena to a supreme and intelligent God, which would rationally solve the problem, he will tell you that they resulted from mere accident—accident which chanced to hit upon order, and the observance of steadfast and unvarying laws from the dawn of eternity. Atheists seem to me to take a perverse and inverted view of all the objects of Creation and Providence; and to perpetuate their obduracy in error, by their own struggles for voluntary blindness. They can distinguish no providential economy, no superior wisdom, no regular connection between causes and consequences, no perfection of design in the universe!

Ask them why the earth does not present a plain and even surface; and they can not distinguish the supreme *wisdom* and perfection of *design*, which heaved the primitive mountains into the clouds; clothed them with eternal snows; undulated, gradually, the inferior mountains and hills downward to the shores of the great oceans, that we might be supplied with fountains of pure water from the rains, the dews, and the fusion of the snows on those mountains—that the courses of the rivulets, creeks, and rivers, in their meanders from the distant "cloud-capp'd" mountains in the interior of vast continents, might irrigate and fertilize whole countries for the convenience and habitation of man—and find their way into the "fountains of the great deep," whence are drawn up, by evaporations unceasing in their agency, the waters which again descend in dews and rains, to moisten, enrich, and clothe with verdure the whole face of nature! Suppose the waters to descend from the clouds, unbroken into an infinity of particles by the resistance of the atmosphere—and would not the habitations of man, and all his works, be swept from their foundations and destroyed, in the impetuous rush of these resistless cataracts? There is nothing, my dear sir, in the aspect and economy of nature, that does not speak supreme wisdom and perfection of design, to the intelligence of the man who knows how to interrogate the great objects which surround him. The earth, the air, the great oceans of the globe, sustained myriads of inhabitants suited to these different elements. Who does not see, in the shape

and conformation of the fish, a singular and wise adaptation to the element in which he lives—and to *no other?* The moment it is exposed to the air, on the dry land, it ceases to live. Do not the figure, the feathery plumage, and the wings of the bird, denote him the inhabitant of the air, the companion of the clouds? Will any man deny that the feet, the limbs, the stomach and intestines—in fact, the whole conformation and organic structure of land animals, denote the spheres in which they are to live and move, and even the particular climates to which they are consigned by nature? Are the fins and lungs of the fish adapted to locomotion and respiration on the dry land? Can the eagle and all other volant animals, fitted to wing the atmosphere and float on the pure mountain breeze, exist in the suffocating medium of a surging and tumultuous ocean, and find subsistence among the monsters of the deep? Atheist-skeptic-blind idolater of chance; you who deny the visibility of wisdom and design in the universe—where is thy blush? The configuration of man and his organic structure; the co-aptation or adjustment of each portion of his frame to the others and to the whole structure of that frame; the uses and designs of the limbs; the articulations and ligaments of the joints; the convolutions and dispositions of the muscles which move those joints; the pulsific muscular energies of the heart, which unceasingly, through the period of a long life, propel the vital fluid through the entire human frame; the foraminous character of the otherwise solid bones, which affords passages for the exquisitely sensitive and tender nerves, that are given off in pairs from the great nervous spinal column, and impart feeling and sensibility to the whole human structure; are not all these intelligible arrangements, conclusive proofs of the existence of a supremely intelligent and superintending power above us?

Contemplate the wonderful attributes inherent in what physicians and metaphysicians denominate the human *sensorium*, the focal point on which are made all impressions derived through the medium of the senses, and in which seems more especially to reside the intellectual powers of man! Did the blind and unintelligent operations of mere matter connect this sensorium and these mental energies with the grand spectacle of the astronomical heavens, and with all other objects perceptible in the universe? Have the operations of blind and inert matter given perceptions, emotions, passions to the rock, or mental and reasoning energies to the clods of the valley? Did matter impose laws upon itself, by which the intelligible and wisely arranged order of the universe is regulated and sustained? Another great difficulty with Atheists seems to be, that, as they have attempted to model a God after human archetypes and in human molds,

they utterly fail in finding in the infinitude of space, a *sensorium*—a central point, whence can emanate the supreme intelligence and power displayed in the universe; in other words, they can not find in their *God* the organization and modes of existence and operation found in man, and they reject a belief in the Supreme Being altogether! Can a finite being, circumscribed in wisdom, power, and modes of existence, comprehend the infinite intelligence, omnipotence, and illimitable modes of existence, rationally attributable to a supreme and infinite Being? Does the astronomer who predicts the return of a *comet*, from calculations of a small portion of the ellipsis of its orbit, require to be bound to the tail of that comet, and whirled through the infinitude of space, before he can believe in the truth of his own demonstrations? Does the man who can calculate, with mathematical certainty, the future occurence of an eclipse, reject all faith in his calculations and the event, merely because he can not accompany the heavenly bodies through their orbicular revolutions? It is but a small part we see and know of every thing—and not the whole; this circumscribed view of things is itself evidence of the existence of supreme wisdom. It is by the configuration and exterior that we distinguish a human being; and the probability is, that could man detect by a piercing flash of vision, the whole complicated and exquisite phenomena of the human frame, the discovery would be so overwhelming as to destroy life. The eye is susceptible of the grateful influence of light, but where is the vision that would not be destroyed by an exposure of the eye to the unclouded brilliancy of the sun? The wisdom and beneficence of a superintending Providence are as visible in what has been secluded from human view, as in what has been disclosed to mankind. In fine, every thing in nature demonstrates the existence of a God, whose attributes are supreme wisdom, beneficence, and power; and I find it much less difficult to admit the existence of such a Being, than to close the eyes of my understanding against palpable demonstrations of the important truth.

Vol. 1836, pages 498-504.

Without a belief in the *immortality of the soul*, admissible alone on the sublime conception of a supreme, superintending, and self-existent God, man is lost in a maze of conjecture and uncertainty, which renders life valueless; blots out human existence, as connected with the *past* and *future;* and subverts the very foundations of religious veneration and moral virtue—the two great principles of human happiness. The hope, the desire, the noble and ennobling sentiment of immortality, seem to be instinctive in man alone, of all the orders of animated nature. He alone, of all created existences, enjoys with rationality, devotion, and enthusiasm, the wisdom and

splendor diffused through the universe, and experiences a thrill of unspeakable horror at the idea of his own annihilation. There is in man a natural and invincible desire to live, as it were, in the *past* and *future;* to contemplate the great events of antiquity, and the fate of his progenitors in the long lapse of ages gone by; and to carry his hopes and anticipations forward into the dark vista of futurity. He contemplates with awful and intense interest, the stupendous monumental ruins of past ages; develops in their time-struck vestiges and decaying inscriptions, the characters of generations long since mouldered into dust; recognizes with sublime, yet gloomy and awful emotions, the progressive desolation impressed on everything that is the work of human hands, by the gradual and resistless march of time—and he asks himself, Are these scarcely legible inscriptions, these vague and empty remembrancers, these mouldering and silent walls, and the doubtful and uncertain records of profane and fictitious history, all that remain of the myriads of human beings, like myself, who have lived their short hour on the stage, and gone down to oblivion! Mankind, in all grades and conditions of life, from the untutored savage to the man of high intellectual culture and scientific refinement, have ever considered the present stage of existence as a mere prelude to the great drama of limitless being. This doctrine is inculcated not merely by revelation, but by the very disposition, nature and mental capacities of man; in truth, without admitting its authenticity, this state of being seems without adequate *aim* or *object*, and the great enigmas of futurity become absolutely insolvable.

Unlike those of the brute, the affections and passions of man overleap the boundaries of time, and survive even the repulsive horrors of the tomb; the provident affection of the brute for its offspring merely extends to the period of its maturity and competency to provide for itself, while that of man for his posterity extends to the latest ages and generations. The fact is that the unquenchable desire in man to be remembered with gratitude and admiration by posterity, is but an emanation of the great sentiment of immortality, implanted in the human bosom. It is visible in the untutored savage, who accompanies the body of his deceased relative or friend, with trophies of former achievements and glory; it is seen in the school-boy, who inscribes his name and explicits on a tree or a rock; it is witnessed in the headlong career of conquerors, who have overthrown kingdoms and empires that their names might be perpetuated; it is observable in the patriotic statesman, who benefits his country that his name may be inscribed on the records of history and descend to future times; in truth, it is plainly demonstrable on the decaying inscriptions and monumental ruins of antiquity, intended to perpetuate the

glory and renown of anterior generations to future ages! Do the instinctive capacities and circumscribed views of the brutal creation present any such lofty and ennobling sentiment as that of *immortality* in man? The brute can not reason on *appearances* of death; his views do not even extend to the *extinction* of life—much less to any *consequences* that are to supervene: his dread and evasion of injury are merely instinctive, and nearly involuntary impulses to self-preservation. With the brute the origin, the progress, the maturity, and the extinction of life, are neither objects of contemplation, nor solicitude; the present embraces its whole scope of vision—its whole horizon of life—its sole view of existence! It is essentially different with man; in proportion to his superiority in wisdom and intellectual strength, he lives in the *past* and *future*. From the intellectual elevation of the *present*, on which he stands conspicuous and alone, he looks backward on anterior ages, and forward into futurity. His mental vision spans the whole scope of the history of his species from the earliest periods; embodies and contemplates the passing events of his own times; embraces with rational, philosophic, and comprehensive energy, the great aspect of nature as it presents itself to his mind; and begets an unspeakable solicitude to obtain a knowledge of the future destinies of his race. With these broad, lofty, profound, and comprehensive views; feeling that he himself is not *self-created* and *self-endowed;* and believing, from visible data and rational induction, that blind and undesigning *chance* alone could never have produced so exquisitely organized and mentally endowed a being as himself—or so vast, complicated, beautiful, and harmoniously arranged a universe as he beholds, he comes to the only conclusion that can not lead him to *absurdity*—and refers the origin of all things to the creative power of a Being whose attributes and essence are the incomprehensible fountains of all the wisdom, beneficence, and omnipotent energy displayed in the spectacle of the universe.

This sentiment of an overruling and indefinable *Power* must have *darkly* pervaded the human bosom even from the dawn and commencement of time. It must have been derived, originally, from revelations rationally and intellectually visible on the whole face of nature. Man, from the earliest ages, must have felt himself a measureably weak and defenceless being; and that his destinies were regulated by some *supreme* and *mysterious* Power equally beyond his understanding and control. He saw indications of its desolating energies in the destructive flashes of the lightnings; he heard its voice in the deeply reverberating thunders that seemed to shake the pillars of creation; he saw its omnipotence in the movements of the great plan-

etary system; and became conscious of its beneficence and wisdom, in the fruitful sources every where presented for his subsistence, comfort, enjoyment, and happiness! In the absence of data, facts and realities, especially in the dawn and infancy of intellect, man invariably resorts to fancy and fiction for the solution of every enigma. It was this original and crude idea of a DEITY, darkly shadowed forth to uncultured human intellect, that furnished the *pagan* with his idol gods of wood and stone—in the likeness of elephants, serpents, bulls, and bears; it was this same crude conception that produced the *polytheism* of the Greeks and Romans, and peopled the air, the waters, the firmament, and even the volcanic caverns of the earth, with innumerable gods and goddesses in human shape—and endowed with human vices and passions; and it is this same crude and horrid idea of a Divinity, that now pervades the vast regions of Asia, and furnishes the idol Juggernaut with temples of absurd idolatry, and a car of triumph to crush the ignorant and trembling victims of his worship! But have not these numerous and idolatrous nations, with all their ignorance and superstition, done more for the honor of human intellect, in endowing their idol and imaginary gods with wisdom, power, beneficence, and even passions, than has the solitary, bereft, abandoned, and parentless Atheist, with his "cultured soul and sapient eye serene," and his Deity of brute, unconscious, unintelligent, and undesigning matter? Human nature, in all its stages of improvement or retrogradation, elevation or decline, fashions a God according to the weakness or strength, the shallowness or profundity of the human intellect. The pagan, the polytheist, the theist, and the atheist, without the aid of Scriptural revelation, merely conceive of the existence and supremacy of *Gods*, which are the creation of their reason or fancy. The savage sees his deity in the sun, the moon, or the clouds of the firmament; and hears him in the whistling of the winds, the echo of the wild and solitary mountains, in the tumultuous thunders of the cataract, or in the deep and solemn roar of the ocean. But the man of expanded, highly cultivated, and powerful intellect—who knows how little can be accurately known by a being of merely finite perceptions and mental capacities, respecting an infinite and incomprehensible God—comes to the irresistible conclusion, enforced by the whole aspect of nature and its unspeakable sublimities, that there exists in the very essence of all things a SPIRIT of wisdom, intelligence, power, beneficence, and design, infinitely beyond human conception, or understanding, that created and superintends the mysterious destinies of the visible and invisible universe!

The very power that formed man of the physical elements, that breathed into his nostrils the breath of life, that imparted such an

unerring *co-aptation* and *organic structure* to his frame, that indued his mind with moral intelligence, and mental capacities which seem unending in improvable progress, must have implanted an instinctive and rational presentiment of *immortality* in his very nature. Such a sentiment, connected with faith in the being and existence of a God, rationality points out as essential to the moral government of mankind. Intellectual man would degenerate into a barbarian, and forever continue a savage, were he not susceptible of the conscientious approbation or censure of a superior Being. Man is rendered joyful and happy by the approving smiles of his own conscience; but infinitely more so by what he believes with deep sincerity to be the approving smiles of HEAVEN on his conduct. On the contrary, *remorse*, "the worm that dieth not," for the commission of crimes and outrages, even where no testimonials of deliquency exist—a *remorse* which frequently destroys the health of the victim, and sends him to an early grave, of which innumerable instances can be produced, sufficiently attests man's accountability to a supreme, invisible, and *secret* witness of his guilt. In the moral and even political government of mankind, what would be merely human laws and punishments in the restrainment of vice and injustice? How many secret murders would be committed, of which no vestiges of proof would remain—and how many outrages against justice and humanity would be perpetrated, were it not for the deep and awful sentiment of accountability to God, and the apprehensions of the future inflictions of divine punishment? Do we not see that human laws become cobwebs where these sentiments of future accountability and punishment have become extinct in the human breast? What a dreadful spectacle of horror and sanguinary outrage did the French Revolution exhibit when the great nation degenerated into *Atheism;* affixed over the gates of their graveyards, the terrible inscription—"Death and Eternal Sleep"—and instituted *revolutionary tribunals*, to legalize by mere mockeries of justice, the perpetuation of the most atrocious, indiscriminate, and tumultuous murders! What earthly tribunal could sit in judgment here? What human hands adjust the scales of retributive justice, in scenes of such sanguinary outrages on humanity as these? The fact is, and it is worthy of the deepest consideration, admitting the immortality of man, and his accountability to a supreme Being, the very foundations of society would be broken up, and present nothing but a bottomless vortex of degeneracy and crime!

But, apart from these important and weighty considerations, what would be the probable influences on the great mass of human beings, of universal infidelity respecting the immortality of man? By *immortality* I here mean the consciousness of identity and existence beyond

the grave and beyond the limited sphere of our present state of being. Except to the mere sensualist, he who despicably lives to luxuriate and revel in the debaucheries of the senses, the idea of entire disconnection with any future state of existence, must be unspeakably dreadful. In truth, under the appalling anticipation of utter oblivion, in the words of Shakespeare, "the worst penalty that age, poverty, pain, and imprisonment could lay on life, would be a paradise to what we would fear of death." Take from man the moral sublimity of a belief in his future existence, and the visible beauties and splendors of creation would darken around him; even "night, in the zenith of her dark domain, would be sunshine" to the gloom and despair involved in anticipations of so dreadful and horrid a destiny. With what sentiments would such a being look on his parents, his offspring, his relatives, his friends, and on society? With the certain prospect of oblivion before him, what to such a man would be all the warm affections and tender sensibilities of existence? Would he not vegetate in frozen and incurable apathy, or become a monster of outrage and iniquity? Would he not say to himself, "What to me, the ephemeral being of an hour, are the affections of parentage and offspring; what interest have I in the social sympathies of humanity—or in the performance of duties attached to the moral regulation, or political government of mankind? I can reap no benefit from sacrifices to duty, patriotism, or virtue; they are empty names—words without meaning. I have no prospect of a future life, in which *virtue* will be rewarded and *vice* punished. The murderer of millions, for the achievement of conquest—and the patriot who rescues hundreds of millions from the sword of the assassin, will meet the same fate! Before the setting of to-morrow's sun I will probably be no more. I will suffer nothing—lose nothing by the total extinction of life. The character I may leave behind me, good, bad, or indifferent, will have no influence on an unconscious and dreamless sleep of eternity; and as to the effect of my posthumous reputation on my offspring, it can be of little moment to beings of an hour, who will soon follow me to darkness and oblivion. I will live for myself alone; doomed in a short time to close my eyes in entire forgetfulness, I will make the most of life and its enjoyments. All the penalties of human law shall not restrain or curtail these enjoyments—they can but reduce me to nothing. The lapse of time will soon bring my life to a close, and it matters not whether a little sooner or later; the event will be the same. My life has no adequate end or aim; these intellectual powers, the boast and pride of my race, with the horrid prospect before my mind, serve but to embitter the short remnant of my existence. The noble and ennobling ambition of benefiting mankind by the magna-

nimity of my conduct, and of being remembered with admiration and gratitude by posterity, has become extinct in my bosom; the deepest and loudest echoes of renown will fall senseless on the dull, cold ear of death and oblivion!"

This, sir, is no threadbare dream of fancy—no visionary picture of the horrid misgivings of *infidelity*. The delineation embraces no more than has been experienced by thousands—I will add by *millions*, who have run to self-abandonment and ruin, merely from their desponding hopes of immortality. Perhaps it may be said that I have overcharged this picture respecting the *consequences* of scepticism and infidelity to society and mankind. Christians may possibly question my correctness of deducting results; they can never experience the horrors of scepticism; they are secure in a faith, and consciousness of immortality, from Divine Revelation, which bids defiance to the sophistries of scepticism and infidelity; but I am confident that both the *Sceptic* and *Infidel* will acknowledge the dreadful infidelity of the portrait, and reflect deeply on the truth and correctness of its sombre shades.

To act up to my *professions of candor*, which few have dared to do while living, while many have left behind them, in their writings, testimonials of opinions injurious to society, as well as proofs of their moral cowardice, I am compelled to admit that I know both from experience and observation, much of the truth and correctness of the foregoing delineations. There is a sameness of identity in the operations of the human intellect, and the generation of human opinions, hopes, and fears on the great subject of *life*, *death*, and *immortality*, which leads me to presume that all men of common rationality feel a deep and vital interest in forming correct estimates respecting them; and it was measurably with the intention of engaging both your *mind* and *pen* on investigations deeply interesting to mankind, and vital to the happiness of thousands, that I have called your attention to these subjects. The being and governing providence of a God, and the immortality of the *human soul*, constitute, in my estimation, the very basis of the Christian religion. It would probably be in vain were you to adduce *miracles* in support of the doctrines of a God and immortality; however well and sufficiently attested they might be in the minds of Christians, they would have little weight with men who acknowledge no revelation but that which is visible in the constitution, aspect, and operations of nature. These men and their opinions are to be confounded and overcome on the grounds they themselves assume; and the ridiculousness and fallacy of their dogmas demonstrated by the palpable absurdity of their results. Could you effectuate these great objects—objects I have but inefficiently

attempted to achieve in the above communication, you will entitle yourself to the gratitude of a most unfortunate portion of mankind, who would not fail to acknowledge the greatness of the obligation. No rational being can possibly be so obstinate in error as to volunteer his own damnation, and the sacrifice of his own present and future happiness; and I am convinced that very many who now profess both scepticism and infidelity, would most willingly abandon their errors—errors, sir, which have mainly sprung from the *abuses of vital religion;* which, if I comprehend any thing of the tenor of your life, you are endeavoring to correct.

With unfeigned sincerity, and great respect,

I am, sir, your obedient servant,

CHARLES CASSEDY.

ALEXANDER CAMPBELL, *Bethany, Brooke County, Va.*

BENTON P. O., BEDFORD COUNTY,

Tennessee, July 25, 1836.

Vol. 1836, pages 529-535.

DR. THOMAS.

Dr. John Thomas was a minister residing in Virginia. For a long time he was very popular with the people and was a favorite with Mr. Campbell. In 1836 Mr. Thomas began to preach strange doctrines. Mr. Thomas was an English physician who had been baptized at Cincinnati by Walter Scott. He located in Virginia and began the publication of a paper called the *Apostolic Adviser.* He was a magnetic, attractive man, and became very popular with some people. Soon he began to teach a spirit of dogmatism and exalted his own opinions above other teachings. Among other teaching was that one coming into the church should be re-baptized; that immersion, as administered by Baptists or any other, was utterly invalid.

A statement of Mr. Thomas' views was sent to Mr. Campbell, and finally Mr. Campbell was reluctantly compelled to reprove him in 1837.

A correspondent writes as follows (vol. 1837, pp. 510, 511):—

I think it due the church, and the community generally, to state, in a concise manner, some of the peculiar views of this man:—

1st. If Adam had eaten of the fruit of the tree of life, after his expulsion from Paradise, he would have lived forever in a state of mortality, which state of existence would have been infinitely worse than eternal destruction or annihilation.

2d. All infants, idiots, and heathens will sleep through endless duration—they never can rise.

3d. All Methodists, Old Side Baptists, Presbyterians, Episcopalians, and sinners, will be raised to the damnation of annihilation.

4th. False religions, or the orthodox systems of the day, can not exist independently of infants—their priests must have infants, by which they excite the sympathies of the ladies—through them they

gain the influence of their husbands—the purse next in order—and thus it is that the credulous are imposed upon, and the people priest-ridden.

6th. Adults believe that their infant or baby sprinkling will save them from hell (by which I understand the Protestant or orthodox place of punishment).

6th. What glory can redound to God from the simple fact or circumstance of heaven being filled with babies or infants, *volens vel nolens?*

7th. Eternal life or existence conditional, the condition being faith in the resurrection of Christ from the dead, reformation and baptism (according to and *baptisma*, I suppose). This proven from I. Cor. xv.; Acts iii.

8th. Man has no soul nor existence separate, distinct, and independently of the body. Dr. Thomas observed that he felt encouraged to go forward in the way of truth, because, he remarked, I have succeeded in convincing many in this congregation, from Scripture and reason, that they have no immortal souls within them.

9th. That the Spirit of God does not operate on any person apart from the word written.

10th. It is sinful for unconverted persons to pray to God.

11th. Christ will reign in person upon the earth a thousand years, the seat of government being at Jerusalem.

The above are a few of the many heterodox, antiscriptural, and infidel peculiarities and illogical absurdities of Dr. Thomas. And the paradox of paradoxes, and the enigma of enigmas, that this man, after all these absurdities, should profess to be an implicit believer in the Scriptures of divine truth. This is indeed something new under the sun, at least to me. If the visionary speculations of Dr. Thomas be correct, then all others are wrong; for things absolutely different in their nature can not be the same. If he is right, the Bible must be wrong; if he be right, the Bible is false production, which can be proven. JAS. W. HUNNICUTT.

Mr. Campbell answers the correspondent, and in addition to this he issues an Extra, in December, 1837, against Dr. Thomas' teachings, as follows:—

All bodies, natural, political, and religious, are subject to various diseases and calamities. They are so in every period of their existence; but more especially when their growth is rapid and their system plethoric.

All diseases, however, are not mortal. Unpleasant though they all are, many of them are remedial and salutary. Fevers, biles and ulcers have saved many a life; for whatever is feculent or deleterious in any system must finally destroy it or be destroyed.

Religious communities are of very delicate constitutions, and consequently subject to frequent attacks of disease. Sometimes, indeed, the whole head is sick and the whole heart faint, and from the crown of the head to the sole of the foot it is one corrupt mass of wounds, and bruises, and putrefying sores. In such cases medicine is wholly

unavailing. At other times there is only a slight indisposition; but in this unfriendly climate slight indispositions in the Christian body often suddenly progress to serious maladies. Hence it is of importance that the first indications be immediately attended to, and that salutary remedies be timously administered.

An important crisis has occurred in our community which calls for prompt and decisive measures. It is indeed favorable that it requires more courage than skill to apply a suitable remedy. It is easier to discuss a tumor or a bile on the surface, than to remove an imposthume from the liver or a cancer from the heart. Besides, the former diseases are more frequently the misfortunes of a good and healthy constitution than the latter.

The spirit and soul of all reformations is free discussion. Every reformation in society has been the offspring of free investigation. Hence arose the difficulties which have generally checked their progress, or essentially impaired their strength and durability. To set the mind adrift, free from all human authority and control; to grant an almost illimitable indulgence to investigation; to invite all men to reason and decide for themselves on all matters—is always more or less a dangerous experiment, and requires very justifiable objects and ends to hazard all the consequences.

Along with this, and kindred to it, is the doctrine of equal authority in all persons—of equal rights to speak and hear on all subjects. In religious agitations this too involves rights of conscience, which are always paramount rights. Hence it follows that this state of society is always favorable to ambitious and demagogical spirits, those everlasting troublers of Church and State! This class of licentious opinionists and agitators eulogize free discussion, liberty of speech, of conscience, and of the press, until their objects are gained; while generally they are themselves the veriest tyrants in the world. Now to withstand such gentry, who have so much philosophy and common feeling along with them, is no very pleasant task; and, indeed, to inhibit this spirit in certain states of society would be not only impolitic, but unjust; and yet not to restrain it would be to keep a community perpetually in a state of revolution.

Foreseeing these tendencies and results, or rather learning from the history of past ages what had always happened in certain circumstances, in commencing the present reformation it was fully argued and submitted that opinions upon all subjects not revealed were private property, and that no citizen of Christ's kingdom had either a right to demand or propound them with any authority whatever. The faith is common to all and necessary to all; for all must walk by it; but no Christian is obliged to walk by the opinion of any man on earth.

We have indeed met with some two or three infallible, or rather indomitable spirits, who, while they admitted the propriety of this course in reference to others, would not be governed by it themselves. Of this class was Sidney Rigdon, of Mormon memory. Exceedingly fond of *new ideas*, and always boasting of originality, he sought distinction by his lucubrations on the Prophecies. He became a flaming literalist of the school of *Elias* (Smith), a Millenarian of the first water; and becoming more and more restive and ambitious, he dealt out his new and untaught discoveries with an enthusiasm worthy of a better cause. Finally, having discovered the Golden Bible, he and Joseph Smith covenanted for a new religion, and delivered us from a great calamity.

And now I fear we are about to find, or rather have found, in the person of Dr. Thomas, another of these infallible dogmatists, so supremely devoted to his own opinions, and his own glory in defending them—so confident in asserting them—so diligent in propagating them, that, to oppose him is, as he avers, to call the doctrine of the conditionality of eternal life, *materialism*.

Like Elias Smith, from whom he has quoted, but not borrowed anything, he has run into the grossest materialism, and become a factionist of the most indomitable spirit. I pray he may not run with Elias into universal scepticism, from which that unfortunate old gentleman had not yet fully recovered when I saw him last year in Boston.

But I have now come to the business of this Extra. In the November number we republished Dr. Thomas' account of a discussion which he held with a Mr. Watt on some of his opinions, and also Mr. Hunnicutt's notice of it; and then followed these notices with some remarks and a declaration of my non-fellowship with him on account of his having become a factionist and having departed, in part at least, from the faith of the New Testament. I knew what I hazarded from various sources when I decided on my duty in the case. But I found myself fully authorized to take the ground on which I have placed myself before the whole community, not merely from the documents quoted in that article, but from a more careful examination of the pages of the *Apostolic Advocate*.

That I should be compelled to place myself in such an attitude to Dr. Thomas, is to me no ordinary regret; but when forced to this alternative, I choose it with the fullest conviction that it is a duty imposed on me by the Doctor, and with the most unwavering confidence in my ability to justify my course to every candid and impartial professor of Christianity in the whole community.

That I may place this matter in a proper light before my readers, I propose to give in the following order:—

1st. A brief narrative of the respective courses of the *Harbinger* and the *Advocate* in reference to each other, down to the present time.

2d. The evidence on which we allege his departure from a cardinal article of the Christian faith.

3d. The practical tendency of the new theory of man, and the future state.

4th. An exposition of his sophistry in interpreting and applying Scripture in support of the new theory, and in his general reasonings.

5th. The schismatic character of the *Advocate*.

6th. The duty of the Christian communities on the whole premises.

To proceed with the greatest brevity, I narrate as follows:—Dr. Thomas called on me at Bethany on his way Eastward, I think in the summer of 1832. He was recommended to me by the brethren in Cincinnati. While he sojourned a few weeks with me, I formed a very favorable opinion of his devotion to the truth, his zeal, and general talents; insomuch that I strongly urged him to give himself to the study of the Word in order to general usefulness, and gave him some directions as to the proper field he should occupy. He seemed to acquiesce with me, and finally set out in pursuit of a favorable location. I advised him to go to eastern Virginia, not as an editor, but as a physician and a preacher of the Word, or to serve the brethren as they might choose.

He went to Philadelphia. I saw him there in December, 1833. The brethren in that city in general gave him a good character—said that he improved in the knowledge of the Scriptures; but was too self-opinionated and dogmatical. I apologized for his youth and inexperience, and advised a kind and courteous treatment of him, alleging that his infirmity would wear off in time.

The next I heard from him was his review of the Hughes and Breckinridge debate on Romanism. I commended it. This was followed by a *Prospectus* for the *Apostolic Advocate*. I published it in May, 1834, with friendly recommendations. He went to Richmond—commenced the *Advocate*—and in the first number, May, 1834, vaults right into the center of the Apocalypse. He had written to me some of his speculations on Prophecy shortly after his baptism, designed for publication; but in my mercy for him and myself, they yet lie upon my files. They are as good, however, as much that he has published on that subject.

In the sixth number, *Robinson's* views of baptism for *dyeing*, a more curious than learned or instructive distinction, of which the New Testament knows nothing, is fully stated and illustrated with

an eye to an unmeaning and confounding distinction between baptism and immersion. Robinson's distinction is a whim. *Baptizo* NEVER WAS USED BY ANY GREEK WRITER FOR *dyeing*. *Bapto* is metaphorically so used: *baptizo*, NEVER. Robinson had little faith in washing away sins through Christ's blood, and consequently less in water; and would rather have turned the bath into a *vat*. I regretted to see Dr. Thomas adopt his reasonings, and make an unclassic, unscriptural, and unwise difference between immersion and baptism. He was deceived by Robinson.

He next appears, No. 7, in a profound critical disquisition with brother Walter Scott, of Carthage, and finishes by reforming the new version of Rev. i. 7. In seven months more, or in the third number, vol. 2, he addresses the church in Baltimore, telling them that his "conviction is, that all who from this time forth may wish to join us from the Baptist denomination (a few excepted who can show just and Scriptural cause of exception) be required to make an intelligent confession and to be reimmersed." The Doctor himself, having begun to reimmerse in Richmond, thought good to volunteer very gratuitously this advice to the brethren in Baltimore.

The first offense I gave the Doctor was in my apology for this unprecedented measure, by calling him a "young" and "ardent" brother. Had he only turned over to my letter to him, published February, 1834, he would have seen that in it I addressed him as "ardent" by way of commendation. But on this occasion he regarded it as deducting from the manhood of his advice and the wisdom of his reimmersion. He was kind enough, however, in return for this favor, to continue to address me from moon to moon on the *meaning of baptism* and its relations to the world and the church. I think these illuminations amounted in all to eighteen brevier pages.

His *thirty-four* speculative questions, full of latent scepticism, on some very important points, were propounded "for information" in the December following. And in two months more Mr. Flippo appears on disembodied spirits.

Thus the Doctor succeeded in obtaining a commencement on his thirty-four speculations. He is instantly engrossed in new theories of man—a future state—the spirits of just men—the original mortality of man—animal and spiritual bodies—future judgment—thief on the cross—Stephen—souls, spirits, blood—the gases—reimmersion, and the Apocalypse, he rises upon us full-orbed—a new and strange light—challenging two worlds, both the Old and the New, to disprove his gospel.

Meanwhile we looked on in mute astonishment, till the Doctor appeared in good earnest determined on proving his new theory,

and till we learned that some persons who can feast only on *new ideas*, (for whose Athenian taste the gospel of life becomes insipid as soon as its novelty is over,) were actually holding forth these views as a part of the doctrine of reform.

Painful though it was, it became my duty to take special notice of one branch of the new theory, with a feeble hope that, by a gentle reprimand or exposure of his unscriptural speculations, he would reflect and retrace his wandering steps. But, no! the Doctor had "the truth"—was "sincere, honest," and could argue too, and forsooth was right, and was armed cap-a-pie in the field, from which he would be driven only by the point of the sword.

But worse than all, he seeks to attach to himself a party from sympathy as a persecuted man. Exclaiming at my injustice to him in not republishing his speculations—I could republish the words of Lord Brougham, Mr. Meredith, Mr. Waterman, and every body; but only the words of Dr. Thomas were proscribed! What could be the reason of this? His words were so scorching, so searching, so illuminating, that I could not endure them; I was afraid of him, or disliked him, and was jealous of his genius! Some, I learned, told the Doctor that he was the only person who could successfully oppose me; while others pitied the injured man—the persecuted brother! Often, very often, were his readers reminded of my injustice to him in not republishing his pieces; and yet, strange as it may appear, he never printed one of my replies! ! ! Nevertheless, while he was crying out "Injustice!" I was mercifully laboring to save him from himself and a few mistaken partizans. Yes, while I permitted him to speak of me and to me in a style uncourteous and unchristian without seeming to feel it, and sparing him, he and some others were representing me as unable to defend my views or to disprove his opinions, and rather through conscious imbecility evading the discussion of his new theories.

All this was patiently endured in hope that I might save him from his suicidal course, till his reply to my essays on Materialism extinguished the last lingering ray. More barefaced perversion of Scripture and reason, more unblushing sophistry, and, when all the circumstances and relations are considered, more insolent treatment, has not fallen in my way during my editorial career.

I resolved on silence for a time, and so intimated. But this was immediately perverted into "a very convenient way of evading very inconvenient arguments"—"a violation of the Christian spirit." And after admonishing me on the sinfulness of defending Protestantism against Roman Catholic accusations, and advising me to leave Catholics and Protestants to fight their own battles, he tauntingly says to his "dear brother," 'Will you allow the brethren's minds

to be poisoned by my errors—to be perverted by my wild and untaught speculations? Will you calmly look on and see the truth damaged, perhaps destroyed, and not make a continuous effort to silence me, instead of silencing yourself?"

My silence, then, only emboldened the Doctor to propagate his opinions with more determination, and to treat me with still more disrespect. So far as I was personally concerned, all this would not have provoked a single remark, had not the Doctor appeared on the arena as a public disputant in support of his theory, proposing again to print his arguments against what he is pleased to call "the Platonic doctrine of an immortal soul," in favor of "the conditionality of eternal life, and phrenology the true philosophy of mind," etc. These are phrases which, in Dr. Thomas' sense, we now understand.

The report of this publication and the solicitation for subscribers for the discussion were only the *occasion* of my breaking silence. My complaint is not based on these reports as evidence of the doctrine of the *new* theory (misprinted in my last number "nine" instead of *new* doctrines, as appears upon the cover). They were but the occasion of my new notice of the Doctor's theory.

Having given this narrative of matters and things, I now proceed to my second task, viz.—*The evidences on which we allege his departure from two cardinal articles of the Christian faith.*

The articles denied are "the resurrection of the dead" and "the judgment of the world." The New Testament asserts the resurrection of all mankind and the judgment of the world by Jesus Christ, who is the Resurrection and the Judge of all mankind. It is scarcely necessary to make two articles of these, for one necessarily implies the other; for if a large portion of human kind are not raised from the dead, but forever remain as the brutes that perish, there is of course no future day of judgment for them, contrary to many Scriptures which teach as Paul spoke to the Athenians—that God has appointed a day in which he will *righteously judge the world* by Jesus Christ, *of which* he has given assurance to all mankind by his resurrection from the dead.

The new theory is, that none shall be made alive again but those who have heard the gospel. Such as have obeyed it are just; such as have disobeyed it are unjust; therefore, all infants, idiots, insane persons, and Pagans are neither just nor unjust, and shall of course neither be raised to life again nor judged.

Proof: Brother Winans quotes 1. Cor. xv. 22 in proof that the dead shall be raised. To which Dr. Thomas replies, "I. Cor. xv. 22 does not sustain the dogma that Pagans, idiots, and infants are all to be raised again" (vol. ii. p. 224). "Hence Pagans who have never heard the

gospel, idiots who can not understand it, and infants who can not obey, can not therefore be constituted righteous; and consequently upon them the sentence to justification of life can not be executed without a violation of the mediatorial institution." "Some persons," he adds, "may call this speculation, or pronounce it an untaught question; but we affirm, and shall hereafter offer, many proofs that the position is true; and if so, we say more, that it is the most sweeping argument against *infant baptism* that has ever been adduced since that superstitious rite was introduced: for granting that sprinkling is baptism, it is manifestly *useless* if babes and idiots never rise again" (vol. ii. p. 225).

All this was propounded in the thirty-four speculative points on which "*information*" was sought in December, 1835. Question 17 thus presents the matter: "Does not the resurrection of 'the just' and of 'the unjust' exclude Pagans who have never heard the messages of God, infants, idiots, and insane?—*i. e.*, do not these at death fall into a state of unconsciousness from which they will never be delivered?" The last two volumes have been furnishing a *Yes* to this question; so that in July last it comes out upon the authority of a revelation. "God," says he, "has as certainly revealed the destiny of infants and of Julius Cesar, as he has plainly made known the way of eternal life." And what is the oracle concerning infants? "Infants will be raised neither to suffer punishment nor to enjoy a life of which they were never conscious" (vol. iv. p. 99). Again—"Antichrist has conjured up a salvation and a damnation of infants, and so far hoodwinked the world as to cajole the most of it into its reception" (vol. iv. p. 101). As to the resurrection of Pagans—Even Mr. Watt in the debate failed to convince him that all Pagans shall be raised. "Such of them will not sleep through endless duration who have rejected the gospel" (vol. iv. p. 179).

Thus have we proved that it is a fixed and fully established point of revealed doctrine with Dr. Thomas that the dead shall not be raised, but only that small portion of them that have heard the gospel.

Now if one-half of the human race die in infancy, and if seven-eighths of the adult nations, the other half, have not heard the gospel, as is commonly believed, not more than one in sixteen of the present inhabitants of the earth shall be raised from the dead; and in past ages not one in ten thousand. "The just and the unjust" added together are scarcely in all time a fiftieth part of mankind; and as those that are neither just nor unjust are forty-nine parts of the human race, the faith of Christians in "*the resurrection of the dead*" must be a rank delusion. This evidence, if it need farther confirma-

tion, will be still farther corroborated as we proceed; but I presume neither the Doctor nor any of his readers will demur to this view of the matter.

The theory of man on which these views are based, is sufficiently simple. It is all contained in a few plain sentences:—1. "Man is but organized and animated dust" (vol. iii. p. 216). 2. "His living soul is his animal body"—for they are the same thing, proved by I. Cor. xv. "The brain designs, the hand executes." He is himself overwhelmed with the simplicity of his theory, and exclaims, "Admirable ingenuity of the Creator in constructing from the dust a reflector of his attributes" (vol. iii. p. 227). 3. Again—"The brain secretes thoughts." Here, again, he exclaims at the brilliancy of his theory, "What a wonderful organ is the brain! How admirable the Creator who organized the dust of the ground so exquisitely as to enable it to perceive, compare, judge and discriminate, and to enjoy the beauties of the surrounding universe" (vol. iii. p. 218). 4. "It takes body, blood and breath to make a whole living man" (vol. iii. p 219).

Now the Doctor declares he believes in angels and such spirits as possessed persons in the days of the Messiah, but refuses to man anything of the nature of those spirits. He is, then, only a materialist as far as man is concerned—but *half* a Sadducee: for he confesses angels, but not human spirits, distinct from breath; whereas the Sadducees denied both angels and spirits. Man, therefore, is "an animal body, and no more."

The Doctor differs from his contemporary metaphysicians in one very prominent point. They are seeking fame in making a new theory of man, while the Doctor is employed in making a new man for his theory. His man differs from the *monkey* and the *ourang-outang* in his stature, weight, color, and superior ingenuity; because he has a few more folds of brain—some half pound of cerebral matter more than any of them in the region of hope, conscientiousness, and veneration. What Moses has said about the counsels of Jehovah in the original formation of man, after the image and likeness of God, is but an Eastern metaphor, designed indeed to give man a high opinion of himself; whereas in truth he was little more worth redeeming than any other mortal beings around him. Moreover, if forty-nine fiftieths of our race perish in all respects as the brutes, philosophy will never be able to justify the perpetuation of our race, rather than the immediate extinction of Adam and Eve on their transgression, and the creation of a new pair. But I hasten to—

3. *The practical tendency of the new theory of man and of the future state.*

If man be perishable in all respects as the beasts that perish, and if all infants and Pagans who have not heard the gospel shall never awaken to life more than the insects of a day or the animalculæ of a minute, it is a doctrine of immense practical importance, and certainly ought to be extensively divulged to prevent the eternal ruin of millions of our race.

It would indeed be cruel, inexpressibly cruel, to send the gospel to China, Japan, or Tartary; because it could not be expected to be more successfully plead in those countries than in Europe or America. And what proportion of the Europeans and Americans shall be eternally damned by it; for without it there is a simple extinction of life as the extinguishing of a lamp, and when man is unconscious he feels no loss: for having lost himself he can find no pain in the universe. Fifty are damned eternally by the gospel for one that is saved, Dr. Thomas himself being judge. Now I put it to the understanding and conscience of every reader, whether it would not be more cruel and unkind to send the gospel to China to be the occasion of making unjust forty-nine in every fifty, and consequently subject the forty-nine to eternal punishment for the one it saves. And again, he that is saved by it is not saved from hell, from sin; for he was no sinner till the gospel came; and he was only saved from an eternal sleep! What a glorious new gospel is the new theory of man's destiny!

Indeed, the new gospel effectually vacates the old, for the old gospel proposes to save sinners, and there are no sinners now but such as the old gospel makes according to the new gospel. The gospel makes those who obey it just, and those who reject it unjust; hence it condemns many more than it saves; and promises to all mankind who can not hear it an eternal rest in the bosom of undisturbed unconsciousness.

I shall expose its folly no further than to say—if the new gospel be true, the mediation of Christ and his sufferings and death are much more malevolent than benevolent; inasmuch as without his interposition, not one would have been forever miserable. But if all mankind are in danger of eternal death, then the gospel of Jesus Christ is worthy of proclamation and acceptation, and reflects upon its author an exceeding and eternal weight of glory, beyond all thought and beyond all expression.

4. *An exposition of his sophistry in interpreting and applying Scripture in support of the new theory and in his general reasonings*, is the fourth item in our order.

The Doctor's talent for reasoning is not, in my apprehension, such as I once thought it was. He has an admirable talent for finding

fault and for saying some fine things, and for saying them handsomely; but he is too precipitate and headstrong always to reason well. As a specimen of his reasoning I can only give a few scraps out of hundreds.

He speaks as though "immortality" and "eternal life" were terms used by us or our contemporaries as equivalent to *endless being* or *perpetual existence*. They are not so used by any man of sense. In Biblical language immortality or eternal life in hell is nonsense; but perpetual existence in hell, or in any place, is quite another thought. Now, had I inclination or time, I could select many sophisms from the pages of the *Advocate* in the use of these terms. But in the meantime I only want a few palpable examples:—

1st. He denies perpetual existence to any human being in virtue of his descent from Adam. He also teaches that the unjust, or those who disobey the gospel, shall be forever punished. Now the question is, whence this perpetual existence to the unjust? From Adam they have it not, says Dr. Thomas; from Christ they have it not, for they are out of him! Whence, then, have they it, Doctor? Unbelief gives them endless being!!

2d. In proof of the utter extinction of all infants, he asks, "What honor or glory could accrue to God by a world of such inhabitants? And what loss would the extinction of their being be to them?" (vol. iv. p. 98). If there is any sense in these questions, they apply as pertinently to Dr. Thomas and myself as to infants. It is as possible for the grace of God through the blood of Christ to make a world of infants born of the degenerate race of Adam as honorable to God, though it may not be done in the terms of the new covenant on earth; as it is by the new covenant to make such poor wretches as we have been, an honor to God and heaven. And according to my modes of reasoning, the extinction of my being would be no more loss to me than the extinction of an infant's being would be to it. For being that is extinguished can neither perceive nor feel any loss.* But since it is written, "Out of the mouth of babes and sucklings thou hast perfected praise," and the "Lord took up infants in his arms and blessed them," I doubt not but as on earth babes in the Temple shouted "Hosanna to the Son of David," they will treble out their hallelujahs in the skies to him that sits upon the throne and to the Lamb.

He reasons as loosely on the appointment of Elders by the Holy Spirit. Those elected in the ordinary way are merely the incarnation of a majority of votes. To prevent this, he recommends two to be

*Where there is no loser, there can be no loss. It is a gross sophism to ask what loss would the extinction of being be to *them*? To whom?—! The being lost!! A lost being can suffer no loss.

elected by the people for every one they want, and then cast lots which of these shall be the Elder. This compels the Spirit to call one of two which a majority has placed before him. And yet the Doctor does not see that this divinely appointed Bishop is still the incarnation of the vote of a majority only once removed!

But it is in quoting and applying sacred Scriptures that this rash, inconsiderate, and sophistical mode of reasoning is most dangerous; and therefore I shall be more careful in exemplifying it.

It will be remembered that we published four essays on one branch of the Materialism of the Doctor in vol. vii., first series. Some seventeen arguments on passages of Scripture were advanced by me in those essays. The *Advocate* replies to them, and, as he says (vol. iv. p. 23), has "driven from the field these false witnesses of a spurious theology."

A few samples of how these "false witnesses were driven from the field" must suffice:—

1. One of the seventeen was, Heb. xii. 19: "We have had '*fathers of our flesh*' who chastened us. Shall we not be in subjection to the 'Father of our spirits,' and live?" The witness or argument here was, that, as "fathers of our flesh," or *bodies*, was contrasted with "Father of our *spirits*," the spirits of men were different from their bodies as much as the parentage of each differed. But the Doctor "drives this from the field" by asserting that *spirits* mean moral dispositions or consciences. "The Father of our spirits," says he, "means the begetter of holy dispositions" (vol. iii. p. 88). No living man can show a single instance in Scripture or any other book where *spirits* mean consciences or moral dispositions. It is a sheer fabrication. Necessity is the mother of Invention! "*The spirits in prison*," mentioned by Peter, must also, I presume, mean the consciences or moral dispositions in prison! If any man can show a single instance in the Bible where spirits, mind me, not *spirit*, must mean *dispositions* or *consciences*, I will make him a present of one complete set of the first series of the *Harbinger*. The spirit of Christ in Noah preached repentance to the moral dispositions in prison who had been disobedient when the Ark was preparing!! etc. "The spirits of just men made perfect" is moral dispositions made perfect.† But worse, if possible, this assertion makes Paul speak nonsense; for our earthly parents are generally as much the parents of our dispositions and sentiments as they are of our bodies. They are so phrenologically and educationally.

†Still more unfortunately for our interpreter, the original "*teteleioomenoon* made perfect," applies not to *pneumasi*, spirits, native plural; but to *dikaoon*, genitive—just men!!! So that it is "just men," not merely "spirits made perfect."

2. "But though indeed our outward man is impaired, yet the inward man is renewed day by day." This was advanced in evidence of an *inward* man; but it is "driven from the field" by the magic wand of the new vocabulary of assertion. "Inward man means fortitude"! (vol. iii. p. 32). Then, in the new interpretation, "though the outward man [cowardice] is impaired, the inward man [courage] is renewed day by day." This is equal to the Baron Swedenborg!

3. I also argued from Paul's words, "when we are at home in the body we are absent from the Lord," etc. But the new dictionary here again "drives me from the field." The interpreter tells me that "the body" here means the church—"at home in the body means at home in the church" (vol. iii. p. 32). Persons in the church are therefore absent from the Lord. Fool that I was, to think that words in the Bible were to be understood by the same rules of interpretation applied to other books!

4. Peter's tabernacle was Peter himself, but Paul's tabernacle was this temporal state; and the mansion or house from heaven, means the new heavens or the new earth (vol. iii. pp. 31, 32).

5. Once more—I argue from "Fear him that can destroy soul and body in hell." But says the new dictionary, "Body here means animal life and *soul* eternal life" (vol. iii. p. 227). Then it means, He can destroy your animal life and your eternal life in hell!

6. I might add a hundred more instances of the same sort: such as, "Into thy hands I commend my spirit"—"my life." "Lord Jesus, receive my spirit"—"my life!" (What an improvement for a disprovement of *spirit!* The lives of just men made perfect! Father of lives! The lives in prison!) "Animal body"—"a body composed of flesh, blood, and bones." "A spiritual body"—"a body composed of flesh and bones." "A living soul" means an animal body." "A vivifying spirit" means "a spiritual body." "Third heaven" means "the New Jerusalem age; for the *three heavens* means three ages." "Paradise" (also II. Cor. xii.) means "the New Jerusalem age." "Carried by angels into Abraham's bosom" means "carried to the grave by servants" (vol. iii. pp. 100, 273, 279, etc., etc., etc.).

Such a system of interpretation drives both myself, all commentators, dictionaries, and the twelve apostles out of the field. Rules of logic, laws of languages, criticism, to such a reasoner, are as straws to Leviathan.

"That immortality is conditional," is a sort of *prove-all* with the *Advocate*. This reaches not within ten thousand leagues of the points at issue. The controversy is not about immortality and eternal life; for these are terms which in Scripture are not always used as synonyms with simple being or endless existence. The *Advocate* himself

admits that some of the dead shall be raised to condemnation, and that this everlasting condemnation is not a loss of consciousness like those who sleep forever, but a positive participation with the devil and his angels in everlasting punishment. Does the Doctor call this immortality? If not, then where is the logic of this oft-repeated saying, "If immortality be conditional, then the dogma of abstract disembodied ghosts vanishes into thin air"? (p. 186).

I wish I had room to expose the sophistry of his whole phraseology on this subject. But I have not, and shall only notice another instance of another category. He argues from such places as "Come see where the Lord lay," "I will go and awake Lazarus," etc., etc., that the whole body, soul, and spirit lie in the grave. He might as well argue that Newton thought that the sun ascended and descended in the heavens, because he uses these words. It is a perfect sophism. The person of man is what we see; hence the reason of associating the idea of personality with the human body. But when matters are described not as they *appear*, but as they *are*, what saith the Scriptures?—"The body shall return to the earth as it was, and the spirit shall return to God who gave it." Thus when Elijah raised to life the dead son of the widow of Zidon, he says, "O Lord, my God, I pray thee let this child's soul come into him again; and the Lord heard him, and the soul of the child came into him again; and he revived" (I. Kings xvii. 21, 22). And when the Lord raised the ruler's daughter, "he took her by the hand, and called, saying, Maid, arise; and her spirit came again, and she arose straightway" (Luke viii. 54, 55). Thus Elijah and Jesus, while they address the body as the person, show that it is only the tabernacle of the spirit.

The deathless nature of spirits may be argued from many sources, but it is proved from such considerations as these:—Jesus says angels cannot die (Luke ii. 36). Why? Not because they are *angels*, but because they are *spirits*. Hence "unclean spirits" live; Satan lives; the antediluvian *spirits in prison* live; the devil's angels or ministering spirits also live in chains until the judgment of the great day. "Art thou come to torment us *before the time?*" etc., etc.

But Dr. Thomas says his "teacher is the word of God alone," and my teacher is "the popular Divines and the Word" (vol. iii. p. 294). He ought to have made himself *even* and not odd, by saying, the Bible and the French Physiologists are his teachers. That school has much more to do with Dr. Thomas' materialism than either Paul or Peter.

5. A word or two on *the schismatic character of the Advocate.*

1st. Leaving out of sight the items of Christian faith denied by the *Advocate*, the opinionative character of the work and the dog-

matical and pertinacious manner in which opinions are stated and adhered to, renders the publication essentially and necessarily schismatical. Thirty-four volumes would not settle the opinions broached in a single volume of it. "Out of the abundance of the heart the mouth speaketh," and I suppose the pen writeth; therefore the Doctor is surcharged with curious speculations which a lifetime would not dispose of.

2d. He has not only broached those speculations, but he has challenged the discussion of them; and if I remember right, has defied two worlds to disprove his allegations. "There exists not," says he, "the individual in the Old or New World who can show that we have not successfully maintained it"—his own theory (vol. iv. p. 23). If this be not a challenge, or a banter, or a gasconade, I should like to hear one.

3d. The *Advocate* has been seeking to attach brethren to himself and to alienate from me by *ad captandum* appeals to their sympathy as a proscribed and persecuted man. Many a time have my merciful efforts to save him from himself been perverted into cowardice or dislike, etc. And the fact that a few brethren have been made to feel something of a partizan spirit for or against those speculations, is itself sufficient evidence of their factional tendencies.

4th. In seeking to attach to himself a party, the Doctor has not confined himself to the opinions which he sought to establish by his paper, but has even sought out of our pages and our labors occasion to prejudice against me and to strengthen his hands. For example, his various censures on my defence of Protestantism before he read the book or knew any thing about it; his attempts to represent us as falling into measures dangerous and sectarian—such as co-operative meetings, meetings for those who labor in preaching the word for mutual improvement, and colleges for the education of our youth, which he has called "incipient measures to a new sectarian establishment" (vol. iii. p. 46).

5th. His reimmersion for the Baptists, and his no-prayer system of preaching the Word, together with his representing all those immersed among the Baptists as immersed in Antichrist, are strong indications of the schismatical drift of our *Apostolic Advocate*.

6th, and last of all. The small space which the love of God, the grace of the Messiah, and the great work of man's redemption have occupied on his pages; the little said on the responsibilities, duties, and obligations of Christians, show that the love of the curious and the new greatly transcends the love of the useful and the practical in the writings of the *Advocate*.

6. *The duty of the Christian community on the whole premises.* On this matter we may suggest a few thoughts, but can not dictate.

This miniature view of the *Apostolic Advocate* has been sketched with much examination, though with considerable despatch. I have read the work more fully than ever before, and am sorry to say that its redeeming qualities have greatly depreciated in my view on this more full and careful perusal of its contents. The Doctor has talents, if he had patience to apply them, which might be useful if they were turned into proper channels. But, unfortunately, he seems greatly to overrate himself and his acquisitions, and therefore there is not much hope in his case.

Some of our good friends have injured the Doctor by telling him of the exceeding novelty and rarity of his doctrines, and of his singular ability to manage those who oppose him in a way peculiar to himself. Some have spoken of his "noble and independent spirit," and of "the friends of reformation in Old Virginia sustaining him so long as he maintains this noble and independent spirit." Thus my efforts to correct his wanderings have all been neutralized by such sayings. "To charge the Doctor with Materialism and Anabaptism is unjust and illiberal, when he has publicly disclaimed them" (vol. iii. p. 233). Another excellent brother in Alabama now says of his late discussion, "I now beg that you collect and collate all your defense on *this subject* as materials for your next Extra. I will take fifty additional copies. Do comply" (vol. iv. p. 212). I know these brethren are excellent men—liberal, noble-minded men. Their motto is, "*Free discussion, no matter what the subject be*"—"*Free trade and sailors' rights.*" But I venture to say they have not considered the tendency of this course. Suppose one of the editorial corps takes it into his head that the Spirit of God is merely an attribute of God, and avows that the Spirit of a Spirit is to him inconceivable, and that he will go on to maintain his opinion in despite of every remonstrance; will they say to him, Go on, sir? Another doubts the true and proper divinity of the only begotten Son—or takes Sabellian ground and dogmatizes ever and anon on these opinions; will the brethren say to him that opposes such speculations, "You ought not to oppose free discussion?" and to him that agitates them and the community, "Go on, sir—we will sustain you—send me fifty copies!!" Concede the right of dogmatizing on speculative points to one and you must be impartial and concede it to all.

Liberty of speech and of the press is not with me licentious extravagance nor disregard for the opinions of others; nor is the proper use of our rights the sustaining of every restless demagogical spirit who will be conspicuous for something—for any thing. On all Bible

facts, precepts, promises, and declarations—on all its various documents, ordinances, and statutes, we go for free, and full, and satisfactory discussion; but we say that it is abhorrent to the reformation for which we plead, to propagate mere opinions and speculations, and that it is entirely off the ground we occupy to favor those who devote their tongues or their pens to build up any theory, ancient or modern, original or borrowed.

The moment any one becomes a factionist, or even a dogmatist, to encourage him is to oppose the written law, and to summon every true citizen to Christ's kingdom to the walls of Zion to defend the city of our God. We are commanded to "mark them which cause divisions" and offences contrary to the Apostles' doctrine, and to avoid them, because they serve not our Master. This case is as plain one; and seeing we must have a case of this sort, I am glad that it is a plain one. Opinionism must be put down, and kept down, or we have apostatized from the ground on which we commenced. A little bad feeling in a few individuals has been, I learn, evinced already, although not a single preacher in Virginia has embraced the views of Dr. Thomas. This proves to be a bitter root. The answer I gave to the sister of Lunenburg, I gave with a reference to this discussion. I saw the hand of the *Advocate* in those questions, and answered them accordingly: and for this reason have dedicated this Extra to all who were startled at said answer.

The Doctor complains of being named invidously in the course of my remarks. I never intended it; for it is wrong: and if I have even indirectly done so, I am sorry for it. Still were it so he ought not to complain. He has dubbed more of the mighty dead and of his contemporaries than any college in the land during his editorship. To Calvin's honors he has superadded that of "the Arch Perverter of the faith of Christ." Calvin never meddled with the faith!! He was laborious in doctrines and opinions (vol. iv. p. 99). Lord Brougham, and Mr. Taylor, author of the "Natural History of Enthusiasm" and of various most splendid and excellent works, he has classed with "the gods of this world, whose minds are blinded by the master of evil" (vol. iii. p. 187). Some of the Methodistic clergy he has dubbed "Draconic Lambs," in honor of the Old Serpent, I presume. And all the Protestant churches and sects are elevated to the rank of "Synagogues of Satan." And even abstract "Protestantism is one of the horns of the two-horned beast of the Apocalypse." I myself have become with the Doctor "a mere theologian," ignorant of human nature in the anatomical, physiological, and pathological departments; "Mr. Human Tradition," and my critique "ecclesiastical thunder," etc., etc., etc.

I am pained to have to use the lancet and the blister in the Doctor's case. His system demands depletion. I stimulated him when he did not need it; and nothing now can save his life but violent means. He greatly mistakes me, and himself too, in this delirium. Let him give up his dogmatism, retrace his steps, be content with what is written, and he may yet recover what he has lost. I do assure him and my readers, that I have transcribed this article and made it exceedingly mild in comparison of what the case demands. I have given only a few samples of the ease, the perfect ease, with which the Doctor's whole system of speculation can be scattered to the four winds; yet I have never tried my hand seriously to disprove it. I have never called him a materialist of the school of Priestly. He is only half Sadducee; he admits angels and unclean spirits, but denies human spirits in the popular sense. Priestly materialism is more consistent. The Doctor does not understand his own theory. It is suicidal. May the Lord grant him repentance! A. C.

This was afterwards followed by so-called reconciliation in which Dr. Thomas agreed to the following resolution:—

"*Resolved*, That whereas certain things believed propagated by Dr. Thomas, in relation to the mortality of man, the resurrection of the dead, and the final destiny of the wicked, having given offence to many brethren, and being likely to produce a division among us; and believing the said views to be of no *practical* benefit, we recommend to brother Thomas to discontinue the discussion of them, *unless in his defence when misrepresented*" (*Memoirs*, vol ii. p. 448).

It was agreed that Dr. Thomas would abandon his speculation, but he went to England, and then afterwards removed to Illinois and began the publication of a paper called the *Investigator*. He endeavored to form a new party in Illinois, but the attempt was an utter failure.

He removed to Virginia and failed to receive any support from the churches.

The Jesse B. Ferguson Case.

Another heresy aside from that of Doctor Thomas has come into our history. The heresy of Doctor Thomas led in the direction of Materialism; the second one in the direction of Spiritualism. It was led by Jesse B. Ferguson, of Nashville, Tenn. Like Dr. Thomas, he was an affluent speaker, a man of magnetic personality, and acquired a very great influence. He took up the text about Christ preaching to spirits in prison, and upon that text he built an inverted pyramid about a post-mortem gospel and "seems to cherish the hope that he himself might hereafter in those shadowy realms be chosen as an apostle of this post-mortem gospel."

Mr. Campbell answered this by an Extra on Spiritualism and Demonology which is published in his popular lectures and addresses. He answered him very effectively, and also went to Nashville and delivered some addresses on the subject.

In the *Millennial Harbinger* in 1853 (p. 148), he says:—

At one time he calls his views of the spirits in prison an opinion; but at another time, it expands into faith. Hence he calls our expositions of the fallacy of his opinion, "an assumption over our faith." He moreover affirms, from what evidence I presume not to inquire, that "the better part of every community were pained and grieved with the spirit and manner of his [my] articles." This is somewhat doubtful at our meridian; probably he confines himself to Nashville. The very contrary is the fact all over Tennessee, Missouri, Kentucky, Ohio, so far as the public press and my correspondents testify. Leaving out Universalists, Restorationists, Unitarians, Swedenborgians, Romanists, and Spiritual Rappers, if any one can get the signature of seven ministers, approving his views of the Spirits in Prison, amongst Episcopalians, Presbyterians of every school, Congregationalists, Methodists, Baptists or Disciples, of unblemished reputation, I will send him the *Harbinger*, in commemoration of the fact, free of charge, so long as I publish it. I desire to know them for justifiable reasons. He may include Nashville and its suburbs. If they can not be found, how dogmatical and opinionated the man who would disturb the peace and harmony of any community by any such labored efforts to maintain an opinion, and assail the reputation of any man for opposing it as an untaught speculation, and seek to agitate a community whose whole history is an effort to contend for the faith once delivered to the saints, in which neither a *Purgatory* nor a *Limbo puerorum* has any name or place!! It is a public opprobrium on the cause we plead. If any man has a conscientious belief in any sort of a future purgatory, let him take his stand upon it and maintain it by all lawful means; but let him take his position on manly and independent ground, and let his converts rally round him and conscientiously sustain him, so long as they estimate him and his theory as worthy of their patronage, their prayers, and their contributions. Were he my father, my brother, or my son, I would, as a Christian man, take this ground. It is a manifest departure from the faith, not of the saints only of olden time, but from the faith of Protestant Christendom.

With me, and, I venture to say, with every sound, rational, and well-balanced mind in Christendom, Christianity is a system, as perfect as the universe. It has its central idea, which is the sacrificial death of the Lord Jesus Christ, and, consequently, his true and proper Divinity. It has its eternal life and its eternal punishment. It has

its heaven and its hell. It has no intermediate world, intermediate mission, or intermediate missionaries. It is cheap logic, and cheaper rhetoric, to say—how uncharitable! We take the ground, that it is more charitable to cry out *fire, fire*, when the roof is in a blaze, than to say sleep on now, and take your rest. I am (and I blush not to avow it) catholic, and not sectarian. I admit salvation to be attainable under any system of Christianity that recognizes the fact, that he that heareth the gospel and believes it, shall be saved, and that he who believes it not in this world (infant and idiot excepted) shall be condemned; and that there is not a sentence or a word in the Bible that suggests, much less expresses, the idea of a gospel to be preached in Hades or Hell.

The brethren in Tennessee have done honor to the cause in repudiating such a State organ. And so does every man who refuses to sustain it, without a recantation of the aforesaid hallucination. Have we no discipline, no tribunal, no mental independence? Must we have all sorts of opinions, of doctrines, of religious romance, preached, written, printed and published to the world, and never call the propagators of them to account, but bolster them up, flatter their vanity, and pander to their pride and ambition! If offences must come, let us meet them like men that fear God, honor the Bible, and love the truth of God. I can never sympathize with Protestant popery nor Protestant purgatory, in any form in which either may be served up.

While I would earnestly contend for the faith formerly delivered to the saints, I lord it over no people, nor church, nor community. I plead for a political tolerance of popery, prelacy, Swedenborgianism —nay, for the tolerance of deism, theism, and even atheism. But I can not commune at the Lord's table with any of them. We neutralize the gospel, we make void the grace of God by a latitudinarian apathy, and by pimping and pandering to the vanity, the waywardness, and the opinionism of visionaries and headstrong propagandists. I have, in common with every intelligent brother that I have either seen or heard from in the Union, bewailed this blighting dogmatism, this leprous spot, this gangrene, which I have from its first utterance regarded as a funeral knell to the man that obtruded it upon us, as if to try our credulity or test our love of principle. Many brethren mourn—I do not know one that does not mourn over this apostacy. I say many brethren have lamented our apparent want of firmness, or our sinful yielding to such dogmatism. I am, therefore, most reluctantly compelled to throw myself into the breach. I thank God that I have courage to hazard all its consequences, and to test with all its hazards, whether we can, as a community, maintain the truth and Christian discipline, according to our stand, and the New Testament.

There are terms of communion amongst churches as well as among Christians. And therefore, the Lord declared by John, in his Epistles to the Asiatic churches, that unless some of them repented, he would "spew them out of his mouth," or "fight against them with the sword of his mouth," because they held doctrines subversive of the faith.

We advocate the independence of churches as families, but they are severally bound to obey the Lord; and if they do not exercise the proper discipline, those who fear God and keep his commandments must separate themselves, or hazard his indignation at his coming. Our pages are open to any one who thinks differently. We court discussion on the premises now before us as a people. May it be conducted in the fear of God, in the love of the truth, and with an unfaltering firmness worthy of the great cause and its Master! And on all that love the Lord, his cause and people, grace, mercy and peace be upon them, and upon all the Israel of God! A. C.

Indeed, from the first development of Mr. Ferguson's *ex-post-mortem* dispensation of grace to the tenantry of Hades, we clearly saw that he was no longer at home with us. We have nothing personal with any one who changes his creed or his position. Politically and religiously he has a right to become a Quaker, a Universalian, a Papist, or any thing he pleases. But we question both the honor and the morality of any one who disguises his intentions or his views, in equivocal terms or deeds, in order to occupy a false position, and to retain the confidence of those who have no fellowship with his doctrine or his spirit. If Mr. Ferguson had openly and candidly, at first, avowed his sentiments and intentions, and had not stealthily equivocated and cried out persecution, because we dissented alike from his new faith, and his, to us, obvious dissimulation, we should, indeed, have regretted his weakness, but, nevertheless, could have respected his candor and sympathized with his frailty, or lack of sound learning. But as it is, we award to him what we claim as a right to ourselves—freedom of thought, freedom of speech, and freedom of action. And should any portion of the church in Nashville change their position and fraternize with those who now glory in their mental independence and Christian liberality, while we could not but sincerely regret their frailty, and sorrow over their attachment to a man rather than to the gospel which they once professed, we have no right nor disposition to impugn their motives nor to pronounce against them any judicial sentence. We award to them the liberty we claim to ourselves, but can never cease to regret that having begun in the spirit, they should so tamely have yielded to the flesh. A. C., *Harbinger*, 1854, p. 222.

We hear from all quarters, that Mr. Ferguson is now a bold relief Universalist, and we concede to him, as an American citizen, an equal political right to preach universal salvation to saint and sinner; but we also claim the privilege of defending the Bible as true, when it says, the road is broad and the gate wide, that leads to destruction, and "many there be that go in thereat." We never blamed him for contradicting the Messiah, but for making the Lord say that he intended to bring all mankind to heaven, and that not one of Adam's race would eternally perish.

There is no doubt that Universalism is very ancient; indeed, more ancient than Christianity. The first preacher on earth was an orthodox Universalian. God had said to Adam, that if he transgressed the commandment given him he would surely die. But there fell from heaven a most eloquent preacher, the founder of the Universalian school, and, finding the human race all assembled in the persons of Adam and Eve, he said to them, Eat of the fruit of the Tree of Knowledge of Good and Evil; for then you will be immortal gods, and know good and evil.

They hesitated, under the belief that God said and meant that they should die if they would eat. To which the Devil responded, "*You shall not surely die.*" You will be immortal as the angels or gods in heaven. You will rise, and grow, and flourish in immortal youth. So they became Universalians. But what then? Do they live forever in paradise? Was not the Devil then proved to be a liar and a murderer? And is it not true, that while he that believes shall be saved, he that believes not shall be damned? There was once, in the parables of Christ, five wise and five foolish virgins, but now there are no foolish virgins. They all find their way into the Divine presence-chamber, and will be forever with the Lord:—that is, provided Mr. Ferguson's discourses are reliable as to the human and erroneous part of the Bible, for which it seems he has obtained a special illumination. A. C., *Harbinger*, 1854, p. 414.

Concerning a manifesto issued by Jesse B. Ferguson, Mr. Campbell remarked:—

We were censured, by a few old friends in Nashville, for our early *expose* of the apostacy of Mr. Ferguson, as clearly indicated to my mind then as it is now, so far, at least, as principle is concerned. We saw as clearly then as we do now, the gulf of scepticism into which he had fallen. He did not realize it then as he now does. He could not then have written such a book as that alluded to and partially exhibited by our correspondent. There is an extravagance of infidelity in this performance, at which even the Theists, the Deists, and the Materialists of the present day, must revolt. It wears the most haggard face, the most convulsed and distorted features that I

have ever seen delineated from the pen of any man of self-disposing mind and memory. It is a fearful monument of human vanity, of disappointed ambition, and of the waywardness of error, when freed from the restraints of conscientiousness and philanthropy. Let us all be admonished from such displays of human frailty, and let him who think that he stands firmly on the Rock of Truth, take heed lest he fall.

A. C., *Harbinger*, 1855, p. 636.

THE HARBINGER AFTER MR. CAMPBELL'S DEATH.

When A. Campbell, by reason of the infirmity of advanced age, retired from the ownership and control of the *Millenial Harbinger*, it was logical that these should come into the hands of Prof. W. K. Pendleton. A. Campbell had for several years written but little for his cherished monthly, although his name had been retained as editor; Professor Pendleton had during this time been its virtual editor, and had been for many years one of its co-editors. He was, therefore, because of his long experience, and his other eminent qualifications, best fitted to take charge of the *Millennial Harbinger*.

There was a general feeling expressed at this time, among the brotherhood, that this journal, which had since 1830, in the hands of A. Campbell and his co-laborers, been the powerful directing journalistic organ of our Reformation, should continue to live. It had done a mighty work in the past, and its numerous friends cherished its name and its visits with peculiar affection. Only those yet abiding among us who lived fifty years ago, and more, know what the *Millennial Harbinger* was to our people in those days.

It required a good deal of faith and courage to continue the publication of this famous monthly when the once so strong hand of its founder finally laid down the staff of his office as editor in 1865. The Civil War, which had not yet ended, had cut off for four years the support of the *Millennial Harbinger* in most of the Southern States, Besides this, Mr. Campbell's inability to write much for it for several years had weakened its power and influence among the people.

In spite of all these discouragements, Professor Pendleton determined that the *Millennial Harbinger* should still continue to do its good work for the cause of Christ. This was the result of many counsels we held together. It was a brave act on his part, for he knew very well that it would not be an enterprise of pecuniary profit, but of loss.

He selected as his particular associates Isaac Errett and myself—my name appearing as co-editor, since I lived at Bethany. We all went to work with energy and a strong purpose to do our best to make the *Millennial Harbinger* not altogether unworthy of its history, and worthy of the cause it advanced and the people who read it.

Isaac Errett during these years wrote some admirable articles, that foreshadowed his remarkable ability as a writer. Dr. Richardson, also, from time to time, enriched the pages of our monthly with the products of his pen; and whatever this gifted man wrote was valuable, and classic in its substance and form. Professor Pendleton's writings were always on important subjects, and rich and mature in thought and scholarly in style.

But the time had come when religious monthlies were no longer in the order of things. Weeklies took their place. These able and widely circulated papers that have gained such a power among the people, represent much better the popular journalistic literature demanded in these times than would the monthlies of our earlier days.

I confess, however, that I am often impressed with the inferiority of much of our journalistic literature to-day, in weight, maturity and sobriety of thought, when compared with many of the writings of the classic period of our past. CHAS. LOUIS LOOS.

MISCELLANEOUS EXTRACTS.

THE PARABLE OF CHRISTIAN EXPERIENCE.

The abuse of any creature of God, is no argument against the use of it. Nor is the abuse or improper application of a word or phrase, any reason or argument against its proper use and application. The word *experience* was not in popular favor in the reign of James I., when our commonly received version of the Sacred Writings was made. They gave it to us only five times in the whole volume, and the word *experiment* but once.

But it may be said that the Greek *dokimee*, was not in much more favor with the apostles of Christ, for none but Paul ever used it, and he but seven times in all his epistles; and for it, in these passages, King James "authorized" the English word *experience* twice; *proof*, three times; *experiment*, once; and *trial*, once.

Its pedigree is remarkable. It is the first-born of *Patience*, and the mother of *Hope*, whose descendants are Love, Peace and Joy. The family is illustrious, and yet, like many illustrious families, it is of rather ignoble and obscure origin. It is lineally and naturally descended from *Tribulation*, and, farther than this, its genealogy is not known. Strange, indeed, that *Joy*, one of the most noble creatures in the heraldry of earth, should be a remote descendant of Tribulation. The whole family known on earth, in all the records of time, are Tribulation, Patience, Experience, Hope, Joy. This grand descendant of Tribulation was, unfortunately, first miscalled *Experience*, till, on its baptism, it was changed into *Approbation*, its most natural and appropriate name. Hence, the true line, properly traced

and legally named, are entered on the church records—Tribulation, Patience, Approbation, Hope, Joy. But Joy is the youngest of this noble family. The eldest sister is called *Love*, the second is called *Peace*, and the youngest *Joy*. I can assure all my readers, that I have consulted the ancient and true heraldry of this noble family, and can affirm, with all confidence, that so they are enrolled, each having its own signature and seal, witnessed by two of the Apostles of Christ, living and being present when they were recorded, as I have reported them, by a scribe wearing the King's signet.

Now, then, on the highest authority, we shall always think of them, speak of them, and write of them, as so descended, and endeavor to treat them with all due respect and decorum. For a long time past—time out of mind—the history of this family has been in perpetual litigation, some claiming Approbation to be the parent of the whole family, and Joy to be the mother of Hope. But it would be an unprofitable and interminable discussion, to investigate the numerous and various suits entered in the high courts of metaphysico-theological chancery, and the reports of innumerable lawyers, and doctors of law, on the premises. We have found the true roll of their lineage, and shall hereafter regard the matter as most satisfactorily settled. But we shall, for our edification and comfort, occasionally refer to some interesting scenes in the history of this ancient and venerable family.

With regard to Tribulation, it must be noted that when Christian Faith was yet in its infancy, it was, like Moses in his infancy, exposed to persecution by some of Pharaoh's wicked legitimate descendants, who suspected, from some remote tradition, that it was to take possession of his throne and kill off all his children. For this reason, it, with all its kindred, was cruelly treated, and finally banished from his empire. During these days of adversity, Tribulation was born and nurtured in the furnace of Affliction. But though degraded, it rose, through its connections, to a degree of respectability, and Faith, falling in love with her, entered with her into holy wedlock, the first born of which was appropriately named Patience. She was a beautiful creature, though of a tender constitution, and, when grown to maturity, was exceedingly amiable, and married Self-Denial, from whom Approbation was born. The family began to rise in esteem, and soon as Approbation came to maturity, she was led to the altar and honorably married to Truth; from whom, in due time, Hope was born, the mother of three of the most beautiful children that ever descended from one person, who, in the order of their birth, were named Love, Peace, and Joy

Vol. 1851, page 373.

"Calmness under Threats."

When assailed and threatened for not expressing his opinion upon some subject, he answered:—

"May I be permitted to say that my heart is a stranger to the fear of losing any man's patronage under the clouds, or of any man's tongue or pen, while I plead the cause that my conscience or my judgment most approves? I have spoken freely and borne my testimony against all these evils in detail, but I do not devote my pages to any one of them exclusively—and still less to any one of them politically. There is not one of my regular readers who does not know my views on all these questions, so far as morality or religion is concerned." Vol. 1836, page 282.

"Tired of Controversy."

We are very tired of controversy, and still more of that unkind, uncourteous, and proscriptive spirit which appears to be the genius of every sectarian establishment. I would, indeed, very gladly bestow one hundred volumes of the warmest religious controversy as a reward to that gentleman who would teach me how to contend for the doctrine of Christ without offending any person in the world. Offences must come; yet I think it more than probable that we occasion many more than the Lord calls for; and that, of all our earthly sufferings, the smallest share is for the sake of righteousness. Let us, then, brethren of the press, all try to improve a little in our next volumes. I am willing to try. Let us all contend for the doctrine of Christ in the spirit of Christ. A. C., vol. 1835, page 619.

A Dozen of Apologies in One.

A dozen apologies, principal and interest, are due to our correspondents for delaying some of their communications to the next number. But circumstances required that I should write nearly all this number myself, and give the next chiefly to correspondents. Few can enter into the feelings and labors of one who has to write on a dozen of distinct subjects in the rapidity necessary to keep pace with the calls of the public and the daily calls of a periodical press. By the time we have got ourselves up to the writing-point upon any subject, and have got the oil melted on the wheels of the mind, the fastidious taste of the times whispers in our ear, "This is as much as we can bear, at one sitting, on this subject: let us have something else." One says, "This is too long;" another, "It is too short;" and a third, "It is out of place." Thus is the mind impeded in its career, and half the time lost in taking off one set of harness and in gearing it anew for another car. However, none but authors know the pangs

of our travails, and therefore we can expect no sympathy from readers. All we ask is forgiveness when they think we sin against their wishes and taste. EDITOR.

DIFFICULTIES IN CHURCHES—RIGHT OF APPEAL.

The right of prayer is not more natural, nor necessary, nor expedient, than the right of appeal. There is no government, or state, or family, that can subsist without it. It was a part of every religious institution before the Christian; and if it be no part of it, it is a perfect anomaly in all social institutions.

The first great difficulty in the Christian church was settled in this way, and that, too, while the Apostles yet lived. And as this single point, well established, settles the whole question in discussion, we shall now take it up and analyze it. The case is found faithfully reported by Luke (Acts xv.). We shall copy from the common text the first six verses:—

"And certain men which came down from Judea, taught the brethren, and said, Except ye be circumcised after the manner of Moses, ye cannot be saved. When therefore Paul and Barnabas had no small dissension and disputation with them, they determined that Paul and Barnabas, and certain other of them, should go up to Jerusalem, unto the Apostles and Elders about this question. And being brought on their way by the church, they passed through Phenice and Samaria, declaring the conversion of the Gentiles: and they caused great joy unto all the brethren. And when they were come to Jerusalem, they were received of the church, and of the Apostles and Elders, and they declared all things that God had done with them. But there arose up certain of the sect of the Pharisees which believed, saying, that it was needful to circumcise them, and to command them to keep the law of Moses. And the Apostles and Elders came together to consider this matter."

It is admitted that this portion of Scripture has been as much misquoted, misapplied, and abused as any other passage in the sacred writings. Councils œcumenical, Synods, Conferences, Associations, and Conventions of all sorts ecclesiastic, have leaned upon it for warrant and protection. That it has been tortured, times and ways without number, to countenance and support proceedings hostile to the genius of Christianity and subversive of its designs, is freely and cordially admitted. Still it is a portion of canonical Scripture, and designed to develop the Christian institution both in its matter and form, and is not to be dispensed with as necessary to the perfection of Christian records. It has a true and fixed meaning, and is as necessary to the exigencies of Christianity as is the second chapter of the Acts to the development of what the Apostolic gospel and

mode of preaching it were. My object is, therefore, to ascertain not only its literal meaning, but its abiding utility and proper application.

The case is as follows:—Certain believing Pharisees of Judea had gone down to Antioch in Syria, the first Gentile church in the world, and had endeavored to corrupt the simplicity of the gospel by introducing certain dogmata of their own. These attempts having been resisted, a discussion and controversy arose. Meantime, Paul and Barnabas returned from their tour; and finding these difficulties in the church, undertook their correction, but failed in giving full satisfaction to the whole community. Whereupon the church, no doubt by and with the consent of the Apostles Paul and Barnabas, agreed to refer the matter to some other tribunal. They chose Jerusalem probably for two reasons: First, because Judaizers pretended to have authority from that place; and secondly, because that church had a very intelligent presbytery, and the Apostles might be expected to take part in the adjustment of the matter. They appealed then to the officers of that community.

The reference or appeal being agreed upon, the church at Antioch elected a deputation, determining to send certain other delegates besides Paul and Barnabas. They went to Jerusalem and were cordially received by the whole estate of the Elders, Apostles, and church. A meeting was appointed—"and the Apostles and Elders came together for to consider this matter." The Apostles and Elders were the judges. We are not told that the Apostles, Elders, and the whole church came together to consider and decide this matter. But we are told that "the Apostles and Elders came together to consider this matter." The discussion was continued for some time probably by and between the Elders and those Judaizers. Finally, after there had been much disputing, Peter rose—then Paul—then Barnabas—then James. These four of the Apostles only are named as speakers. But be it observed that Paul and Barnabas, being delegates, did not judge in the case. Their speeches were not argumentative: they only narrated simply what God had wrought by their means among the Gentiles. Peter and James argued the case. The latter, indeed, offered his judgment or sentence to the whole tribunal, which was unanimously adopted.

A number of questions here crowd upon us—as, Who decided this question? Was it decided by Apostles in their apostolic or presidential character? Why associate Elders with them? Had they not power to judge infallibly without Elders? And why is the whole church represented as concurring in the decision? Is it as a sanction of the proceeding, or simply an intimation of acquiescence in it? etc., etc.

Nothing can be plainer than that "the Apostles and Elders came together to consider this matter." They asked no help. They certainly were competent to the task themselves. The church could add no authority to the Apostles and Elders; but as the question of communing with uncircumcised Gentiles affected their feelings as Jews, they demonstrated their submission to the Apostles and Elders by concurring in the decision and in the mission of certain persons to Antioch.

But the cardinal question yet remains to be answered, viz.—In what character and capacity did the Apostles participate in this meeting—as Apostles, or simply as judges? Not as Apostles; for in that character they could receive no help from the elders or brethren. Besides, as Apostles they were under a plenary inspiration, and needed no reasoning, no debating on the subject. They gave judgment just as the Elders did—without any special revelation or supernatural light upon the subject—as Paul did on another occasion, (I. Cor. vii. 25, 40.)

These able ministers of the New Testament were sometimes left without any special revelation, that their private and personal advice and example might be useful to the whole church. Their decision in Acts xv. was, it is said, acceptable to the Holy Spirit—*i. e.*, concurred with the Scriptures quoted and explained; as in a case referred to Paul by the Corinthians, to whom when he responded he said, "I think" (in the judgment given) "I have the Spirit of God."

In one word, then, the Apostles and Elders acted upon the appeal made from certain brethren in Antioch; as we would act in a similar case—by the exercise of our own judgment upon the points referred, and upon the sacred Scriptures supposed to bear upon them. Their decision was sanctioned by the Holy Spirit as sound and judicious, insomuch that in the letters moved by James to be written to the Gentile brethren, they say, "It seemed good to the Holy Spirit and to us."

But the peculiarity of this sentence, "It seemed good to the Holy Spirit and to us," demands a little attention. What means "and to us," unless they were two and not one! The Holy Spirit, therefore, approved and they approved the measure. Hence the sentence goes forth as emanating from both, as we would say, "It seemed good to the King and his Ministers," meaning that each had thought upon the subject individually and on comparing their sentences they agreed. This seems to authorize me in concluding that having compared their own judgment of the case with the Scriptures of truth as quoted and applied by James, they felt that their mind and that of the Holy Spirit agreed. They did not, then, say "and to us" to sanction the Spirit's decision, but to inform their brethren that the case was to them so obvious that the sentence to which they came exactly cor-

responded with the oracles of the Spirit of God. No other view can be taken of this passage, in my judgment, that will justify the style of the Apostles.

The legitimate inferences, therefore, are—that the case was referred to the Apostles and Elders in the character of bishops or overseers of the flock of Christ; that they came together to deliberate upon the subject, and came to a conclusion so rational and consistent, that it exactly tallied with the words spoken by the Holy Spirit seven hundred years before that time. Such is the case; and its utility is, that it shows us how we ought to refer and judge all matters likely to disturb the peace and harmony of the kingdom of Messiah.

But some man will say, "The cause is not exactly parallel to ours." On that view of parallelism scarcely a case of discipline in the New Testament could instruct us, unless it be almost identical with that on hand. We have but two or three cases of discipline in the whole book, and we have very few rules on the subject; but we have in the cases occurring and in the precepts, given certain principles which are to us as much rules of action as the broadest precepts in the Decalogue. How much is left to human judgment on some occasions by the words "and such like"? This is the apostolic custom: after specifying certain characters he concludes with "and such like." Are we not, then, to judge in all such cases? Are not cards, dice, wheels of fortune, games of chance, theatres, balls, cabals, horse-races, bull-fights, cock-fights, etc., to be condemned by the church, and they who practice them to be excommunicated, by the potency of the words "and such like," as well as "envyings, murders, drunkenness, revellings, and they who practice such things?" If they are not by inference and implication, they are not at all to be condemned.

The 15th of the Acts then establishes a principle of reference or appeal in all difficult cases, to the presbytery of a different church or churches; and authorizes such elders to come together to consider and decide the matter. It does not institute stated annual, biennial, or triennial synods, councils, or conventions; but it institutes a special conference or convention when exigencies may require. And it makes such decisions final and ultimate on the parties.

If I am asked how it makes such decision final and imperative, I answer that this is the very spirit or intent of the appeal. If the parties agree to refer it to certain Elders and Apostles, then by the very fact of agreement they pledge themselves to be ruled by the decision. And, indeed, if one party refuse reference altogether, it is proof of conscious injustice on its side, and will justify the other party in referring it at its own option. These are such common-sense views and principles, that methinks a moment's reflection will demonstrate their necessity and utility to every intelligent and candid

man. There is, then, no danger of interminable references and endless appeal of disturbing the peace of the whole Christian community, by admitting this rational and Scriptural mode of preventing unenlightened, partial, and arbitrary decisions, and of guarantying the enjoyment of personal independence, character, and Christian liberty to every member of Christ's kingdom. Who would commit his moral destiny to any particular community, to whose decision, however partial, self-willed, unjust, and informal, he must forever submit! I, for one, most certainly would not. My guarantee is, that there are other elderships in Christ's kingdom, to whom on any painful exigency I can appeal, as ultimate and final in the case.

I may be asked, Why say that I will appeal to "the Elders and Apostles" of another church, or churches? I answer, Because the Elders to whom I appeal acknowledge the supremacy of the Apostles—(not of the Pope, nor of any superior ecclesiastical tribunal)—and will, after judging the case as faithfully as they can, do, as they did in Jerusalem, finally hear the Apostles, and accept their decision of the matter.

The multiplication of appeals, in the very nature of things, seldom, if ever, proves more satisfactory than one. When the parties have liberty to choose—indeed, to constitute the tribunal that shall decide the question, they are more likely to be reconciled to its award than they would be to that of an itinerant, local, or stated court, with whose creation they had nothing to do. The method taught us in this chapter of settling debated questions, whether of doctrine or discipline about to affect our spiritual relations, is, therefore, as evidently wise and judicious as it is plain and practicable, and I trust does or will commend itself to the understanding and good sense of the whole Christian brotherhood. Should any one, however, worthy of being heard, object to the views offered, it will afford us pleasure to consider objections and still farther to expatiate on this interesting and important subject. A. C., *Harbinger*, 1841, page 54.

Rules for the Journey of Life.

The following rules, from the paper of Dr. West, according to his memorandum, are thrown together as general way-marks in the journey of life:

Never ridicule sacred things, or what others may esteem as such, however absurd they may appear to be.

Never show levity when people are professedly engaged at worship.

Never to resent a supposed injury till I know the views and motives of the author of it. Not on any occasion to relate it.

Always to take the part of an absent person, who is censured in company, so far as truth and propriety will allow.

Never to think the worse of another on account of his differing from me in political and religious opinions.

Not to dispute with a man more than seventy years of age, nor with a woman, nor any enthusiast.

Not to affect to be witty, or to jest so as to wound the feelings of another.

To say as little as possible of myself, and of those who are near to me.

To aim at cheerfulness without levity.

Never to court the favor of the rich by flattering either their vanities or their vices.

To speak with calmness and deliberation on all occasions, especially in circumstances which tend to irritate.

Frequently to review my conduct and note my feelings.

Time for Study.

The idea about the want of time is a mere phantom. Franklin found time, in the midst of all his labors, to dive into the hidden recesses of philosophy, and to explore an untrodden path of science. The great Frederic, with an empire at his direction, in the midst of war, on the eve of battles which were to decide the fate of his kingdom, found time to revel in all the charms of philosophy and intellectual pleasures. Bonaparte, with all Europe at his disposal; with kings in his antechamber begging for vacant thrones; with thousands of men whose destinies were suspended on the brittle thread of his arbitrary pleasure, had time to converse with books. Cesar, when he had curbed the spirit of the Roman people, and was thronged with visitors from the remotest kingdom, found time for intellectual cultivation. Every man has time, if he be careful to improve it; and if he does improve it as well as he might, he can reap a threefold reward. Let mechanics then make use of the hours at their disposal, if they want to obtain a proper influence in society. They are the life-blood of the community; they can, if they please, hold in their hands the destinies of our republic; they are numerous, respectable, and powerful; and they have only to be educated half as well as other professions, to make laws to the nation. Vol. 1835, page 131.

A Single Hint to the Disciples.

We are a temporizing, vascillating, lukewarm race of Christians which are now upon the earth. In theory, fashionable Christianity is a compound of Judaism, Paganism, and Christianity. In practice, it is a compromise between Christ and Belial, the world and heaven. The policy of the first Christians was to secure heaven—this of the moderns, to secure heaven and earth. The philosophy of the ancient

leaders was to keep up the fence around the plantation of grace, and to make the landmarks plain. The philosophy of our leaders is to throw down the fence, deface the landmarks, and to place the world in the church—to embrace *in the bosom of Christian charity*, every sincere Turk, Jew, Pagan, Infidel, Catholic, and Protestant in one charitable communion in the bonds of *honest endeavoring sincerity*. The difference between a good Deist and a sincere Christian is only an opinion; and where the kingdom of Satan ends and the kingdom of Christ begins, is as difficult of discovery, as Captain Symmes' opening into the nether spheres.

We brethren of the restoration want more decision of character—more of the spirit of the approved ancients. A new costume, like that of Fox or Wesley, will soon wear out. I have seen but two Methodistic bonnets in a meeting of a hundred sisters, such as would have been regarded as orthodox forty years ago. Even the Quaker's hat throws a less shade over the shoulders of the Friends than it did in my own remembrance. It is also discovered that a few changes in the Grammar of Murray will not exorcise the evil passions which are found lurking behind *thee* and *thou*.

Many are the substitutes for *godliness*. But it never was, nor is, nor evermore shall be, substituted. No forms of dress, of speech, or modes of worship—no creeds, nor doctrines, nor formularies, nor rites will pass in heaven for *godliness*. Godliness is the heavenly science which the doctrine according to godliness teaches. The knowledge of God, and of his will, and of ourselves, are prerequisites, absolute and unconditional, in order to godliness. Faith, courage, knowledge, temperance, patience, are imperfect without godliness.

Who would not be godlike? A Pagan, accustomed to confer favors, and indisposed to receive any from his fellow-mortals, was asked the reason of his behaviour. "I will tell you, Sage," replied the Pagan Chief—"I wish to be like the gods, who bestow favors on all, and receive benefits from none." To be godlike won the admiration of a sensible Pagan. Need we any comment upon its nature, its excellencies, or its value in earth or heaven? Of godliness we have a perfect model in the religious character of the Messiah. Should we propose to ourselves a less perfect model! Let the disciple imitate his Teacher, and the servant his Master.

Brethren, a more untiring zeal and a more unequivocal determination to stand perfect and complete in the knowledge and practice of the Master's will, are much wanting to our happiness and to our usefulness. Let us, then, be more decided, zealous, and diligent in the service of our Master in heaven, who, for the joy set before him, endured, and suffered, and practised the whole will of God. This is the way to honor—to happiness—to glory eternal at last. May the

spirit of the ancient disciples animate the whole multitude who now profess their faith, and have resolved to follow their example!

Vol. 1835, page 287.

Are We a Denomination?

In farther corroboration of our anti-sectarian character and feelings now, that, under the blessing of Heaven, a very large party has been formed, in many regions equalling any other denomination; and in others, where we have had an equal ratio of preachers, surpassing them in numbers; we, as a denomination, are as desirous as ever to unite and co-operate with all Christians on the broad and vital principles of the new and everlasting covenant.

A. C., vol. 1840, page 556.

Note.—If the word "denomination" is accepted as a synonym for "sect," and is taken to indicate that we have taken our place simply as one of the many denominations or sects of Christianity—we protest against being called a denomination—we prefer to be considered as a movement in the church pleading for the union of all who love our Lord, by a return to the faith and practice of the New Testament church. Our people have not followed Mr. Campbell in using this word: we feel that it is an offensive word as applied to our movement. The Disciples of Christ can not consent to become a denomination until we consent to degenerate into a sect.—Editor.

Tribute to Walter Scott.

I have just now learned by a letter of April 25, from brother L. P. Streator, that Walter Scott was seized, one week before he wrote to me, with a severe attack of Typhoid Pneumonia, at his own house, which, in seven days, terminated his pilgrimage on this earth. . . .

No death in my horizon, out of my own family, came more unexpectedly or more ungratefully to my ears than this of our much beloved and highly appreciated brother Walter Scott; and none awoke more tender sympathies and regrets. Next to my father, he was my most cordial and indefatigable fellow-laborer in the origin and progress of the present reformation.

We often took counsel together in our efforts to plead and advocate the paramount claims of original and apostolic Christianity. His whole heart was in the work. He was, indeed, truly eloquent in the whole import of that word in pleading the claims of the Author and Founder of the Christian faith and hope; and in disabusing the inquiring mind of all its prejudices, misapprehensions, and errors. He was, too, most successful in winning souls to the allegiance of the Divine Author and Founder of the Christian Institution, and in putting to silence the cavilings and objections of the modern Pharisees and Sadducees of Sectariandom.

He, indeed, possessed, upon the whole view of his character, a happy temperament. It is true, though not a verb, he had his moods and tenses, as men of genius generally have. He was both logical and rhetorical in his conceptions and utterances. He could and he did simultaneously address and interest the understanding, the conscience, and the heart of his hearers; and in his happiest seasons constrain their attention and their acquiescence.

He was, in his palmiest days, a powerful and a successful advocate of the claims of the Lord Messiah on the heart and life of every one who had recognized his person and mission; and especially upon those who had, in their baptism, vowed eternal allegiance to his adorable name.

He, without partiality or enmity in his heart to any human being, manfully and magnanimously proclaimed the truth, the whole truth, and nothing but the truth, so far as he understood it, regardless of human applause or of human condemnation. He had a strong faith in the person, and mission, and work of the Lord Jesus Christ. He had a rich hope of the life everlasting, and of the inheritance incorruptible, undefiled and unfading.

I knew him well. I knew him long. I loved him much. We might not, indeed, agree in every opinion nor in every point of expediency. But we never loved each other less because we did not acquiesce in every opinion, and in every measure. By the eye of faith and the eye of hope, methinks I see him in Abraham's bosom.

A. C., vol. 1861, page 296.

The Coming of Isaac Errett into the Editorship of the Harbinger.

In 1860 Mr. Campbell said:—"For thirty-eight years we have never failed to pay you [his readers] our regular monthly visits. I still desire to continue this blessed service, and my thoughts are now as ever bent upon the interests and the glory of Zion. I can not agree to be cut off from my long accustomed communion with you, my Christian friends and readers. I will not be dismissed from the army of the faithful.

"I am happy to announce to you, that we have made arrangements, for the future, to have the editorial services of our long tried and gifted brother Isaac Errett, well known as, for several years past, the corresponding secretary of the American Christian Missionary Society. He will henceforth aid us, by his pen and his counsel, in the editorial conduct and management of the *Millennial Harbinger*."

Tolbert Fanning, in the *Gospel Advocate*, comments as follows (*Harbinger*, 1861, page 116): "We regard this as a most fortunate movement in the managers of the paper. We rejoice much at the

accession of Bro. Errett to the corps editorial. In our candid judgment, he is one of our ablest, soundest and safest teachers. We feel an abiding confidence that his heart is in the work, and we believe we know his spirit well. Sorry, indeed, are we that he did not visit our State, a few weeks since, in more favorable circumstances, to become acquainted with more of the brethren. Welcome, Bro. Errett, to the editorial brotherhood. We rejoice in the hope that we can labor shoulder to shoulder in defense of the institutions of our Master, freed from all human appendages. With the Divine Oracles as our platform, and the church of God as our fostering mother, we have nothing to fear but dereliction from the Prince of our salvation. While our hands and hearts are uplifted in the defense of the truth as it is written, the armies of the faithful will gloriously triumph over the King's enemies; but should we, in an evil hour, forsake our colors, or falter at the majesty of truth, the Lord will abandon us to perish, with all who attempt to build towers by human folly to reach the heavens. Our sole strength is in God, and the word of his grace. The sails of our old ship of Zion are all fair to the breeze, and if we will but remain on board, with our Captain at the helm, we shall soon be wafted into the haven of rest."

Standing Between Extremes.

It is a trite saying, but nevertheless true and full of caution, "that men are prone to extremes." I believe that in zealously opposing one error, few, very few reformers, have been able to defend themselves from the imputation of originating or reviving another. Most reformations, like that of John Wesley, have been, in part, but a new suit of errors in exchange for the schismatic livery of an antiquated system. Time and Experience, those gigantic and irresistible innovators, generally mediate the differences of extreme heresies, and frequently bring the rival spirits of antagonistic errors, not only within the bounds of moderation, but often into the intimacies of close communion. A *tertium quid*, or a new compound, is often the salutary residuum, after the frothy effervescences of discordant elements have suitably neutralized each other. Thus we have "moderate Calvinism" as the sediment of the old *opus operatum* of John Wesley, and the absolute fate of John of Geneva. The despotism of the Roman prelacy and the fanaticism of Anabaptist democracy gradually reduced themselves down into the happy medium of classic presbytery. While the metaphysics of classic theology, duly combined with the burning enthusiasm of Whitfield revivalism, have issued in the evangelical experimentalism of Fullerism, immersed in the font of Christian charity.

This, sir, is the peculiar era of new compounds. I can not but hail it, upon the whole, as auspicious of the approach of an age of superlative benevolence. If, in the high effervescence of Calvinism and Neologism now frothing in the General Assembly; if, in the bubbling of Methodistic episcopacy and radical democracy, now rising towards the general conference; if, in the inward workings of *Foxism* and *Hicksism*, there will be found a sediment of reverence for the Bible alone, and a distaste for speculative divinity, we shall not despair of better times before this generation pass away.

But to approach more intimately your interrogations, permit me to say, that however successful we may have been in the enterprise, we have always been cautious of extremes; and allow me to add, that if at any time, or on any point, we may have seemed to lean a little over, it was only for the moment—as one recovering his balance after the pressure of some extraneous force is wont to throw himself back or forward for the sake of preserving the centre of gravity. Allow me, then, to place before you a few of the extremes between which we have endeavored to stand.

EXTREMES.

1. A domestic manufactured preacher.	1. One specially called and sent by God alone.
2. Theological schools, with speculative, polemic, and pragmatic divinity.	2. No literary nor Bible schools for preachers.
3. Ecclesiastic synods, councils, conclaves, etc., of the clergy.	3. No consultation or co-operation among the churches of Christ.
4. Hierarchs, or ecclesiastic potentates, in the form of popes, patriarchs, prelates, or other irresponsible masters.	4. The wild congregational democracy of Cromwell's protectorship.
5. A fixed salary for those who deliver orations on the Sabbath.	5. No remuneration whatever to those who daily "labor in word and doctrine."
6. Tithes and offerings to the clergy indispensable to membership in the true church.	6. No use for money whatever in the Christian church.
7. Clerical lords over God's heritage, and austere dogmatic rabbis in the Christian kingdom.	7. No rule or subordination in the church; no one having any authority whatever amongst the Christian brethren.
8. A hireling priesthood, and fixed salaries for Sabbath laborers.	8. No preacher of the gospel shall receive any annual, monthly, weekly, or daily stipend.

9. Subscription to creeds of human contrivance as terms of Christian communion.	9. No disciple shall therefore be enrolled, or write his name in any church record, or put his hand to any covenant in the temporal affairs of the church.
10. A sanctimonious or pharisaic appearance in prayer, and at the Lord's table in the Christian church.	10. The brethren ought to scatter themselves all over the congregation, appear as at a common meal, and avoid every token of devotion.
11. Splendid meeting-houses, with rich, gaudy, and superfine seats for the wealthy.	11. No meeting-house at all; but fields, garrets, or cellars: he that speaks let him speak from the midst of the assembly.
12. Formality, precision, and ceremony in all parts of religious worship.	12. No form nor order in the public worship, but let every one do as seemeth good in his own eyes.
13. The Spirit alone changes the heart.	13. The Word alone changes the heart.

These are but a specimen of the extremes into which we have seen men, otherwise sound in mind, not unfrequently push their inquiries after truth and duty, and finally locate themselves in the acute angle of their own triangular theory, beyond reach of argument or persuasion.

In these and many such questions, I incline to the rational mean, or to some point equidistant from these remote ends of conflicting theories.

Vol. 1836, page 243.

DIVORCE.

Concerning divorce, we have this teaching:—

The Lord commanded some things and Paul commanded some things in reference to such cases, which it would appear at first difficult to reconcile.

The Lord says, (Matt. xix. 9,) "Whoever divorces his wife, except for whoredom, and marries another, commits adultery; and whoever marries the woman divorced, commits adultery." So Jesus, while a minister of the circumcision, decided a question referred to him by the Pharisees. To the same effect he speaks in the Sermon on the Mount, (Matt. v. 32,) "Whoever shall dismiss his wife, except for whoredom, is the occasion of her becoming an adulteress; and whoever marries her that is divorced, commits adultery." Luke (xvi. 18) records the decision of the question referred by the Pharisees, in almost

the same words found in Matt. xix. 9. These decisions would of course be final, though spoken with a reference to the Jewish institution, and while that institution was yet standing, had there not been any other law or regulation upon that subject since.

But since the kingdom of God was taken from the Jews and given to the Gentiles, and with a reference to the state of things in the Gentile world, at and since the introduction of Christianity, a society of Christians in the city of Corinth wrote to the Apostle to the Gentiles concerning the marriage covenant, and certain *things* connected with it, which it seems they could not satisfactorily adjust as the matters stood between them. This drew from the Apostle a decision of the matter which seems at first view to clash with the quotations made from Matthew and Luke.

Paul, after quoting a command from the Lord, and addressing it to the Christians, viz.: "Let not a wife (that is, of course, a Christian) depart from her husband"—immediately supposes that notwithstanding this injunction a case might occur in which a sister might depart from her husband without forfeiting her standing in the church, and in reference to a brother, who is a husband, he says, "he must not put away his wife."

But he adds, "The rest I command, not the Lord; if any brother has an infidel wife, who is well pleased to dwell with him, let him not put her away." This is contrary to the commandment of the Lord given to the Jews under the antecedent dispensation; for they were commanded to put away their infidel wives, although they might be pleased to live with them. This commandment the Apostle also gives to every believing wife. This is Paul's commandment, and it is as obligatory as the Lord's; for in the conclusion of the whole matter he says, "he has, in his own judgment, the Spirit of the Lord, although the Lord had not given any commandment on these matters." But that which is most to the point, and the cases before us, is verse 15. "But if the infidel party depart, let them depart; a brother or a sister, in such a case, is not in bondage." The marriage covenant is broken, and the believing party is free.

This permission being granted by the Apostle, and in accordance with the Spirit of God in reference to such cases, it seems to me that in all cases of voluntary desertion on the side of the unbelieving party, the marriage covenant is made void, and the believing party is to the deserter as though they had never been married

But in the second case which you have laid before me, there is another consideration which bears directly upon it. The female was not a disciple when deserted by her husband, and having been divorced according to the law of the land before she became a disciple, if in that matter she had actually erred, she is not now to be repudiated

for that error any more than one who formerly was a slanderer or a persecutor, and has been brought to repentance and reformation, is now to be rejected for crimes committed before his conversion. And if the divorce was obtained after she became a disciple, in order to conform to the statutes of the state, with express reference to her marriage, it seems not materially to alter the case: for if it clearly appears that she was in fact literally *deserted* by her former husband, she still comes under the operation of the decision of the Apostle—a sister in such a case is free, or not under bondage.

I would only add, that as it was in the kingdom of God among the Jews, so it is in the kingdom of God among the Christians. When both the parties are in the kingdom, then the husband who puts away his wife, or the wife who leaves her husband, except for whoredom, and who marries another, commits adultery; and whoever marries either of the parties, commits adultery, and is to be discarded from the Christian community. But in the cases before us, and in the decision of Paul upon such cases—one or both of the parties were not citizens of the kingdom of God when the desertion or separation occurred. All of which is respectfully submitted by one who has the honor to be your fellow citizen in the kingdom of God. EDITOR.

CHOICE SENTENCES.

FURTHER comment on this transaction would be as unnecessary as to kill the dead.

SPEAKING of papers not supported financially: "They lived piously and usefully, and died of starvation."

WE wish to be diligent while we can do anything.

THE day is far spent with us, and the night approaches in which we can do nothing.

TIME is but the seed-time for the harvest of eternity; and we are sure if we sow sparingly, sparingly we shall reap.

WE do not wish to flag in the good combat of faith, being assured that in due time we shall reap if we faint not.

THE centrifugal force will always overcome the centripetal in every system which approbates opinionism.

EDITORS.

Few editors can long retain a class of readers unlike themselves. "Like priest, like people," is not more just and true than "Like editors, like readers."

Mean periodicals—mean people is as true as any other adage—neither proverb is true for a day nor for a year, but time for development is to be taken into the estimate.

If it were contemptible for one to say in the Jewish priesthood, Put me into the priest's office, that I may get a piece of bread: so now, it is contemptible to say, Put me into an editorial chair, that I may be paid for *writing*, because the brethren will not pay me for speaking. To write for bread is worse than to speak for bread.

Christian editors should be pious, learned, dignified men; of whom their readers ought not to be ashamed: men capable of leading the public mind forward in the paths of learning; good taste, good morals; men of wisdom, prudence, and of forcible eloquence.

Lost on an Illinois Prairie.

We also had the pleasure, if pleasure it may be called, of being lost a part of one night in the stage coach from Bloomington to Springfield, the capital of Illinois. The night becoming exceedingly dark, wet, and tempestuous, and the stage lamps emitting but a feeble ray, the driver, having no landmark in his eye, drove out into the wild grass, and, becoming bewildered, dismounted, seized the flickering lamp and wandered off in quest of a road, fearing some swamp or pit, dug for a railway, which he imagined to be near at hand, meantime leaving us to the mercies of his palpitating team. Unfortunately, he got out into an ocean of grass, in which he could find neither landmark nor heaven-mark to direct his team into the beaten track. Of course our anxiety for his safety and speedy return was as intense as his own. Though needing encouragement myself, I nevertheless endeavored to encourage our fellow-pilgrims, when immediately the winds, as if suddenly provoked, began to blow with fury, and the clouds to pour down their treasures of rain upon us. They beat upon our stage with such violence as to indicate the probability of either affrighting our team, left to their own discretion, or of inundating us through its too numerous chinks. Meanwhile, the safety of our driver became with us an object of thrilling importance, not altogether or exclusively for his safety, but necessarily for our own. Moments counted minutes, while, in the alternation of hope and fear, we imagined that we had lost him, or that he had lost the road. Our suspense in such a crisis of our affairs, may be more easily imagined than described. He, however, returned, but not with much more assurance of our deliverance than when he left. Still the question was undecided, whether there might not be some pit, or slough of despond, into which we might be drifted by the winds or by the precipitance of our team. This was a question which neither logic nor metaphysics, neither history nor chronology, could decide. We were, therefore, literally, sensibly, and every other way, completely in the dark. But when hope was almost gone, a feeble ray from the tempest-beaten lamp gave indications that our driver was plodding his way

back; but with what new light upon our destiny, we knew not. He gave but little satisfaction, for, indeed, he had none to give. Leaving the horses to their own discretion, we finally stumbled into the road, and, in *eight hours and one-half*, wading through mud, we completed *fifteen miles*, and safely arrived at Springfield. Vol. 1853, page 63.

List of Papers Published by Our People in 1835.

THE CHRISTIAN MESSENGER, by Barton W. Stone, Jacksonville, Ill.

EVANGELIST, by Walter Scott, Carthage, O.

APOSTOLIC ADVOCATE, by John Thomas, M. D., Richmond, Va.

GOSPEL ADVOCATE, by J. T. Johnson, Esq., and Dr. Hall, Georgetown, Ky.

PRIMITIVE CHRISTIAN, by Silas E. Shepherd, Auburn, N. Y.

CHRISTIAN INVESTIGATOR, by Wm. Hunter, Eastport, Me.

MILLENNIAL HARBINGER, by A. Campbell, Bethany, Va.

THE CHRISTIAN PREACHER, by D. S. Burnet, Cincinnati, O.

THE CHRISTIAN REFORMER, by John R. Howard, Paris, Tenn.

THE DISCIPLE, by brethren Butler and Graham, of Alabama.

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List of Monthly and Weekly Papers Published by Our People in 1866.

Monthlies.

THE CHRISTIAN HERALD, by Dudley Downs and John W. Carr.

NORTHWESTERN CHRISTIAN PROCLAMATION, by Eld. D. A. Wagner, assisted by Eld. Wm. M. Roe and Eld. J. Hurd, Waupun, Wis.

THE CHRISTIAN TEACHER, by J. N. Pendegast, assisted by Prof. Robt. Graham and Prof. J. M. Martin, Sacramento, Cal.

THE CHRISTIAN PIONEER (enlarged), by D. T. Wright, Chillicothe, Mo.

THE EVANGELIST (new series), by G. T. Carpenter, James Brown, W. J. Carpenter, T. A. McConnell, J. E. Gaston, Jonas Hartzell, Oskaloosa, Ia.

THE BANNER OF FAITH, AND BIBLICAL MONTHLY, by D. Oliphant and J. T. Walsh, Hamilton, C. W.

THE BRITISH HARBINGER, by David King, Birmingham, England.

THE HERALD OF THE TRUTH, AND LADIES' MAGAZINE, by W. T. Horner, Buffalo, N. Y.

GOSPEL ECHO, by Craig and Spangler, Carlton, Ill.

THE LITTLE SOWER, a semi-monthly, by Prof. W. W. Dowling, Indianapolis, Ind.

WEEKLIES.

THE CHRISTIAN STANDARD, by Elder Isaac Errett.

AMERICAN CHRISTIAN REVIEW, by Elders Franklin and Rice, Cincinnati, O.

BIBLE-CLASS VISITOR, by Wm. Winfield, Wabash, Ind.

THE GOSPEL ADVOCATE, by T. Fanning and D. Lipscomb, Nashville, Tenn.

THE HERALD OF TRUTH, by H. D. Bantan and John Lindsey, De Soto, Ill.

BOOK XV.

IN MEMORIAM—ALEXANDER CAMPBELL.

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DEATH OF ALEXANDER CAMPBELL.

It is already known to our readers that this eminent servant of God has gone to rest. He died at Bethany, his residence, with family and friends around him, on the 4th of March, 1866, fifteen minutes before midnight, and just at the close of the first Lord's Day of the month. He was born in the county Antrim, Ireland, parish of Broughshane, Sept. 12, 1788, and was consequently nearly eighty years old at the time of his departure. His ancestors, on both sides, migrated to Ireland from Scotland, but on his mother's side they were originally of the French Huguenots. His preparatory education was conducted with great care, under the instruction of his father, Thomas Campbell, who was himself educated at the Glasgow University, and was one of the most accurate and classical scholars, and exact and thorough disciplinarians and teachers, we have ever known. Both from father and son, we have often listened to the recital of this preparatory discipline, in which was formed that habit of laborious and thorough investigation for which Alexander was, in after years, so eminently distinguished, and we speak with assurance when we say, that but few, if any, scholars of the age in which he lived ever enjoyed finer opportunities, or improved them better than he did. From his earliest years his remarkable powers were judiciously taxed to the utmost limit of wholesome and vigorous exertion. Not only were all the resources of classical learning plied with an exhaustive industry and care, but the rich fountains of English and French literature were drawn upon, to a degree but seldom required in the education of modern scholars. The finest passages in Greek, Roman, French, and English literature, both in poetry and prose, were committed to memory, and, in his late years, it was a favorite recreation of his often overtaxed powers to recite such of these as the incident of the occasion might suggest, to the delight and admiration of his companions. Even on his death-bed, rich passages, that he had committed to memory when a boy, would come to him, by some hidden association of ideas, to illustrate with their golden beauty the subject of his discourse.

Such was the academical discipline of this remarkable man. Meantime his religious and moral training was, if with any difference, even still more thorough and severe. Speaking of his father, he him-

self says: "His family training and discipline were peculiarly didactic, Biblical and strict. The Bible, with Brown's Catechism, was, during the minority of his family, a daily study and a daily recitation." It has indeed never been our fortune to know one who could recite so much of the Scriptures, or who seemed to have so full and off-hand a grasp of the whole text and context of the inspired writings. Like Timothy, he had known them from his youth.

From such preparation as this, he passed to the University of Glasgow. Here he enjoyed the finest opportunities to perfect his previous studies, and to enlarge still more his knowledge of literature and science. "Professors Young and Jordan were his special friends and favorites in the university." The "Andersonian Institute" had just been founded, and he heard the first course of lectures in Natural Science, delivered by Professor D'Ure. During his college life he formed "a happy acquaintance also with Dr. Greville Ewing and Dr. Wardlaw, then very prominent actors among the Scotch Independents, as well as with Dr. Moutre, Dr. Mitchell, and others of the Presbyterian faith." These advantages were all improved to the utmost by his eager and industrious mind, and he soon rose to a high rank of distinction in the judgment and esteem of both the Faculty and his fellow-students.

In 1809 he left the University of Glasgow, and migrated to the United States. He landed in New York in October of the same year, and thence came to Washington, Pa., where his father had previously (1807) settled as a minister of the gospel, under the direction of "the Presbytery of Chartiers," then attached to "the Associate Synod of North America." On his arrival at Washington, Pa., however, he found that his father had already withdrawn from said Synod, and, discarding all creeds and confessions of faith, had gathered about him a few friends, who agreed with him in the purpose of "absolute and entire rejection of human authority in matters of religion," and the resolution to stand together upon the proposition that "the Holy Scriptures are all-sufficient, and alone sufficient, as the subject-matter of faith and rule of conduct," and that, therefore, they would require nothing as a matter of faith or rule of conduct, for which they could not give a "Thus saith the Lord," either in expressed terms or approved precedent. This separation took place in 1808, and gave rise to a "Declaration and Address of the Christian Association of Washington, Pa.," written by Thomas Campbell, and in which the nature and design of the movement were set forth and presented to the public. It was passing through the press in Washington, Pa., when Alexander arrived, A. D., 1809, and his attention was first critically concentrated upon it while reading, at his father's request, the proof-sheets.

The avowed object of this movement, as set forth in this "Declaration and Address," was, "the restoration of pure, primitive, apostolic Christianity, in letter and spirit, in principle and practice." "With this exhibition," adds the venerated father, Thomas Campbell, "son Alexander was so captivated, that, although the proposed reformation was universally opposed by all professing parties, and he and his father's family were as yet unprovided with an adequate portion of worldly property, yet he was so much attached to the good cause, that he promptly declined the propitious offer of a thousand dollars a year, most kindly and urgently made by Lawyer Mountain, of Pittsburg, Pa., for undertaking the tuition of the Academy of said place, of which Mr. Mountain was a principal trustee. His reason assigned for rejecting this kind and generous offer was, that he could not possibly accomplish both, and that he felt conscientiously bound to do everything in his power, through the Divine assistance, to promote the proposed reformation, described in the aforesaid address."

This is one among many illustrations that might be given, of the remarkable resolution and promptness with which Alexander Campbell ever took his stand on the side of what he deemed to be right, and his duty to defend. As yet, he was simply a private disciple of Christ. His avocation in life had not been chosen. He was fresh from the College of Glasgow, and with a thorough education, splendid natural endowments, and in the midst of a people where such qualifications could command their own terms of honor or emolument, there were certainly many attractions drawing him to a life of ambition and worldly fame; but he chose the true and better part, and determined at once to throw all his powers into the comparatively despised work upon which his father had, against so much discouragement, entered, and to submit the consequences to God. How wisely he chose in this noble self-consecration, let his subsequent career tell!

At the advice and under the direction of his father, he at once devoted himself to the preparatory studies for the ministry. He abandoned all other cares, and applied his powerful and disciplined mind anew to the methodical study of the Sacred Scriptures. Meantime, his father had gathered together two small congregations, to whom he ministered, and who were agreed with him in the purpose of the proposed reformation. One of these was at Cross Roads, some six miles northwest, and the other at Brush Run, some eight miles southwest of Washington, Pa. Before the latter of these, in May, 1810, Alexander Campbell preached his first sermon, on the text, "Therefore, every one that heareth these sayings of mine, and doeth them, I will liken him to a wise man that built his house upon the rock. And the rains descended, and the floods came, and the winds blew and beat upon that house; and it fell not: for it was founded

on the rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened to a foolish man, who built his house upon the sand; and the rains descended, and the floods came, and the winds blew, and beat upon that house, and it fell; and great was the fall of it" (Matt. vii. 24-27).

The text was evidently chosen as suggestive of the proposed foundation of this new organization, and afforded a fruitful theme for the consideration of all human bases of all ecclesiastical union and fellowship. It was received with the greatest enthusiasm by the entire congregation to whom it was addressed, and resulted in an immediate and unanimous call to the ministry. At this time, his father and James Foster were the only official teachers recognized in the movement, and the two above named congregations, the only organizations founded upon the principles set forth in the "Declaration and Address." Alexander Campbell now added the weight of his rare powers, and the excitement everywhere to hear him became intense. In the absence of church edifices, meetings were held in the open air, and the groves in valleys and upon the hilltops rang with the powerful voice of this bold and impetuous pleader for the authority of the word of God—above and against tradition, creeds, confessions of faith, and every human substitute invented to put ecclesiastic bonds upon religious freedom and Christian fellowship. Meantime these first movers in reform, were themselves reforming. They had in the beginning only adopted the principle of reformation—that is, in all things, strict conformity to the word of God. They very soon came to the agreement to break bread every first day of the week—and it was not long before they felt themselves challenged to review the whole question of baptism. "The incongruity of weekly communion and infant church membership soon became evident" to the quick and original mind of Alexander Campbell. Indeed, when he first read the third proposition of that address, he saw that the principle therein announced, must lead to the abandonment of infant baptism. It is in these words: "That in order [to church union and communion] nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted, as of divine obligation, in their church constitution and management, but what is expressly enjoined by the authority of our Lord Jesus Christ and his apostles upon the New Testament church; either in express terms, or by approved precedent." "On reading this, I asked my father," said Alexander, "in what passage or portion of the inspired oracles, he could find a precept or an express precedent for the baptism or sprinkling of infants in the name of the Father, the Son and the Holy Spirit. His

answer in substance was, 'It is merely inferential, but to the law and to the testimony we make our appeal. If not found therein, we of course must abandon it. But,' continued he, 'we could not unchurch ourselves now, and go out into the world, and then turn back again and enter the church, merely for the sake of form or decorum!'" Thus the obvious difficulty was early seen, but such are the power of education, the force of early convictions, and the great proneness in the human mind to disparage positive institutions, where there is already a consciousness of the substance of religion, that these honest, earnest, and uncompromising men stumbled long at the step which their principles clearly required them to take, and which would at once sever them forever from the great family of Pedobaptists.

So the matter was kept under discussion, but it could not be indefinitely postponed. Meantime Alexander Campbell had formed the acquaintance of Margaret Brown, daughter of John Brown, of Brooke County, Va., and soon became the accepted applicant for her hand. He was married in March, 1811, and immediately settled at her paternal home on the waters of Buffalo Creek, the present Bethany, where he resided, without interruption, the remainder of his life. Here he continued his labors and his studies, and became more and more impressed with the duty of being immersed, that he might conform in every particular to the divine requirement with respect to this ordinance. His great respect for his father's judgment and example could restrain him no longer, and he at length decided to be evangelically baptized. He says, speaking of this passage in his life: "I thought it due to my father to inform him of the fact. Therefore when I decided to be evangelically baptized, on my way to invite Elder Matthias Luse, of the Redstone Baptist Association, to attend on the occasion, I informed my father of my purpose and of the time of its accomplishment. Accordingly on June 2d, 1812, my father, mother, my sister Mrs. Bryant, my wife, myself, James and Sarah Henon, in all seven persons, were baptized into the Christian faith."

An event so extraordinary as this, could not fail to excite much discussion. It gave also great notoriety to the prominent actors in the movement, and roused up the most intense opposition. Despite of all this, however, they steadily persevered, and day by day, under the powerful and shaping intellect of Alexander Campbell, the peculiar points in the organization became more and more sharply defined and prominently set forth for the public examination. In a few years some five or six congregations were organized in Washington County, Pa., and the adjacent part of Virginia, and about 1815 they unitedly applied for admission into the Redstone Baptist Association, and

were received with the express understanding that they subscribed to no human creed or confession of faith, but that they should be held responsible alone to the word of God in all things pertaining to faith and practice. To many of the preachers this union was at the first very distasteful, and they accordingly commenced a series of petty measures of opposition that finally resulted in the withdrawal of these churches from the Redstone Association, and their union with the Mahoning (O.) Association. At the first meeting of the Redstone Association which was held after the union, Alexander Campbell delivered his celebrated discourse on the law. The clear, strong and original views announced in this address were new to most of the preachers, and excited against him the most relentless opposition. The disaffection grew with time, and it was not long till such men as Brownfield, Fry, and others, set themselves resolutely to work to excommunicate them from the fellowship of the Association. Failing in several attempts upon the ground of heresy in doctrine, overcome always in argument upon the Scriptural authority for the proposed measure, and finding that the majority was always against them, these envious and ambitious leaders resorted, at length, to a parliamentary artifice for accomplishing their purpose. A rule was adopted, as to the reception of congregations into the Association, providing all congregations which had been "constitutionally" admitted, should be permitted to continue their connection. The design of this rule was not seen, at the time of its adoption. But it soon leaked out that Mr. Brownfield, who had succeeded in getting himself appointed moderator, intended to apply the rule to the exclusion of the "six congregations that had come in with the Campbells." The artifice was this: the constitution of the Redstone Association required a recognition of the Philadelphia Confession of Faith; but these congregations had been admitted under a special protest against all confessions of faith; therefore, the moderator would rule, they had been "constitutionally" received, and must be excluded from any further connection with the body.

Having ascertained that such a course was to be taken, Alexander Campbell immediately proposed to the congregation aimed at, that they should peaceably withdraw, and thus avoid all further strife with the Redstone Association. This was agreed to, and before the next annual meeting they had all united with the Mahoning Association in Ohio. This union was one of complete harmony, and in a few years the Association dropped all pretensions to ecclesiastical power, and continued to assemble only as a sort of reunion of sister congregations—annual "big meetings" for co-operation and encouragement in the work of spreading abroad the restored principles of primitive apostolic Christianity.

During these trials, the extraordinary powers of Alexander Campbell became widely known. The people were with him—only the rulers of the then Baptist Israel were opposed to him. Their opposition, however, was everywhere active. He made frequent excursions—far and near—as Providence opened for him a door, and steadily enlarged his influence and increased the number of the disciples. His renunciation of infant baptism, and bold advocacy of immersion, brought upon him the fiercest opposition of the Presbyterians. The controversy was lifelong and led to those extraordinary discussions, with Walker, McCalla and Rice, which called out at once his great learning, and his marvelous powers of debate. It may be truly said that these discussions have exhausted the subject. Nothing is left to be said. The resources of learning and logic have been drawn upon till nothing remains that is worthy of reproduction. If Alexander Campbell had done nothing else than this single work of restoring the Scriptural authority of immersion and exposing the human origin of infant baptism, his name would deserve to stand among the brightest on the roll of public benefactors.

In 1819 he established the Buffalo Academy, and for a few years devoted much of his time to the education of young men. His school was crowded to overflowing from the beginning, and through his example and influence a lively impulse was given to the cause of education in the then new and comparatively unlettered community by which he was surrounded. He impressed his powerful nature upon many of his scholars and turned out a number of young men who, in after years, took a high rank in the professional walks of life.

In 1823 he commenced the *Christian Baptist*, a monthly periodical devoted to the defence of primitive apostolic Christianity. No religious publication, perhaps, ever excited more controversy than this very bold and original work. The author was in the full freshness and strength of his powers. He had a large and intimate acquaintance with the diversified phases of sectarian Christianity, was a keen and judicious observer of men and things, entirely free from all shackles of ecclesiastical authority and prejudice, and withal intimately acquainted with the divine standard with which his principles led him to compare all things in professing Christianity. He saw many things, which he judged to be not only without warrant in the word of God, but positive corruptions or perversions of both its letter and spirit. Naturally with but little reverence for human authority, he did not feel it sacrilege to challenge anything which he deemed contrary to the divine standard. Against such things he did not scruple to turn every shaft in his well-furnished quiver—argument, humor, wit, satire, ridicule—every power of his diversified and bold genius was employed with an adroitness and energy that

carried everything before him. He opened his pages to the freest and widest discussion and inquiry, and allowed a full hearing to both sides of every question which he deemed worthy of examination. For seven years he continued this publication, and to the end maintained, in his style and matter, a vigor and variety that seemed inexhaustible. By this time his reputation as a polemic, and powerful and original expounder of the Scriptures, was widespread, and wherever he went thousands of persons crowded to see and hear him.

In 1829 he had his debate with the celebrated Robert Owen. This zealous propagandist of infidel sociology had issued a public and defiant challenge to the clergy of the whole country. It was put forth in New Orleans, and no one dared or cared to take it up. Finally it fell upon the eye of Alexander Campbell, and he at once resolved to accept it. Speaking of this challenge, he says: "I have long wondered why none of the public teachers of Christianity has appeared in defense of the last, best hope of mortal man. . . . I have felt indignant at the aspect of things in reference to this libertine and lawless schemer," and "relying on the author, the reasonableness, and the excellency of the Christian religion, I will meet him in debate." This was a new field for the exercise of Mr. Campbell's varied powers, and with what triumphant success he acquitted himself we need not tell to an American public.

About this time Virginia was calling for a convention to amend the State Constitution, so as to adjust it more fully to the democratic policy of that period:—and the people of the western part of the State naturally looked about them, with much anxiety, for able men to represent their interests in the august body of political sages, that this great old mother of States would be sure to delegate on this most vital business of any government. Alexander Campbell had never taken any public part in politics—but the people knew that he was identified with them in interest, and that he was a man to whom they could safely commit their cause, and they called him to their service with an earnestness he could not refuse. There was opposition, of course, but he was easily elected, and served with distinguished ability—high among the highest—in a body of men, where to stand even in the second rank was no mean honor. This, he deemed, was his duty—but his pleasure and the great burthen of his heart was still to preach the gospel. With an all-consuming passion for this, his high and divine calling, he made every thing tributary to its fulfillment. The distinguished political relations which he sustained, he regarded only as a door divinely opened before him, that he might the more magnify his office as a minister of the Word. In private and in public, by the fireside, in the social circle, in the halls of the capitol, and in the pulpit, he never ceased to dissemi-

nate the seeds of the great movement to which he had dedicated his life. Small men give up under such circumstances, and make shipwreck of their faith; it is only the giant intellect and the lion heart, that can bend the spirit of politics to the higher power of religion, and make even the world venerate and praise it.

We remember well an incident illustrative of the effect of his course during this convention, which occurred in the spring of 1830. Ex-President Madison was returning from the convention, of which he had been a member, and spent the night at my father's house, which was just one day's journey from Richmond. The next morning Mr. Madison rose early, and he and my father were walking on the portico in the early sunlight, when the latter asked Mr. Madison his opinion of Alexander Campbell. After speaking in very high terms of his abilities as displayed in the convention, he said: "But it is as a theologian that Mr. Campbell must be known. It was my pleasure to hear him very often, as a preacher of the gospel, and I regard him as the ablest and most original and most powerful expounder of the Scriptures I have ever heard." We were then just entering our teens, but the aspect of this venerable man as he walked, with elastic and graceful step, in the morning sunlight, we shall never forget. This opinion of Mr. Madison was of course highly gratifying to my father, and was often repeated by him to others in after years.

Such was the effect of this brief episode in the long life of religious labor for which Alexander Campbell was so pre-eminently distinguished. He returned to his home with increased zeal for the cause of Christ, and a greatly enlarged influence for good. In 1830 he completed the seventh volume of the *Christian Baptist*, and commenced the publication of the *Millennial Harbinger*—a work which he continued to edit until the end of 1863, and which is too well known to need any notice here.

In 1836 he held the celebrated debate with Archbishop Purcell. This, as well as the discussion with Robert Owen, was a labor which Mr. Campbell felt he owed to Christendom. They were, in no exclusive sense, connected with the special work of reformation, to which he was more particularly devoted. His triumphant defense of the truth of Christianity against the infidel attacks of Owen, and his even greater vindication of Protestantism against Romanism, deserve the gratitude of the Christian world. He stood, in both of these great conflicts, as the champion of evangelical truth, and his overwhelming assaults upon these two dreaded foes of a pure Christianity, will ever be remembered as forming an era in the victories of the true church of God.

By this time, through his writings, his public debates and his many and extensive tours, through all the States of the Union, aided by many able and devoted co-laborers, Mr. Campbell had attracted to

the movement of which he was the great and acknowledged head, many myriads of zealous and earnest sympathizers. Congregations had been organized in almost every State of the Union, and in many localities they constituted the prevailing denomination. He had long seen and felt the growing want for an educated ministry, and earnestly meditated upon the best means for meeting the necessity. Already taxed to the utmost by the innumerable public demands upon his time and energies, he, for some time, shrunk from undertaking what seemed to be the only alternative; but the necessity was urgent, and he resolved to postpone it no longer. In 1840 he commenced the great and crowning work of his life, the founding and endowment of Bethany College. He did not wait to raise the means from others, but with a sublime confidence in the merit of the enterprise, which was his strong characteristic in all that he undertook, he threw some ten or fifteen thousand dollars of his own capital into the business, and at once contracted for the erection of the necessary buildings. All the energies of his great mind and heart were thrown into the enterprise, and by the fall of 1841 the college was organized, with a regular charter, Board of Trustees, faculty and over one hundred students, assembled from ten or twelve different States of the American Union. He took upon himself, not only the duties of president, but also the daily labors of lecturing on the Bible. Indeed, he made the daily and thorough study of the Bible the peculiar characteristic of Bethany College. As he regarded the Bible, and the Bible alone, as the only authority to the church in all matters of faith and practice, and the only infallible source of a perfect morality, so he conceived it should form the basis of all Christian education, and be made a leading text-book in every college. This great thought he ever cherished, as the ruling principle of his college labors. To magnify the value of this book of books—to enforce its claims to authority over the hearts and consciences of men—to expound its great and eternal principles of righteousness and truth—and make men feel that it is the word of the living God, the divine standard of truth in religion, and of virtue in morality—these were ever prominent among the earnest and benevolent aims of his great and devoted life. To raise up men who would sympathize with him in these sublime aims, was the great motive which prompted him to superadd to his already oppressive labors the additional responsibility of Bethany College. Many of his friends thought that he would injure his public influence by confining himself to the college. In a letter just received from one of these, the writer said: "I remember visiting Bethany for the first time, when the old college was building. I said to Brother Campbell, 'You will, when engaged in the college, lessen your influence for good; you will not be able to travel and preach for us as you have done heretofore.'

Such was my short-sightedness. Said Brother Campbell in reply, "O brother, but I will raise up many young men in the college to preach the gospel in my stead, even when I am gone;' and by the blessing of God, has he not made his word good! Oh, thank the Lord, there are many able preachers of the truth he loved so well, left to call his name blessed." Such was the aim and such the result of this great work.

We are only sketching some of the more prominent labors of this ever laborious servant of God, because we feel that the public will demand something of the kind at our hands. We pass over many pleasing and illustrative incidents, that could not fail to add interest to this brief memoir, did the limit and the simple purpose of this article justify their introduction.

It will be evident from what we have recited, that it was never a purpose of Alexander Campbell or his father to build up a new party or sect in religion. Their primary aim was to reform the errors of the existing organizations, without schism. They thought they could persuade them to reform, and to conform to the Scriptures without division; and, so far as the Mahoning Association, to which they attached themselves, was concerned, this was accomplished. This was a recognized Baptist Association at the time the six churches, represented mainly by Thomas and Alexander Campbell, united with it; and it was never subjected to any ecclesiastical excommunication from the Baptist fellowship. It gradually dropped off those features that were found to have no authority in the word of God, and so became reformed; but otherwise it was still recognized as a Baptist Association. Alexander Campbell was recognized as a Baptist every where in his travels for many years after his withdrawal from the Redstone Association; and would, of his own accord, never have broken fellowship with them, if they had allowed him the freedom which he claimed, in preaching what he believed to be the simple truth of the gospel, and at the same time the right of exhorting his brethren to return in all matters of faith and practice, to the express teaching of the word of God. But prejudice, envy and clerical bigotry are hard things to persuade, and still harder to contend against, and so the strife commenced, and for more than forty years went on, with a zeal, and in some cases a passion, that in calmer years both sides must regret. Of one thing we are sure, that during the riper years of his life, Alexander Campbell often thought earnestly and fondly of a restoration of fellowship between the Disciples and the Baptists. But he could not see the way. His proposition for a friendly discussion of mutual differences with Dr. D. R. Campbell, of Kentucky, made in 1858, was conceived in this hope—but the spirit in which it was met, showed that the proposition was made too soon. He ever met any

fraternal advances on the part of a Baptist with the most cordial welcome, and cherished with special care every development of returning good feeling which he discovered in the prominent men of the denomination. But further than this he did not see reason to go.

Mr. Campbell's career in public labor and influence was a long one. For forty years he labored with an assiduity and energy rarely, if ever, equalled. Through long tours of months he would travel and talk and preach, with a strength and endurance of mind and body, almost incredible. His great fame attracted to his public appointments vast concourses of hearers, and he was accustomed to address such almost daily, for several hours at a time—and not unfrequently two or three times a day, with all the power and animation of one fresh from the rest and preparation of his study. Wherever he might sojourn for the night, and during intervals of public speaking, throngs would collect to hear him *talk;* and between these fireside and public preachings, his tours would be almost an endless monologue. Nobody wished to talk in his presence. His themes were so much out of the range of ordinary conversation, that but few people could sustain a part in their discussion. A question would sometimes set him a going—but very soon his vast learning, especially in the department of Biblical lore, would lead him into wide fields of discourse, all familiar and easy to him, but strange and unknown to his hearers; and it was their pleasure to sit in silence and learn. But he was not pedantic. The great ideas, which were the woof and substance of his discourse, were too grand and sublime for the trivialities of pedantry. No man ever talked with a more manifest absorption of his soul in the transcendent value of the truths which he discussed. His were truly "thoughts that move and words that burn." No one ever suspected him of "talking for effect," in the vain sense of that saying. His whole nature seemed animated with a divine enthusiasm for the knowledge that brings salvation. He could not be induced to talk long on any other subject. No matter where he was, he was the observed of all observers, and he would bend the conversation sooner or later, by the talisman of his peculiar genius and zeal, towards the love and the mercy of God as manifested in the gospel. Not unfrequently have we seen him in the company with reputed conversationalists; and friends have been curious sometimes to see how he would sustain himself in such cases; but while he was ever courteous to listen, his associations of thought were so original, the range of his learning so out of the ordinary track of fashionable and superficial attainments, and the divine elevation of his ideas so lifted up above the commonplaces and platitudes of ordinary conversation, that even the vainest talkers soon grew silent, and listened, if not with delight, at least from necessity. The charm of his discourse

was, that it breathed the freshness of a heavenly revelation, and, lifting the soul up into the region of things ineffable, made it, at least for the moment, feel that it was divine. He was not, in the proper sense, a conversationalist at all; he was a discourser. His ideas flowed on in a perpetual stream—majestic for its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic, as his mind was vigorous and commanding, no one could see and hear him, and fail to discover that he was in the presence of one on whom nature had set the stamp and seal of transcendent greatness.

In his family and domestic relations he was a faithful husband, a kind and considerate father, and a just and respected neighbor. In 1828 he was married a second time, to S. H. Bakewell, who, with four of her children, survives him. These four are all that remain of fourteen that were born to him from his two marriages. His descendants—children, grandchildren and great-grandchildren—in all, number only thirty-one. This is a small number to survive an octogenarian. But a bright family had gone before him across the Jordan, and he did not find his mansion untenanted when he too was called to that heavenly home.

He was the most persistent man in the religious instruction of his family, that I ever knew. Morning and evening worship were as regular as the daily meals. Never in any family were the Scriptures more copiously recited by the children, or elaborately explained by the parent. No matter what had been the fatigue and labors of the day, he always found strength and time enough for this cardinal feature in his household economy. He had but little confidence in a piety that was not nourished and instructed by the daily study of the word of God, and a perpetual habit of prayer. So he taught and thus he practiced. How did it fit him to die?

We refer our readers to the interesting account from Dr. Richardson, which we give below, of his sickness and final end. His last days were as the effulgence of the sun, when it sinks gloriously through gorgeous drapery of rifted cloud. He went to his rest through fitful gleamings of a sublime intellect, but with a faith that never faltered. He suffered as the strong only can suffer. His iron frame gradually gave way. He seemed conscious that the convulsive grasp of death was upon it—that the long empire of his imperious will was invaded, and he would struggle at times with the energy of an unconquered giant to shake it off. We watched him as we never watched the dying before, and it seemed that the idea of immortality was struggling with the agonies of death. Relaxing from the struggle of physical pain, a placid smile would play over his countenance, and

then he would murmur as if in soliloquy; "I will ransom them from the hand of the grave; I will redeem them from death; O death, I will be thy plagues; O grave, I will be thy destruction; repentance shall be hid far from mine eyes." He would frequently exclaim, "What shall I do, what shall I do! whither shall I fly, but to thee!" The soul was struggling with the clay tenement and panting to be free, but refusing to die. The Scriptures proved his unfailing consolation. He quoted them with great point, when he seemed to know or notice but little else. A few days before his death, upon some allusion to the creation, he quoted the first verse of the first chapter of Genesis, in Hebrew, and then the first verse of the first chapter of John in the Greek. His mind delighted to dwell upon the glorious character of Christ. He would look around upon the friends about his bedside and ask, "What think ye of Christ—his divine nature—his glorious mission—his kingly office—the sovereign Ruler of the heavens and of the earth—the fountain of universal being?" Rousing up from apparent reverie, he would say, "God speaking to man, and man speaking in response to God! Praise to his name!" At times the idea of going home would take possession of his mind, and he would give orders for starting. Again he would say, "It seems a great distance but it is very short—but a step from the cradle to the grave, from earth to heaven, from time to eternity! A few days to lie in the earth, and then—the glorious resurrection."

And then he would break out with sublime quotations descriptive of future life. "'Eye hath not seen, nor ear heard, neither have entered into the heart of man the things that God hath prepared for them that love him.'

> "'When I've been there ten thousand years,
> Bright shining as the sun,
> I've no less days to sing his praise
> Than when I first begun.'"

The sublime words of the Psalms were constantly in his mind—and he quoted with remarkable accuracy and propriety from the old metrical version of the Scotch Psalmody, which he memorized in his youth—such as spoke the comfort he needed or the praise he felt.

Through all his weakness and suffering his politeness and gratitude were among the most conspicuous expressions of his heart. He was thankful for the courtesies of his friends—anxious lest they would not be properly attended to and cared for—and grateful for the slightest office of kindness. Sometimes the room would be nearly filled with visitors, and he would think they had assembled to hear him preach, and ask if it was not time to begin the services—and when reminded that they were only friends called to see him, he

would request some one to thank them for him—and then turning to those nearest, he would quote:

"Society, friendship and love,
Divinely bestowed upon man;
Oh, had I the wings of a dove,
How soon would I join ye again.
My sorrows—"

and his voice would fail him—and with a graceful wave of his hand he would close his eyes and lapse into silence.

One of the remarkable qualities of his mind was its great power of relative suggestion. It was quick to the last. Sometimes playing upon words, but always with a deep meaning in his thought. We were urging him to take some nourishment. He drank a draught of it, and paused for breath. We asked him if it was not palatable. He replied, "Yes—and I presume *wholesome*. But," said he, turning his face with its familiar smile of humor full upon us, "the *whole* need not a physician." Four days before his death the weather was sunny and pleasant. I called his attention to the fact, and remarked that it was the first day of March. "Yes," said he, "comes in like a lamb, goes out like a lion." A day or two before the sun was pouring its setting beams in through the window opposite the foot of his bed. His eye rested inquiringly upon the quiet glory—and he was told that it was the setting sun. "Yes," he repeated, "the *setting* sun! It will soon go down. But unto them that fear his name shall the Sun of righteousness arise with healing in his wings."

But time would fail us to cite the many memorable death-bed sayings of this great and noble man of God. His thoughts were all of God, of Christ and of heaven. Literally did he

"Speak the honors of his name,
With his last laboring breath,
And, dying, triumphed in the Cross,
The antidote of death."

When his voice had almost entirely left him, and he was struggling for breath, his wife said to him, "The blessed Saviour will go with you through the valley of the shadow of death." He looked earnestly into her face for a moment, and then with a great effort said emphatically, "That he will! that he will!" And this was about the last intelligent and pointed expression of his deathless confidence that we can now recall.

Sunday, the 4th of March, we had been with him nearly all the day. Night came on, and it became evident that with it was also coming for him the night of death. It drew towards midnight—we stood beside him, his hand in ours, noting the beating of his pulse. We felt it going, and said to a patient female watcher, "If it revive not, he must soon be gone." She glided away to wake the doctor.

The pulse quivered and stopped—a sudden and convulsive drawing back of the breath startled us—and in a few moments the voice of lamentation rose over the lifeless form of him whom distant generations will rank among the greatest of the many God-given that have blessed our earth. W. K. P.

ADDRESS AT THE FUNERAL SERVICES OF A. CAMPBELL.

R. RICHARDSON.

My dear friends, we are assembled here under circumstances peculiarly solemn. It is indeed sad and strange to us to realize that we must "leave the warm precincts of the cheerful day," and resign "this pleasing, anxious being," that we possess in this present life. And how forcibly is this impressed upon us when we stand in the presence of a dear friend whom we have known in life, whose society we have enjoyed, whose hand we have often clasped in friendship, whose kind accents still vibrate in our hearts. It is doubtless well that on such occasions we should pause a few moments to meditate upon an event which touches us so deeply, and to secure, for the profit of our souls, the lesson which it teaches.

It is known to many present that the beloved departed had been gradually failing in health for a considerable time, and that he had, in consequence, to withdraw, in a good measure, from active labor, both in the college and in the church. In the church, indeed, he had ever manifested his usual willingness to labor to the last, and continued to preach occasionally, though with enfeebled voice, and to attend meetings with his accustomed punctuality. At the close of last October, having exposed himself unduly to the cold morning air, he suffered a severe chill, and was for two or three weeks confined to the house. Recovering from this, however, he appeared again at church, and seemed, as if for the occasion, to have had his mental and bodily vigor so renewed, that he delivered a most interesting and able discourse, with more connection and thought, and with clearer intonation, than he had been able to do for several years. It, in fact, reminded me then of some of the best efforts in his prime. His theme was one upon which he was ever most eloquent—the dignity and glory of Christ and the completeness of his redemption, a fitting subject for the close of his long and faithful ministry of the gospel; for this proved to be *his last discourse.*

Soon afterwards, his feebleness increased again. He contracted a cold, and during the month of January was confined to the house, and was under medical treatment. Improving somewhat, and his presence being much desired on the occasion of the ordination of two additional elders of the church at Bethany on the 11th of February, he came over in a buggy, and assisted in the ceremony, making a few appro-

priate remarks. He had even proposed to deliver a discourse on the occasion, at the opening of the meeting, but his voice was so feeble when he attempted to read out the hymn, that Professor Pendleton, the acting elder, went up and dissuaded him. *This solemn occasion was destined to be the last time of his attendance at the house of God.*

His weakness continued to increase gradually. Had slight feverishness, not very regular in character. At night, occasionally, oppressed breathing—seldom any pain—some bronchial irritation and general debility. At times, the presence of particular friends, and the introduction of subjects in which he took a special interest, would rouse him to much of his former vivacity. Such revivings, however, due, doubtless, to the momentary excitement of the intellectual powers, were but transient in their duration, like the beaming forth of the setting sun from amid the clouds of the west. The night, with its privations and sorrows, steadily approached. After some time, appearing faint from the exertion of rising and dressing, his family attendants thought it best for him to remain in bed, to which arrangement, in spite of his desire to be up, he assented with that cheerful acquiescence which he had ever yielded to the wishes of his family and his friends. It was very touching indeed, to see how gently he yielded, during the whole period of his failing health, to the wishes of those about him, denying himself daily his accustomed rambles, to which he seemed still to feel himself entirely equal. No less was it to witness his entire resignation to the will of God, and to hear his frequent expressions of gratitude to God, and admiration for his wondrous works both of nature and of grace.

Nothing can be more interesting than the records of the parting hours of those who have been distinguished in reference to the future and the unseen. We listen with eagerness to the last words of those who are just on the verge of the spiritual world, and who may be thought to gain and to impart some revelations of its untold secrets. It is, indeed, partly on this account that

> "The chamber where the good man meets his fate
> Is privileg'd beyond the common walk
> Of virtuous life—quite in the verge of heaven."

It was indeed a high privilege to be admitted to witness the Christian graces and the faith and hope of the gospel so fully displayed as during the few closing days of him whose honored remains are now before us. Fully conscious that he had not long to live, he remained cheerful, undismayed, and even joyous, abounding in thanksgiving to God. It was indeed gratifying to see how firm he was in faith, how wonderfully patient in suffering, how wholly free from the slightest murmuring or complaint, or even transient fearfulness. He felt himself engaged, indeed, in a mighty struggle, which was pro-

tracted through many days, by the native vigor of his constitution, but he manifested no symptoms of decay. Suffering little positive pain, though much discomfort, he was still pleased to see his numerous friends day after day as they called to visit him, receiving each with a pleasant smile of recognition, inquiring kindly after their health, and courteously inviting them to a seat near the fire. Characterized as he had ever been by the genial and urbane manners of the true Christian gentleman, he forgot not for one moment his usual habits, but was, throughout all his illness, ever more thoughtful for others than for himself.

Time will not permit to detail the incidents of the utterances of those days and nights of languishing. At times a brightening gleam of renewed intellectual power. Again a wandering—he was away from home—anxious to be home; yet gently acquiescing in the reply of "Presently." It seemed as if, conscious of the event, the struggle for life had, in his fancy, assimilated itself to the discomforts of a toilsome journey. He longed to be at home—to be at rest—and to have those he loved to go with him. Sometimes awaking from a dose, he surprised those present with his eloquent utterances of sublime and lofty thoughts—appropriate quotations from the Sacred Writings and the Christian poets—joyful confidences in the truths he had believed and taught—sweet memories of his life and labors, traced from youthful days. Thus he gradually sunk—slowly, laboriously, yet patiently, grandly, until during the last day and the night preceding, his exceeding difficulty of enunciation and failing strength disabled him from speaking, unless briefly to thank those who ministered to him for their kind offices. On the Lord's Day he was apparently unconscious, breathing with difficulty and with failing pulse; but as evening came on, his breathing became easier, and at forty minutes past eleven, just as the Lord's Day in which he had always so greatly delighted, was about to close, he too finished his course, and gently expired.

And now he sleeps. No more shall we behold that intelligent countenance, beaming with a smile of kindly recognition. No more shall we hear that beloved voice in courteous greeting, or in lofty discourse upon themes of eternal interest. No more shall we clasp his friendly hand in love and fellowship. No more shall we see that commanding and venerable form. He sleeps. In the language of the world he is dead, but in the language of the Saviour he only sleeps; for he rests in hope. Death, true death, is separation from God; and hence those who live in the pleasures of the world, are in reality dead, while they live. "Our friend Lazarus sleepeth," said Jesus, "and I go that I may awake him out of sleep." "I am the resurrection and the life," said he at the ancient Bethany. "He that believeth in me, though

he were dead, yet shall he live." "And whosoever liveth and believeth in me shall never die." Doubtless there is a resemblance between death and sleep. But what is the distinctive point of resemblance? Is it the supposed unconsciousness? Is this seeming unconsciousness real? or are we not conscious of taking rest in sleep? Are there not many states of unconsciousness, as stupor and catalepsy, which are not sleep, and are they not distinguished from sleep by the possibility of awakening? Is it not the possibility and the facility of awakening that is the characteristic of sleep? And if death be sleep, is it not that there is here also an awaking, and that it is so called by the resemblance? Death is indeed a sleep, because there is the hope, yea, the certainty of the awakening. And as we go to sleep, without fear, in the night, because we confidently expect to awake in the morning, refreshed and with all our faculties and feelings, so may we sleep also in Jesus, assured that in the morning of the day that shall "dawn upon the night of the grave," we shall awake in his likeness, and with all our friendships, our sympathies, our characters, our hearts unchanged. This is no theory, but a fact demonstrated by the resurrection of Christ himself with all his former human love for his disciples; his peculiar human sympathies with John; his special regard for Peter; his thoughtful cares and teachings; his parting blessing; his spiritual gifts; his continued intercession.

Thus has our revered friend and brother fallen asleep in Christ. In regard to his character, it is unnecessary to speak particularly now. His public character is known to the wide world. His name is known—his influence has been felt in the most distant lands in which our vernacular is spoken. And we all know how incessant have been his labors for the spread of the truth in the earth, and for the promotion of the best interests of humanity. From the hour when, fifty-six years ago, he delivered in a grove on the farm of Major Templeton, eight miles this side of Washington, his first discourse, and fully realized his mission as a proclaimer of the unsearchable riches of Christ, how arduous have been his efforts and how unremitting his toil in the blessed cause of the Redeemer! His text on that first occasion, was the close of the Sermon on the Mount: "Whosoever heareth these sayings of mine, and doeth them, I will liken him to a wise man which built his house on a rock." It was upon that rock of obedience to the divine commandments that he himself ever sought to build, and taught men so; and he has been justly accounted great in the kingdom of heaven. It was for the defense and restoration of the pure primitive gospel and its institutions, that he lived and labored during these eventful years; and we know to how large an extent he has left the impression of his power

upon the religious denominations of Christendom, both Catholic and Protestant, as well as on the sceptical and unbelieving world.

Nor is it necessary to speak of his private character to you, his relatives and friends and neighbors, who have so long known and loved him. No husband, no father could be more affectionate; no neighbor more sympathizing or more kind. There is, however, one trait in his personal character which I must briefly mention as one truly worthy of admiration. I mean his condescension to his inferiors. Possessed himself of the most splendid abilities, the peer of earth's highest and noblest ones, he was ever wont to receive and address the lowest and most ignorant in a manner most courteous and respectful. Realizing as he did the innate dignity of that human nature of which the Son of God took part, he slighted and repulsed no one, however humble in his sphere of life, however rude or uncultivated his mind or manners. He had for all a pleasing word; a kindly greeting; and in all a sincere and heartfelt interest. Often have I admired this beautiful feature among the varied excellencies of his moral nature, revealing the kindliest human sympathy, and rendering him ever a true example of the affability and humility of the Christian. To the young, how engaging he was! How interested in their education and improvement! How earnest to promote their progress and welfare! How sedulous to impart and cultivate moral and religious principle. Alas! it is the grave alone that could silence these kindly counsels, and render that noble nature accessible no more.

For now he sleeps. In Christ he soundly and sweetly sleeps. As has been sung of one glorious in military renown,

> "He sleeps his last sleep; he has fought his last battle
> No sound shall awake him to glory again."

So it is true of our departed brother, that "he sleeps his last sleep," and that "he has fought his last battle"—but he has contended in a far different field from that in which the hero of St. Helena won his renown. He did not "wade through slaughter to a throne," nor "shut the gates of mercy on mankind." He sought a holier crown, a loftier throne, through nobler victories. He opened wide the gates of divine mercy to a perishing and sinful world, and triumphed, not by means of death and human carnage, but by laboring to impart, through the gospel of God's grace, eternal life to men. But it is not true of this Christian hero that "no sound shall wake him to glory again." On the contrary, the voice of the archangel and the trump of God shall awaken this sleeping dust to a glory transcendent beyond expression—to immortal youth and beauty—a crown of life, an inheritance unfading and incorruptible which the Lord, the righteous Judge, will award to all who have served him faithfully. He will awaken to the rest and blessedness of that heavenly home, for which, while

on earth, he longed; to the enjoyment of that pure and elevated society of the redeemed, and to those ineffable joys of the divine presence which his eloquent utterances from the Sacred Writings so often and so vividly portrayed.

These, beloved friends, are our consolations. And are they not abundantly sufficient to assuage the grief that rises in the heart and gathers to the eyes in tears? Surely in the blessed promises of God; in the redemption that is in Christ; the restoration of the loved and lost and the realization of all that human hope has sought or God's love granted, we shall find sufficient solace. And what then now remains but that each one of us in his appropriate sphere shall labor, like him who has just preceded us, for the glory of God and the good of humanity? What is our duty but to profit by such examples, and to remember those who have spoken to us the word of God, "considering the end of their conversation; Jesus Christ the same yesterday, to-day and forever"?

A MEMORIAL SERMON ON THE OCCASION OF THE DEATH OF ALEXANDER CAMPBELL.

[By Joseph King, A. M., pastor of the Christian Church in Allegheny City, Pa., delivered March 18, 1866.]

Text.—II. Sam. iii. 38: "A great man has fallen in Israel." Ps. cxii. 6: "The righteous shall be in everlasting remembrance."

The one concerning whom I am to speak to you was both a righteous and a "great man," and therefore "shall be in everlasting remembrance." Alexander Campbell, whose life and public services will form the subject of this morning's discourse, was born in the county of Antrim, Ireland, A. D. 1788. He died at his home at Bethany, W. Va., March 4, 1866, and was, consequently, at the time of his death, in the seventy-eighth year of his age. "He died old, full of days," and ripe for glory. He has been gathered to his fathers like a shock of corn ready for the garner of the husbandman. "He is not dead, but is sleeping"—sleeping in Jesus. It is not often—indeed, it is only once in centuries, as the history of our race shows—that God gives to the world and to the church so great a mind as he possessed, so benevolent a heart as throbbed in his bosom, so pure and valuable a life as he lived; and, therefore, I regard it as eminently proper that his death should be made the occasion of public remarks. His was no ordinary life. His was no common mind. He was one of God's few great men, such as appear on the theatre of life but once in centuries. He was, in the highest sense of the word, a benefactor of his race. He lived to bless and save others. He had a single eye to the advancement of the kingdom of Christ. He was raised up by God, and watched over by special Providence. I verily believe, as truly as was Moses or Paul or Luther, to accomplish a great work.

to inaugurate a great religious movement, and, having nobly performed his task, having finished the work which the Father gave him to do, he passed away and entered into the enjoyment of that rest which is for those who die in the Lord. His life, his labors and writings have already been, and will hereafter be, of an inestimable value to millions both in the Old World and the New; and the tidings of his death have brought tears to the eyes of many and saddened the hearts of many from one side of the continent to the other.

My object in delivering this memorial discourse is twofold; first, to acquaint my hearers with the principal events in his life, and the leading traits in his character; second, to give public expression to my own appreciation of the worth of this great and good man. I knew him. I studied his spirit and character. I was his pupil two years. I sat at his feet, like Saul at the feet of Gamaliel, and listened to the word of life which proceeded out of his mouth. I heard him lecture on the Holy Scriptures five mornings in the week, and preach on the Lord's Day, a privilege which I have ever regarded, and shall ever regard, as the highest of my life. I loved and reverenced him, as I loved and reverenced no man. And when, week before last, on the day before his burial, I approached the coffin in which he lay, and beheld that stalwart form, that gigantic frame—so beautiful in death—his eyes closed as if in sleep, his hands clasped as I had seen them many times in life, with a perfectly lifelike smile on his lips, I said to myself, "Is this death?" Then death is not so terrible. 'Tis a glorious thing to die, if one die the death of the righteous, as he did. It is not possible, within the limits of a single discourse, to say a tithe of what might be said concerning the life, character and labors of so distinguished a man. This work is reserved for the future historian. I will endeavor, therefore, to be as brief as is consistent with clearness.

In addressing you, I will observe the following order: First, a brief sketch of his life, and of the steps which led to a change in his religious views. Second, a glance at the labors of his life, and his position as a reformer. Third, his peaceful end.

Alexander Campbell was educated at the University of Glasgow, Scotland, with a view to the ministry of the Church of the Seceders (a body from the communion of the Established Church), and after his arrival in this country, was for two years a minister of that church, in Washington County, Pa. His father before him, the venerable Thomas Campbell, was educated at the same university, and was the relative and classmate of Thomas Campbell, the Scottish poet. He (his father) was a minister in the Seceder Church, connected with the Presbytery of New Market, and pastor of the church at

Ahoery, in the North of Ireland. He was a man of extensive learning, accurate scholarship, great piety and zeal in his work, and for years before his emigration to this country he labored both in public and in private to effect a union between the Burghers and anti-Burghers; *i. e.*, between the Unionists and Seceders in Scotland and the North of Ireland. And here I may remark, that reformation in the religious world, for which we as a people are pleading, and to which Alexander Campbell devoted his life, his commanding talents and wonderful energies, began about the beginning of the present century, in the efforts of his father to unite into one body both the Unionists and Seceders, both of whom had withdrawn from the Scottish Presbyterian Church.

In the year 1807 Thomas Campbell, the father of Alexander, came to America. He landed at Philadelphia. "The Associate Synod of North America" was then in session in that city. He presented his credentials, was received and assigned to a field of labor in the Presbytery of Chartiers, Washington Co., Pa., and entered upon his work. His family he left at home in Ireland. Alexander, his oldest son, after the departure of his father, pursued his studies at the University of Glasgow, and having completed them, he, his mother, and the rest of his family, left Ireland for the New World, and landed at New York, Oct. 5, 1809. They came to Washington County, Pa., and found the father, Thomas Campbell, preparing for the publication of what he called "A Declaration and Address," to his co-presbyters, the object of which was to correct what he thought to be errors in the church—to reform abuses, and to lead his brethren in the ministry to a more simple and Scriptural presentation of the gospel. He saw from reading the New Testament, that the church of Christ is "essentially, intentionally, and constitutionally one;" that the church, the body of Christ, must not and dare not be divided; that divisions, separations and sectarianisms among the professed people of God are evil, contrary to the revealed will of Christ, contrary to the letter and spirit of his prayer (John xvii.), and tend directly to prevent the conversion of the world; and he set himself to work for *reformation* and union, though with no intention, at the time, of leaving the Secession Presbyterian Church.

One proposition in the address above alluded to, is in these words: "That in order to this"—viz.: the unity of the church, the oneness of the followers of Christ—"nothing ought to be inculcated upon Christians as articles of faith, nor required of them as terms of communion, but what is expressly taught and enjoined upon them in the word of God. Nor ought anything to be admitted to be of Divine obligation in their church constitution and managements, but what is especially enjoined by the authority of our Lord Jesus Christ upon the New

Testament church, either in express terms, or by approved precedent." Allow me just here to observe that this proposition, written in 1809, contains, in my judgment, the grand fundamental principle of that Reformation to which his greater son consecrated his life. It is the embryo of the greatest religious movement of the nineteenth century. Mr. Campbell spent the winter of 1809-10 in study with his father, in discussing and investigating his pleas for reformation in the church. And in the month of May, 1810, in Major Templeton's grove, eight miles from the village of Washington, he preached his first sermon from these words of our Saviour, "He that heareth these things, and doeth them," etc. (Matt. vii. 24).

One day, not very long after he began his ministry, he spoke substantially to his father as follows: "Father, if the position you have assumed in your 'Address' be correct, viz.: that we ought to admit nothing as of Divine obligation, and practice nothing that is not specifically enjoined by Christ and his apostles—if that position is correct, what will become of infant baptism? Where is it enjoined either in expressed terms or approved Scripture precedent?" His reply in substance was, as his son many years after said, "It is merely inferential." *The most that any one can say of it.* "But," said he, "we will study that subject." They did study it. They both understood the languages in which the word of God was originally written, and after an impartial, prayerful and thorough investigation of the subject, Alexander Campbell came to the conclusion that the immersion of a believer in water, is the only Scriptural action of baptism. And, in obedience to his convictions of duty, on the 12th day of June, 1812, he and his father, their wives, his oldest sister, and another gentleman and his wife, seven in all, were immersed in the name of the Father, and of the Son, and of the Holy Spirit, and some months afterward, on invitation, united with the Redstone Baptist Association. He labored in connection with the Baptists about two years. He was not excluded from the Baptist Association, as many think—he never was. And when he formally withdrew from them, it was not to build up a new religious party. He did not intend to become the recognized leader of a distinct body of people; he had no such ambition. Like Luther, he sought to correct errors and reform abuses, among the people with whom he was ecclesiastically associated. Like Wesley, also, who did not design to form a separate organization of people called Methodists. In harmony with the principle upon which Mr. Campbell set out, to study the word of God, to preach that Word in its purity, to reject as terms of communion, and as obligatory upon man, everything human, and to receive and practice only what is divinely enjoined—and that, beloved hearers, is nothing more or less than the great fundamental principle of Protestantism; the Bible.

the whole Bible, and nothing but the Bible, is the religion of the Protestants—I say, the practical adoption of that principle led Mr. Campbell to oppose human creeds and confessions of faith as bonds of union and terms of communion; and stern devotion to the truth, uncompromising loyalty to God and his word, carried him, against his will and his purpose, away from the people with whom he had been ecclesiastically connected.

In his own words, he remarks: "My faith in creeds and confessions of human device was considerably shaken while in Scotland, and I commenced my career in this country [America] under the conviction that nothing that was not as old as the New Testament should be made an article of faith, a rule of practice, or a term of communion among Christians; in a word, that the whole of the Christian religion, exhibited in prophecy and type in the Old Testament, was presented in the fullest, clearest, and most perfect manner in the New Testament, by the spirit of wisdom and revelation. This has been my pole-star ever since. And in my conformity to the grand principle, which I have called the pole-star of my course of religious inquiry, I was led to question the claims of infant sprinkling to divine authority, and was, after long, serious and prayerful examination of all means of information, led to solicit immersion on a profession of my faith, when I as yet scarce knew a Baptist from Washington to the Ohio, in the immediate region of my labors, and when I did not know that any friend or relation on earth would concur with me."

Mr. Campbell was no ordinary man. He was a "great man" in every sense of the word. He was wonderfully gifted. He had the talents of an angel almost, and he consecrated them, without reserve, to the service of Christ. He wielded a power and exerted an influence which no other man in the nation exerted. And I think it no exaggeration to say that the greatest mind in the nation passed to the better land, when Alexander Campbell breathed his last. He was an independent thinker, a vigorous writer, a logical debater, a polished, classical speaker, and a most courteous Christian gentleman.

Let us glance at his labors and his aim as a reformer. During a period of twenty-three years, from 1820 to 1843, he held five oral public debates. The first with Rev. John Walker, a minister of the Secession Presbyterian Church, in 1820, held at Mount Pleasant, O.

Next his debate with Rev. William McCalla, a Presbyterian minister, on the subject of "Christian Baptism." This debate was held at Washington, Ky., in 1823. It was attended by a large concourse of ministers, both of the Presbyterian and Baptist Churches.

In April, 1829, Mr. Campbell met in public debate, in the city of Cincinnati, Robert Owen, of Lanark, Scotland, the distinguished sceptic and socialist. Mr. Owen was the acknowledged champion of infidelity,

both in this country and in Great Britain. He sent forth his challenges for debate on the evidences of the Christian religion, and it is a remarkable fact that not another man in the country dared to meet him but Mr. Campbell. He had travelled over this country, from Boston to New Orleans, speaking in public and private, against the divine origin of Christianity, and was about embarking for the Old World, boasting that no man in America dared to debate with him. Mr. Campbell accepted the challenge, and never was a man more completely overpowered and crushed by logic and argument after argument, than was Mr. Owen. He had his say. He got to the end of his story. He exhausted himself and sat down, having nothing more to say, and Mr. Campbell without an opponent to reply, spoke continuously for twelve hours on the evidences of Christianity as a supernatural religion. He made a twelve-hour speech—the longest speech on record. This debate, republished in England, has had an extensive circulation both in this country and Great Britain, and is accepted by all religious parties as a standard work on the Christian evidences. I have been informed that after this debate, Mr. Campbell invited Mr. Owen to his own home, treated him with the kindness of a brother, and begged him to abandon infidelity and accept Christ as a Saviour. Mr. Owen melted to tears—he buried his face in his hands, but still clung to that which he could not sustain.

Toward the close of the year 1836, Dr. J. L. Wilson read an oration before the "College of Teachers" in Cincinnati, on the subject of universal education. At its close, John B. Purcell, then bishop of Cincinnati, arose, and before a Protestant assembly, protested against allowing the Bible to be used in schools. Mr. Campbell, on hearing this, expressed a willingness to meet Bishop Purcell, or any other "creditable gentleman," and discuss the whole question of Catholicism, as opposed to Protestantism. Seven propositions were arranged, Mr. Campbell affirming every one of them, and for nine days in the month of January, 1837, the debate continued. In this discussion, Mr. Campbell's wonderful resources and extensive acquaintance with the history of the church, ancient and modern, and his thorough knowledge of the delusions of the "man of sin," are clearly brought out. The first two sentences of his opening speech I have always thought were grand sentences: "I appear before you at this time, in the good providence of our heavenly Father, in defense of the truth, and in explanation of the great redeeming, regenerating, ennobling principles of Protestantism, as opposed to the claims and pretenses of the Roman Catholic Church. I come not here to advocate the particular tenets of any sect, but to defend the great cardinal principles of Protestantism." He was indeed the champion of Protestantism. He defended the Bible, the whole Bible, and nothing but the

Bible. This debate is also a standard work of its kind. There is perhaps no other defense of Protestantism in the English language.

His last oral debate was held with Dr. N. L. Rice, a well-known Presbyterian clergyman. This debate was held in December, 1843, at Lexington, Ky., for a period of eighteen days.

The most gifted minds both in America and Great Britain heard him with pleasure and profit—yea, heard him "enraptured"—and "with himself," for he was ever humble, gentle, modest and unassuming. It may be said that Mr. Campbell was fond of debate—not because he desired to vanquish an opponent, but because he regarded oral discussion as a good method of disseminating truth. And I say what is altogether true, when I assert that for thirty years (ever since his debate with Owen) there has been no infidel in America who dared to meet him in debate. For twenty-five years (since his debate with Purcell), there has been no Papist in America who was willing to meet him in debate; has been no Paidobaptist in America who was willing to encounter Mr. C. in debate; for he was ready to meet any man of acknowledged ability in either of these schools.

Mr. Campbell first began to write for the purpose of disseminating his views, in 1823. At that time he commenced the publication of the *Christian Baptist*, which he continued for seven years. He then changed the name to that of *Millennial Harbinger*, of which he continued to be the editor till the close of the year 1864.

In the January number of the year 1864, in what he calls a semi-valedictory to his readers, he says: "I have been for forty-one long, laborious, anxious years a hard-working editor." Every month, for the long period of forty-one years, the *Harbinger* went forth from Bethany into all parts of the United States; into the Canadas; into Great Britain and Australia. It was a welcome visitor to thousands of families.

Besides the *Christian Baptist*, the *Millennial Harbinger*, and his numerous debates, he is the author of numerous other works, as the "Christian System," "Christian Baptism, with its Antecedents and Consequences," "Infidelity Refuted by Infidels," the Translation of the Acts of the Apostles for the American Bible Union, and a large volume of "Lectures and Addresses" delivered by him in various parts of the country during a period of twenty-five years. Add to all this his constant preaching and lecturing, and repeated tours for the endowment of Bethany College, and his labors as active president of that college for twenty-three years, and it was wonderful the labor which he performed. He was an incessant worker, and had he not been a man of prodigious strength and powerful constitution, he could not have endured so much labor.

Of Mr. Campbell's views I can not speak at length. Time will not permit me. They are known to the world, and can be learned by those who will read what he has written. Let me say, however, with earnest emphasis, that I verily believe no religious teacher or reformer that has ever lived, has been so grossly and persistently misrepresented in his religious views, both in the pulpit, and out of the pulpit, whether ignorantly or intentionally, I do not say, as A. Campbell. He has been stigmatized as a dangerous lunatic. Men have called him an "errorist," and at the same time have been unable to state wherein consisted his "errors." But time will vindicate his claims to sound and correct views of Christianity; and he, though dead, will still live. He is one of those few whose memory will grow brighter as time advances.

He has been charged with Unitarianism—with denying the essential divinity of Christ. A more false representation of a man's views was never made. He never uttered a syllable that could, by any fair interpretation, possibly be construed into anything like a denial of our Saviour's divinity. He preached the divinity of Christ, taught it, addressed him in prayer as a divine Redeemer, and refused to have fellowship with those who denied his divine nature. With Neander, he said: "Whoever denies or mutilates this fact is at once to be rejected!" Indeed, on no other subject was he so eloquent and grand and enrapturing, as on the divine glories, the majesty and superhuman dignity of Christ Jesus.

He has been charged, also, with teaching the dogma of "baptismal regeneration," and denying the influence of the Holy Spirit in conversion and sanctification; both of which charges, suffice it to say, are utterly and entirely false. He never taught the views attributed to him, never, *never*. They can not be found in his writings—they can not be found in his debates—he never preached them—he never uttered them in private.

Mr. Campbell labored for more than forty years to accomplish *one object*. His aim was one. His purpose was single. He devoted his talents, strength, energies and life to the accomplishment of one great object, viz.: the restoration of primitive Christianity—the return of the church to her apostolic and primitive unity on the basis of "one Lord, one faith, and one baptism" (Eph. iv.). A grander, nobler purpose never entered the mind of man. And to effect it, he thought, wrote, studied, debated and preached for fifty years. And if he found fault with systems of theology, and much of the religious teachings of the age, it was because they stood in the way of the return of the church to her apostolic unity and oneness in the gospel faith. And has not God blessed his labors? Has not Heaven smiled upon him? Have not his efforts been crowned with success? For, while

in 1820 his adherents were scarcely more than two hundred, now, in 1866, those who accept, substantially, the views taught by him, as most in harmony with the word of God, number not less than half a million, and to-day, in proportion to their numbers, they are increasing more rapidly than any other Protestant community in our country.

Mr. Campbell never had controversy with any man about what is in the Bible—never, never. He accepted as infallible every word contained in the Bible. He reverenced it as the *word of God*, and implicitly bowed to its decisions. His controversies with Paidobaptists and others were always about what is *not* in the Bible. Did he oppose infant sprinkling? He certainly did, and just because the Bible says not one word about it. Could he have found it in the Bible, "either in expressed terms or approved precedent," he would have accepted it with all humility. Did he oppose human creeds, confessions of faith? He did, and because the word of God is, of itself, perfect and infallible, and enjoins not their necessity. His whole aim and effort, for forty years, were to call the attention of all religionists, of all parties, to the Bible as the inspired word of the living God—as an infallible standard—as the all-sufficient rule for faith and practice. Is *that* wrong? Is *that* heresy? Yet for that—for nothing else—he has been denounced as a heretic, and proclaimed far and wide as a dangerous teacher. I assert it without the fear of successful contradiction, that no man, since the time of Luther, has so honored the word of God, and labored to restore it to its rightful but lost position in the church, as Alexander Campbell. Like Luther he fought, and like Luther he conquered, because he wielded the "sword of the Spirit, which is the word of God."

I may simply mention, as particular tenets taught by him: First, the immersion of a penitent believer in water into the name of the Father, Son and Holy Spirit as the only apostolic and Scriptural baptism. Infant sprinkling he regarded as a Papal corruption of the New Testament ordinance of immersion.

2. The rejection of all creeds and confessions of human device as necessarily schismatical—as promotive of divisions and sectarianisms, and as tending to lead the mind away from the simplicity of the gospel and the oneness of the Christian faith. For three centuries there was no creed in the church except the God-given creed, the Bible. The church, during these centuries, was more united, and enjoyed a degree of peace, harmony and prosperity which she has never since enjoyed. The introduction of creeds was the beginning of sects, divisions, parties; and, therefore, as the union of Christians was destroyed by creeds, the church can be restored to her apostolic unity only by the destruction of every human creed, and accepting the Bible as in

all things sufficient, perfect and infallible. "In matters of faith, unity; in opinion, liberty; in all things, charity."

3. The Spirit of God operates only through the inspired Word in the conversion of sinners—that the Word is the "incorruptible seed" by which men are begotten—that the "gospel is the power of God for salvation to every one that believes"—that "the word of God is living and powerful"—that the gospel is to be preached in facts, commands and promises—that its facts are to be believed, its commands obeyed, and then its promises will be enjoyed, viz.: the forgiveness of sins, the gift of the Holy Spirit, and the hope of eternal life; and that the Holy Spirit is given to dwell with, and to be in those who obey the gospel. He rejoiced in the indwelling and communion of the Holy Spirit. With regard to the action and subject of baptism, Mr. Campbell did not differ from the Baptists; but with regard to the *specific design* of baptism, he and those who have been associated with him have been considered peculiarly heretical, though he was always careful to show that the same view of the design of baptism which he took, has been recognized and taught by leading authors in all past ages of the church. What is baptism for? What is the design of it? In the words of another, "The definite object of immersion was understood when it was recognized as the *remitting* ordinance of the gospel, or the appointed means through which the penitent sinner obtained an assurance of that pardon or remission of sins, procured for him by the sufferings and the death of Christ." This view of baptism was founded on such passages as the following: Mark xvi. 16; Acts ii. 38; I. Pet. iii. 21, etc., in all of which the promise of salvation follows faith, repentance and baptism.

4. The weekly observance of the Lord's Supper. This he regarded as a part of the regular Lord's Day worship of the primitive Christians, though he did not substitute this ordinance for personal sanctification, but accepted it as a divinely appointed means of obtaining a higher degree of sanctification.

5. The rejection of all unscriptural terms, and the necessity of speaking of Bible things in Bible language to avoid misconception and misunderstanding. In the full inspiration of the Holy Scriptures, the divinity of our Saviour, the atonement made by his death for sin, the influence of the Holy Spirit through the truth in conversion and sanctification, the indwelling of the Holy Spirit, the resurrection of the dead, and the opposite destinies of the righteous and the wicked, Mr. Campbell had full faith.

Of the personal character of Mr. Campbell, and his remarkable qualities of mind and heart, I need not speak. Those who knew him best loved him most. 'Twas only necessary to know him to love him. Acquaintance with him invariably removed prejudice. Like all truly

great men, he was simple and engaging in his manners, humble, modest, courteous, condescending, as polite to the day laborer as to the greatest and noblest.

His qualities of heart and mind were of the highest order—the peer of the greatest and most cultivated of earth, and yet humble and condescending as a child.

There was a singular blending of the opposite qualities in his nature. He had the strength and boldness of a lion, and the gentleness of a lamb. In public, in advocating what he believed to be the truth, he was perfectly bold, intrepid and fearless; he dealt heavy blows, but always kind and courteous; in private he was gentle, lively, cheerful, and as much as possible avoided controversy and dispute. He was a fine conversationalist, always instructive and entertaining. His intellect was of the highest order and well cultivated. This was evident to the most casual observer. When in Great Britain he was walking the streets of London one day, and a man, not knowing who Mr. Campbell was, but impressed with his commanding presence and noble mien, said, "There goes a man who has brains enough to govern all Europe." His reverence for God and sacred things was equally great with his intellect. At the name of Jesus he ever bowed in deepest reverence and holiest adoration. I noticed, when a student at Bethany College, that Mr. Campbell in time of public worship, if he himself were not in the pulpit conducting the services, always knelt during prayer. He never stood. He literally "bowed his knees to the Father of our Lord Jesus Christ." He was pre-eminently a religious man, pious, spiritual and devout at all times. Many, judging from his debates and writings, of a controversial character, might suppose that he lacked piety, spirituality and prayerfulness; but personal acquaintance with him always reproved such supposition. His faith made him happy. He rejoiced in—*being a Christian.*

Once, when on a visit to friends in this city, after his return from fatiguing labors, during which he had taken a severe cold, as the family was bowed in morning devotions, he was unable to arise from his knees without assistance, and as he was aided in rising, he exclaimed: "What a happy thing it is to be a Christian!"

A few words concerning his last hours, and then I will close. I always feel interested to know how men—especially great men—die.

His death was, as might have been expected from his life, triumphant, glorious, peaceful. Death had no terrors for him. To him it was birth into the better life beyond. He was not confined by illness long—perhaps not more than two weeks; and during the first days of his illness he suffered considerably at times, and paroxysms came on him often, but he bore up with wonderful patience and resignation to the end. Not a murmur escaped his lips. He repined not.

During his entire illness he made no allusion whatever to any secular matter, unless it was for the purpose of contrasting the present life with that which is to come. Victory with him was won, and he lay waiting for the crown. He was always happy in his application of Scripture, but he seemed to be especially so during his last days. One evening, as the last rays of the setting sun poured in through his window, he said, "Is that the setting sun?" On being told that it was, he instantly replied, in the words of Malachi: "To you that fear my name shall the Sun of righteousness arise with healing in his wings," etc. Often he quoted the words of the Christian poet:

> "When we've been there ten thousand years,
> Bright shining as the sun," etc.

And these words:

> "The Saviour! Oh, what endless charms
> Dwell in the blissful sound!"

Repeatedly he exclaimed: "O death! where is thy sting? O grave! where is thy victory?" Just one week before he died, on the Lord's Day, when many came in to see him, he discoursed to them between three and four hours in most eloquent words. He spoke at times, I am told, with all the grandeur and vigor of his prime.

The two great themes on which he discoursed were, first, the divinity of Christ—the divine glory of Jesus, and immortality and eternal life through him; and second, the vanity of merely human ambition, and the unspeakable glories of the life to come.

When told of the indications of union between the Baptists and the Christian church in various parts of the country, he was overjoyed; he wept and said: "This is one of the happiest moments of my life."

Allow me to read to you a few sentences from the Wheeling *Intelligencer* concerning the last hours of this devoted servant of God:

"The closing hours of this great and good man's life were inexpressibly affecting to the group of tender friends and relatives that watched round his bedside. At times his mind would wander over familiar scenes and he would recall them by name. He was oppressed with a longing for rest and quiet and home. He was weary with his long journey, and he spoke of his desire to be led to his friends and kindred and to be at peace. Not a murmur, not a complaint, once escaped him—he was gentle and meek and patient throughout—only he was oppressed with a restless weariness. A letter dated from his chamber at half past two o'clock of Saturday morning last, to the writer of this memoir, speaks thus of him:

"'I am sitting up to-night with our dear uncle. We fully thought this would be his last night on earth. But he has survived the turn of the night, and may possibly wear through another day. His strength

is wonderful. All this night I have thought, as I watched him, of a giant grappling with a desperate foe, or of some noble animal struggling to be disentangled from the enemy's toils, chafed and fretted within its narrow boundaries. Death has no power to dim his great mind—his senses are as clear and as acute as ever, and his beautiful nature shows the same in all things. His gentleness and patience amid his suffering break all our hearts. Such sweetness and submission to the slightest wish of others around him—such kind consideration for every one who comes into his presence—his little expressions of greeting, and his inquiry after the welfare of those who come to see him, and such putting away of personal complaint or suffering, moves every beholder to tears. All this could never be seen in a character less great and grand than this. His is himself noble and good and great, as nature made him, to the very last. The commanding and fascinating elements of his character are intact in the midst of the wreck of matter. Such passages of Scripture as he has recited even in his wanderings, and such grand sentences as have fallen from his lips—such beautiful soliloquies upon "the fleetness of time," and upon "doing good while we can," etc., are wonderful, very wonderful to all of us.'"

Such were the closing hours of Alexander Campbell—a fitting close to a long, eventful, pure Christian life.

His body has been laid in the tomb; but his spirit is with Christ in glory. He has departed, "to be with Christ, which is far better."

I now think of him—not as dead—but as in heaven with the glorified spirit of his sainted father and other great spirits that are not lost, but gone before. His father and the sainted Walter Scott were his greatest helps in the work of this reformation for many years.

Now they are all in glory. They have met on the other side of Jordan, where parting is no more.

"Thus star by star declines
Till all are passed away,
As morning high and higher shines,
To pure and perfect day;
And faith beholds the dying here
Translated to that happier sphere."

IN MEMORIAM—PRESIDENT ALEXANDER CAMPBELL.

[By D. S. Burnet, A. M., delivered before the Trustees, Faculty and Students of Bethany College, June 26, 1866.]

The knell has tolled! The quiet village of Bethany has sat down in sackcloth; and a million mourn, around our land, in sad sympathy: for a great man hath fallen in Israel! True, since then the bare forests and the blackened hills have been clad in green; the sun has photographed his varied hues on the maiden cheek of the fair

corolla; the beauty of the bloom has begun to redden into fruitfulness; the harvester is watching the golden bronze as it creeps o'er the green of the gladdened fields, and soon you'll hear his merry songs as the yellow ranks fall before the victorious scythe. The storm must lull, and the leaden wave of grief must mingle with the purer water of joyous life. The sorrows of to-day must yield to the alleviating power of the scenes of to-morrow, and the mingled emotions which crest every wave of the tide of life. The shock that thrilled the social heart when Alexander Campbell died, has subsided; and gentle grief and sad remembrances have filled the bosoms lately convulsed. The green sod arching the narrow abode of his manly form, speaks the freshness of the perennial life in a fairer clime. Like the bow of God,

> "It sweetly bent over the gloom,
> Like love o'er a death couch or hope o'er the tomb."

How beneficent the law that the cloudy sorrows of the night should melt into the light of life, and the winter of our woe brighten into the tranquil joy of vernal bloom!

The pulpit and the press have spoken one tone of admiration for the recent living, and of sorrow and respect for the more recent dead. Even the growlings of discontent, abashed, have hushed into silence. Friend and foe have spoken, but the child of Mr. Campbell's manhood, the pride of his life and the hope of his old age—Bethany College—is yet to speak, and to-day is speaking. What more worthy this institution than a fitting recognition of the life, character and services of its founder, and for a quarter century its president and patron, and whose blood and bones might be said to be built in its walls? It is not possible that a superb mausoleum will ever raise its proud form over his clay-built house, or that a holy Mecca will tell weary pilgrims where he was buried. Rather let this splendid pile, with its oriels and its towering spire, be visited as one of the scenes of his more recent labors in literature and religion. Let every good student be his epistle, written in his immortalized heart, known and read of all men who can appreciate sound learning and religious training; for he wrought not in marble, nor did he care to have the marble work for him; for he wished every young man of the college and every hearer of his public preachings and private discoursings, "manifestly declared to be the epistles of Christ, ministered by him, written not with ink, but with the Spirit of the living God, not in tables of stone, but in fleshly tables of the heart."

Genius has the historic honor of originating what is permanent. The pyramids of Gizeh and Cheops, the ruins of the Carnac and Luxor, of Babylon and Nineveh, of Perseopolis and Palmyra, of Greece and Rome, whether statuary, architecture or roadways, all stand, in the

estimation of historians and of the literary world, upon the sole foundation of Genius. Which do you prefer to contemplate, respected auditors, the bust of Demosthenes or his orations? Cicero in marble or Cicero in his matchless Latin? the broad-fonted Plato in sculpture or in broad and deep-flowing thoughts and mellifluent Greek? Much honor to Phidias, Alcamenes, Myron, and Praxiteles; but more to those who wrought upon thoughts and thinkers; the highest honor to those who have winged the fancy, balanced the imagination, and cultured and invigorated the reason; and double superlative gratitude to him who has guided erring feet to the high places of God, and has plumed weak faith, like the king of birds, to dash through the cloudy pavilion of the Father of Lights, and fold his pinions in adoration among cherubs and seraphs, while gazing upon the beatific vision!

The venerable president of this institution wrought in the quarry of the mind, for in marble he saw men—men of whom are made poets, orators, historians, editors, critics, teachers, harbingers of Christ in lands where there is no light and pastor-preachers who shall imitate the good shepherd—the Shepherd and Bishop of our souls. In the rough rock of stormy emotion, perverted affections, undeveloped intellect and almost indistinguishable spiritual nature, his penetrating glance could discover jewels to be cut and set and chased, such as Jehovah said, in Malachi, should be his, when he "made up his special treasure."

> "Full many a gem of purest ray serene,
> The dark, unfathomed caves of ocean bear;
> Full many a flower is born to blush unseen,
> And waste its sweetness on the desert air.
>
> "Some mute, inglorious Milton here may rest—
> Some Cromwell, guiltless of his country's blood."

Educated mind rules the world, and is to more fully rule it, hereafter. To guide the mind, therefore, by the laws of philosophy and religion, is to rule the ruler—to conquer the conqueror. And, it adds not a little to the value of this victory, to know, that the mind has a double immortality; it lives in itself, and it lives in its works. What see you in the sphynx, the pyramids and the Cyclopian colonnades of the Nile, where a bunch of moss or a sprig of ivy can not live, but sempervirent mind? What see you in the winged lions and fresh paintings recently exhumed from the ruins of the imperial cities of the Euphrates, but immortal mind? What reads the student in Greek and Latin, but Aristotle and Plato, Cæsar and Cicero? They being dead, yet speak to the educated ear, but speak not so sweetly and effectively as the shepherd king and sweet singer of Israel, and the all-mind apostle of the Gentiles. Faith outspeaks philosophy, and its voice is heard more widely and longer. I love art. Did I consider it lawful, and

did occasion offer, I could spend hours daily among breathing marbles and speaking canvas; but I love the works of God with a greater ardor. If I find in my path a beauty which neither Solomon nor his Egyptian spouse, in all their glory, could rival, I know that my Father in heaven has so clothed, in more than royal robes, sun-dyed and dyed with diamond dew, this fragile plant, that my eye, as well as his, should admire it; if he have covered "the wings of the dove with silver, and her feathers with yellow gold," my eye joins my ear, when I am charmed with her coo of love to her beloved mate; if he have transcended inanimate and animate nature in the bud and flower of lovely woman, adding sentiment to beauty and life; if he have placed in this casket of associated beauties and values the germ-gem of immortal spirit, on which your culture is never lost, shall I not say with the great Teacher, "Ye are of more value than many sparrows"?

Everything but the spirit of man has its price. *Its* value could only be written in blood, and measured by the Divinity. When God could swear by no greater, he sware by himself; and when he could give no less, he gave himself, for the redemption of the soul, "for it is precious;" the Word was made flesh and dwelt among us, and we have beheld his glory as the glory of the only begotten of the Father, and he it is whom the divine love offers on the altar of human redemption. Thanks be to God for the unspeakable gift!

Our departed friend had an eye for every beauty, a mind for any business, and an imagination for every sublimity. He could have won laurels upon any field, but, while he conversed, all the arch of time abutting on two eternities, the religious, not the secular, the spiritual rather than the material, were the chosen theatres of his genius. His irrepressible generalization grasped the whole idea of spirit;—God, essential and central spirit, and every nature in which he has breathed the breath of lives. Tracing every line of beneficence from this spirit, centre to circumference, and every return line of obligation from the periphery of being, back to the radiating and attracting Spirit, his soul left the earth for higher realms. But understand me. I am not painting an enthusiastic recluse, an inmate of San Saba, or a mystic of any school. The mind we contemplate knew well the mountain was an aggregation of atoms, and therefore he studied the atom. There have been few more accurate observers or close definers. It was not that he could not, but that he would not, make a specialty of the earthly; but laying a manly grasp on every thing he contemplated, as a creature in the presence of the Creator, or as a subject before the Lord of all, he subordinated matter to mind, earth to heaven. Nor were these contemplations in the uncertain light of tradition or fancy; they were the direct impressions made upon his mind by "the unwritten voice of God." Well

do I remember his remark to me, as we were being ferried across the Ohio, at Cincinnati, in a skiff, in 1826, "I have but one object in this world, and that is to know and enjoy the meaning of that book," pointing to a Testament. The writer or writers of Ps. cxix. could not have possessed a more superlative love for the word of God.

But whence came this reverence for the Bible? The answer is found in one of Solomon's aphorisms, "Train up a child in the way he should go, and when he is old, he will not depart from it." Alexander Campbell had an eminently Christian father and motner. He was made acquainted with God with his earliest knowledge of language, and learned to love him when he first learned to love. He might have appropriated the words of Solomon, and said: "For I was my father's son, tender and only beloved in the sight of my mother. He taught me also, and said unto me, Let thy heart retain my words: keep my commandments, and live. Get wisdom, get understanding: forget it not, neither decline from the words of my mouth. Forsake her not, and she shall preserve thee; love her, and she shall keep thee. Wisdom is the principal thing; therefore get wisdom, and with all thy getting, get understanding. Exalt her and she shall promote thee; she shall bring thee to honor, when thou dost embrace her. She shall give to thy head an ornament of grace; a crown of glory shall she deliver to thee."

Thomas Campbell, the father of President Campbell, was one of the most remarkable men of the class which overlapped the last and the present centuries. He was pre-eminently a good man, a learned Presbyterian divine, and a preacher of view outgrowing the limits of his creed and party. He was head and shoulders above those who preceded him in efforts to reform Popery and Protestantism. There was no enthusiasm, not to name fanaticism, in his plan of operations. Indeed, union of Christians, rather than reformation of sects, seemed to be the purpose of his "Declaration and Address," issued in 1809, in Washington County, Pa. Luther, in the sixteenth century, contended for the Bible against the Pope behind battalions and princes, but Thomas Campbell, kindly as a spring morning, and radiant with divine light, fraternally approached Christendom with a flag of truce, resting on the Almighty arm. Knowing little more than his better informed contemporaries, except this, that the union of Christians is the crowning moral miracle which is to convert the world, with no other support than faith in our common humanity, and our common Father in heaven, he issued his proposals for this gigantic enterprise of the composing of all differences and the union of Christians, especially the better informed and more pious, on the word of God.

On Sept. 12, 1788, his son Alexander, the subject of this eulogium, was born in County Antrim, Ireland, and became the peculiar charge

and treasure of this man of God and devoted pastor. Circumstances throwing father and son together, until the latter entered the University of Glasgow, the whole soul of the former seemed to be absorbed in the literary and religious education of the future reformer. Not a waking moment was permitted to be wasted. The memory, reason, and the heart were severally and severely taxed by a guiding mind, which seemed to have prophetic expectations of an abundant harvest from this plentiful seeding of truth. To ensure a complete knowledge of the copious language consecrated to the gospel, two Greek grammars, one in a dead tongue, were committed to memory, and abundant lore of English, French, Latin and Greek prose and poetry were stored away in the same spacious thesaurus for future use, apples of gold in baskets of silver. Scott's huge Commentary, and similar works, were read through; but the crowning glory of his youth was, that, like Timothy, he was the depository of unfeigned faith, ancestral and pure, because derived from the truest source; for from a child he had known the Holy Scriptures, which are able to make wise unto salvation, through faith that is in Christ Jesus. To quote from my Baltimore "Memorial Discourse": "As Hamilcar Barca swore the child Hannibal at the altar to a lifelong enmity to Rome, and made the name of his god Baal part of his son's name, so Thomas Campbell trained Alexander to a perpetual war against the Papal and all other corruptions of the Word."

The father was a remarkable teacher, and was himself a model of propriety and devotion; a living exemplification of his doctrine. In Ireland he had large pecuniary inducements laid before him by a nobleman, but he declined the situation for fear his children would be corrupted by the vices of society. He wished to train them for usefulness and heaven. His connection with European society polished his naive and gentle carriage into courtly manners, much of which was instinctively imbibed and continued through life by his son, contributing, with a fine physique, to that commanding address which friend and foe acknowledged to the day of his death. What if the necessity of bringing the family from Europe to meet the father, now settled in western Pennsylvania, compelled him to sacrifice university honors? Did not Isaac Taylor, the great author, confess the same defeat, when upon the credit of his anonymous works, "The Natural History of Enthusiasm," etc., he was called out of his concealment by the offer of the chair of Intellectual Philosophy in the University of Edinburgh? Mr. Campbell's authorship is his diploma.

Thomas Campbell's "Declaration and Address," and his "Prospectus of a Religious Reformation," were the outgrowth of his enlarged benevolence and devout veneration for the word of God, rather than a comprehensive knowledge of the structure of the king-

dom of Christ. Having been a mediator between parties in his own church in the Emerald Isle, the fresh air and the magnificent proportions of the western continent, and the liberal tone of its institutions, furnished him the occasion of this spiritual expansion. The arrival of Alexander in Pennsylvania, as the "Declaration and Address were passing through the press, was most providential. Nothing could have so impressed the mind of such a son with the importance of Christian union upon Christian principles, as this action of such a father. There were many and imposing involutions of Providence before the father Jacob embraced his beloved Joseph, escaped from a great catastrophe, still true to his early training, at the head of a mighty empire. "A wise son makes a glad father," said Solomon more than once; and the eventful biographies of Joseph in Egypt and Alexander Campbell in America, fully illustrate it. The closing scenes of both the fathers were gilded by the greater earthly grandeur of their more highly favored sons; and Thomas Campbell could have joined the happy patriarch in his blessing the son on whom his mantle fell: "He is a fruitful bough by a well, whose daughters run over the wall; the archers have sorely grieved him and shot at him and hated him; but his bow abode in strength, and the arms of his hand were made strong by the hands of the mighty God of Jacob." But in both instances, as regards intellectual power and position, the greater is blessed by the less. The patriarchal Jacob and the patriarchal Campbell both rejoiced in the fact. Thomas Campbell, who launched the mind of his son in the right direction, soon fell in his wake, and followed the remainder of his days. As a counterpart to these remarks, indicating the regard of the elder for the younger, I am permitted to extract from a letter addressed to a citizen of Baltimore, Jan. 24, 1854, a paragraph revealing the estimate which the son placed upon the father, then recently deceased: "Yes, he has been introduced to Abraham, Isaac and Jacob, and to all the spirits of just men made perfect; of which I have no more reason to doubt than I have that he has vacated the family and the church at Bethany. I never knew a man, in all my acquaintance with men, of whom it could be said with more assurance that 'he walked with God.' Such was the even tenor of his path, not for a few years, but to a period as far back as my memory reaches; and that is the other side of half a century."

Prior to this change in the leadership, some important events had taken place. Upon entering into his father's views, Mr. Campbell commenced a course of evangelical training for the ministry, under his father's supervision. He told me that during pleasant weather, he took his books under a wide-spreading tree, and wore a well-defined path in the green sward, by his peripatetic and healthful mode of

study, much to the wonderment of the witnesses of this daily procedure. Two congregations having been collected by the senior Campbell on the western border of Pennsylvania, the younger delivered his first discourse to one of them in the month of May, 1810, from Matt. vii. 24-27: "Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock; and the rains descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it."

This sermon indicated, with great distinctness, the mental direction and purposes of the young speaker. It was held in such high estimation by the church, that he received a call to the ministry from them on the spot. By the course of "the wise man," of his text, he marked out the programme of his whole life. No man ever strove more persistently to found upon the rock.

About a year after the delivery of his first discourse, March 12, 1811, the subject of this sketch was married to Miss Margaret Brown, a true "helpmeet for him." My memories of her are pleasant and fresh. Her parting address to her five daughters, preserved in the *Christian Baptist*, is thought to fairly represent this model mother. Alas, she lives now on earth only in her grandchildren!

It turned out, as the younger Campbell had predicted when he corrected the proof-sheets of his father's declaration of principles in 1809, that the declaration contained the germs of a broader reformation than the writer then contemplated. He could not repress the conviction that the rejection of every religious practice untaught in word, or unsanctioned by approved precedent, must exclude all the ceremonials called baptism, but the immersion of believers. His father was slow to unchurch himself," as he expressed it. The two congregations already established, had, at an early period, passed the laver unconstitutionally, and found by the light of the Spirit-typifying golden lamps, the table furnished with the "continual bread," and the weekly communion had been adopted. Every step taken, made the necessity of confining church membership to believers more apparent, and the substitution of immersion for affusion, followed in the wake. The younger Campbell, now become a popular preacher, and a more independent thinker, less trammeled by precedents, declared his intention to immediately sever his connection with the pedobaptist world. by being buried with Christ in immersion. This quickened the discussion of the family, and led to the union of father, mother, wife

and sister, and other persons, with him, in this act of fealty to Christ, on June 2, 1812. The indifference of a large number of ungodly people to positive institutions, even after full conviction of their propriety, was strikingly illustrated on this occasion. But the Rubicon once passed, no one was more decided than Thomas Campbell; having founded upon the rock, he was firm. Although he had not the poetical genius of his classmate and namesake, he was possessed of a more generous enthusiasm and enlightened zeal. When with Walter Scott, in 1827, his soul drank in the joys of the gospel practically exemplified. In 1833 I met him in eastern Virginia, on horseback. He informed me that he had preached at 11 A. M., and after affectionate greetings, hurriedly observed, "Though it is painful, we must part, for I must complete my forty miles to-day, and preach to-night."

A eulogy cannot be a history. I must therefore pass by without notice, many important events which will appear in the more permanent page, and hastily glance at a few which serve as a foil for the chief figure of our picture. The organization of six churches, not upon a closed Bible, but in the principles contained in the Bible and left there; the union with the Redstone Baptist Association, the transferrence of their membership to the Mahoning Association, to prevent a useless and interminable struggle with unscrupulous men; the suspension of the ecclesiastical functions of this latter body and the gradual substitution of the lovely annual county meetings which have grown out of it; the resulting overflowing of the Western Reserve with joyous converts and flourishing churches—all interesting enough for a volume, must be left to other hands.

Though the struggle was for the reintroduction of primitive Christianity, Mr. Campbell the younger was now considered the champion of a new cause, and he went far and near attracting immense concourses of admiring, and frequently gainsaying hearers, stating the following proposition as fundamental in all efforts to keep the unity of the Spirit in the bonds of peace, viz:

"Nothing ought to be received into the faith or worship of the church, or be made a term of communion among Christians, that is not as old as the New Testament. Nor ought anything to be admitted as of divine obligation in the church constitution or management, save what is enjoined by the authority of our Lord Jesus Christ and his Apostles upon the New Testament church, either in express terms or by approved precedent."

The subjoined extract followed as a legitimate corollary from the foregoing:

"Christian union can result from nothing short of the destruction of creeds and confessions of faith, inasmuch as human creeds and

confessions have destroyed Christian union." That "whenever the setting aside of creeds and confessions shall be attempted, Christians will give to the world and the angels and to themselves, proof that they do believe the word of God."

The establishment of the popular Buffalo Academy in 1819, the debate with Mr. Walker in 1820, and the one with Mr. McCalla in 1823—both Presbyterian ministers—on the subject of baptism, served to intensify his studies, and enlarge the area of his reputation. The work was accumulating on his hands, and in personal presence he was unable to perform it. The employment of the press became a necessity. The Baptists generally were favorably aroused, and the Pedobaptists unfavorably aroused, and all over the West, inquiry was being excited. On Aug. 3, 1823, he issued Vol. I., No. 1, of the *Christian Baptist*. The name was intended to intimate that Christianity, professed and obeyed in immersion, was to be the burden of its pages. The ground plan and elevation and most of the specifications of his life-work, were found in the seven annual volumes (now published in one super-royal octavo) of this monthly. For clearness and comprehensiveness, though it had many faults, and was the most controversial, this was the best of Mr. Campbell's publications. He felt his power, and the impenetrability of his Scripture armor. All men competent to poise a lance, were freely invited into its arena, and they came from every quarter—Baptists and Pedobaptists, Congregationals and Episcopals, Calvinists and Arminians, Sceptics and Infidels. How they fell around him, the readers of that work know full well. No periodical has created so profound a sensation in modern times. At the expiration of seven years, it was merged into the new, more ornate, more diffuse and larger *Millennial Harbinger*. Mr. Campbell issued forty annual volumes of these two works, and while our attention is directed to his publications, I may add, he issued more than a dozen other volumes: The Christian Hymn Book in several editions, with enlargements; the New Translation of the New Testament, first a reprint of Geo. Campbell, Doddridge and Macknight, but afterwards upon the basis of the emended text, thoroughly revised with critical notes; so that it became eminently his own—and one of the best translations issued from the American press; his translation of Acts of Apostles for the Bible Union; "Infidelity Confuted by Infidels;" "The Christian System," which passed through emendations and several editions; "Baptism—Its Antecedents and Consequents;" a large volume of literary addresses; his five great debates, including the two already named, and those severally on infidelity, Romanism, and the most common errors of Protestantism, with Dr. Rice. Two, if not three, of these last named debates have become text-books. There was something sublime in Mr. Campbell's

acceptance of Robert Owen's challenge addressed to the clergy of the world, and posted on the walls of all of our cities for weeks. He seemed like David trusting in the living God, while arranging to meet Goliath. "I have felt indignant," said he, "at the aspect of things in reference to this libertine and lawless schemer, and relying on the Author, the reasonableness and the excellencies of the Christian religion, I will meet him in debate." Mr. Owen expected that debate to give great notoriety to communism, and to attract tens of thousands to his common stock Paradise. But the whole enterprise found the low-water mark almost as suddenly as the waters of the Wabash. I was amused by a talented lawyer, one of Mr. Owen's very particular friends, who had a few days before predicted to me the speedy overthrow of the Bible. We sat together two days, within *the altar* of the old Methodist Church, where the debate was held. On the third day I noticed him standing among the graves outside, and listening at the back window; and then he disappeared. In reply to my inquiry as to the cause of his retreat, he said, "Oh, Owen is a simpleton." The president of moderators at this debate was my relative, Judge Burnet, Judge of the Supreme Court of Ohio, who, though his sympathies divorced him from Mr. Campbell religiously, made this emphatic remark: "I have been listening to a man who seems to have lived in all ages." Let the other debates speak for themselves.

I will mention here an incident to illustrate the workings of Providence in human affairs. Our departed brother, as lately as 1836, urged me to advise him as to the suspension of the *Millennial Harbinger*, that he might devote his attention to the preparation of permanent volumes on important topics, so little did he know at that time, when we had but one or two other papers, of the growing demand for a periodical literature, and the necessity of a central organ.

Now, Mr. Campbell's tours through the country, and his visit to England in 1847, assumed the proportions of a royal progress. Men and women of all creeds and no creed, pressed from all quarters to the route of his travel to see and hear him. As I had for many years ample opportunity of knowing, the house where he domiciled, became, for the time, an improvised Normal School for religious teachers, literary gentlemen, and active Christians, brother Campbell being the parlor lecturer and public preacher.

Early in 1830, our departed friend, without seeking the position, was in the Virginia Convention for amending the State Constitution. Though not a politician, his known liberal and well-digested sentiments commended him to the suffrages of the western citizens of that great State, at the moment when they demanded liberation from the burdens not shared by the tide-water districts. Though he did not shine as a leader in this most august Virginia assembly of this cen-

tury, he was intimate with the venerable and celebrated ex-President Madison and Chief-Justice Marshall, and a co-member of the Judiciary Committee with the latter. These gentlemen, with Philip Doddridge and the members of the convention generally, held him in high esteem. But never did our venerable brother shine more brilliantly as a preacher than during that spring, the First Baptist Church being constantly crowded in every part with anxious listeners, Mr. Madison often among them. The results of that season of preaching cannot be measured in time.

When, in 1838 or 1839, he consulted me upon the founding of this institution, which he effected in 1840, I conceded the importance of the work, but warned him of its burdens, weighty and weary, to be superadded to cares already too wearing, for one whose head was then whitening with the unmelting snows of over fifty winters. But it was to be the closing and crowning work of this eventful life, and the cultivated minds and chastened affections that have gone and shall go forth from these halls, consecrated to the arts and to God, shall be his memorial.

Why was Alexander Campbell so much sought after and beloved? If Apelles alone could paint Alexander of Macedon, who can paint Alexander Campbell? It is no easy task. His presence was very imposing, a noble and great man. Your eye was upon his eye, and apart from his face, many forgot what manner of man he was. An admiring Kentucky lady hearer being asked, in 1825, when he wore a suit of Kentucky jeans, the fashion of that time and region, how he was dressed, replied; "In a splendid suit of black, of course, but I did not notice."

Few men changed as much as he. The first time I saw him, thirty-nine or forty years since, he was spare and thin, he stooped some, and was slightly gray. When he grappled Robert Owen, three years later, he was more vigorous and hearty than at any other period of his life known to me. If he changed much in his general physique, his face presented a perpetual play of varied expression. I took him once to a fine daguerrean, who, after eight sittings, gave up in despair. No two of the pictures were alike. Nor have I ever seen a passable portrait of him, if I except one or two of the most recent, such as Middleton's, but they are the grand old man, not the Alexander Campbell who stirred the world to a lofty conception of the "lively oracles," from 1820 to 1847. We have no correct pen or pencil picture of him as he stood, the great man of Israel. No one not intimate with him during that period, can be said to have known him. In stature over five feet eleven inches, nervous rather than muscular, when in health a good eater and a sound sleeper for seven hours, mingling the blood of the Argyles of Scotia and the Huguenots of France, though Irish by

birth, he had a good rather than a robust constitution, showing pallor of thought rather than roundness of muscle, facile, capable of large endurance, and tenacious of life. His head was fine; the brain compact and active, rather than massive; the dark blue eyes of fair size, though not prominent, expressed great penetration; his Roman nose was slightly awry, though, as a lady once naively observed, "it turned to the right," and his whole face, though of great power, was genial. Few failed to defer to his presence and opinions, though all were assured and comfortable when once introduced. The twinkle under his heavy eyebrow, and the gleam of sunlight over his countenance, with a jeu d' esprit or a jeu de mot, were an irresistible contagion of pleasure, but his presence was always imposing. Such are the recollections and conceptions of one who pillowed his head with him more frequently than with any other man.

If such were the native dignity and grace of his person, his manners were in good keeping with his exterior. As I have already intimated, both the Campbells were native gentlemen, as far removed from the boorish as elegance, and from the brusque as refinement. They are among the few who would have been refined, had they entered society late in life; and the younger, reared with the elder, had he been inapt, would have absorbed ease and gentleness. I have the written testimony of at least three, that "through all his weakness and suffering, politeness and gratitude were the most conspicuous expressions of his heart." Such a man must have a strong will, but generally it was concealed in his argument—it seemed to be reason only determining the measure.

Mr. Campbell's religion, manifest in morning and evening services in the family, instructive, lengthy and devout, as well as his constant conversations, preachings and writings, was not what the non-intelligent would call emotional; but there was a rich vein of feeling running through it all, like gold-bearing quartz through a mountain. With him religion was not gold thread to be woven into Sunday and protracted-meeting attire, but the filling in the woof of life. His religion contained as much emotion as his nature did. Veneration for God seemed to absorb other sentiments, and regard for his word as the exponent of his will, was the ruling principle of his life. He was as familiar with God in his word, as Moses was with God on the mount. It was no superexcited enthusiasm, no overstraining of the imagination. It was the firm grasp of the Divine Personality, the full assurance of faith, and it needed no new verbal coinage to give it voice, as is the case so frequently in modern literature. The words and ordinances of the two covenants were enough for his purposes. His emotion came with a thought, and he lived in it.

What was the character of his intellect? I do not know to whom to compare him. If I could, I would be, for the nonce, a Plutarch and raise aloft my social balance, and weigh him with other men. But first we must weigh Alexander Campbell with himself—Campbell with Campbell. Campbell of the *Christian Baptist* and early *Harbinger*, and Campbell of the later *Harbinger*, are in equipoise but for a moment. The former preponderates. Of his debates, those held in Cincinnati preponderate. His Lexington debate would have been his best, for he was quite perfect in preparation, had he not permitted the side issue of his uniform consistency as a writer, to come into the arena. The Campbell of the last fifteen years never compared with the Campbell of the preceding thirty-five. But with the partial and almost imperceptible decay of the intellectual power discerned by but few, there was an increasing evolution of the sentimental and spiritual—a gracious compensation.

Three events, more than any others, contributed to the breakdown of Mr. Campbell's overtaxed powers. The labors of the college, superadded to "the care of the churches," and incessant literary labor—the sudden death of his darling boy, Wycliffe—and the translation for the American Bible Union, of "Acts of Apostles." Before the last he staggered, then he fell, no more to rise to the height of his former power.

Now, with whom can we compare the Alexander Campbell during the thirty-five or forty years of his prime? In dignity and solid judgment he was both Moses and Solomon. For forty years he was Moses, keeping flocks among these mountains, and communing with God. Overlapping this period he was Solomon for forty years, discoursing the wisdom of God. Incompatible as Moses and Solomon may seem to be with John the Immerser, he was the John, the reformer and harbinger of the new covenant to thousands.

No uninspired man has said so much and said it so well, about the kingdom of God. None have with greater clearness and effect, said to two generations, "Behold the Lamb of God;" and no other man in modern times, has, like John, drawn such myriads to the Jordan. But, in intellect and earnest nature, he resembled Paul, the New Testament Cicero, more than he did any other Bible character. Of course, in all these comparisons, inspiration is left out of the account. Like Dryden's preacher,

> "With eloquence innate his tongue was arm'd;
> Though harsh the precept, yet the preacher charmed;
> For letting down the golden chain from high,
> He drew his audience upward to the sky.
> He bore his great commission in his look,
> And sweetly tempered awe, and soften'd all he spoke"

There are many points of resemblance between President Campbell and Luther. Vigorous intellect, imperturbable confidence in God, an aggressive nature, a life of prayerful toil, and a tendency to conservatism in later life, were common to them. With Calvin he had nothing in common but a towering intellect. He more resembled Zwingle.

Of the quality of his mind, opinions will differ, as the prejudices, culture and temperaments of the observers differ. Generalization—rapid generalization, involving an exhaustive analysis—pre-eminently characterized it. The abstraction, the penetrative and associative imagination and comparison, were so moulded and compounded in him as to make him, in his sphere, what Newton, "who carried the line and rule to the utmost barriers of creation," was in the pure and mixed mathematics—the man who comprehended truth at a glance; for Sir William Hamilton says that the imagination "is as indispensable a condition of success in the abstract sciences as in the poetical and plastic arts." Both Newton and Campbell, well furnished with these faculties, seemed to have truth inbred in their minds. The clew, without which it were dangerous to enter into their several labyrinthine departments of thought, was in their hands. They had what Ancillon calls "the imagination of reason, which represents a principle in connection with its consequences, the effect in dependence upon its cause."

I have seen near twenty pieces of unpublished poetry from his pen when he was about twenty years of age. He had rhymed easily and wrote some blank verse, seeming equally at home in the devotional, the descriptive, the sentimental and the satirical.

Mr. Campbell's position kept his rare endowments in vigorous exercise. By tongue and pen he telegraphed his thoughts to the world, while along the same wires came suggestive inquiries and rebutting arguments, back to his mind from all the marts of thought. It is a dull mind that can slumber in a metropolitan telegraph office in a room full of ticking word-machines.

Mr. Campbell's great joy was the discovery of truth. He could not build upon another man's foundations. But he must have the truth. A mystic once asked him, "Would you have me to trust in the bare, naked truth?" "Yes," he curtly replied, "as naked as two bares can make it." The elements of his intellectual greatness were, then, calm comprehensiveness, width of grasp, and wonderful energy and rapidity. There was no suppression of some faculties and exaggeration of others. There was an exaltation of the whole spiritual nature and such activity of special capacities as his work demanded. He had quite a symmetrical mind, easy of adaptation to almost any elevated pursuit. Withal he was eminently practical. For forty-five

years he was proprietor of a large estate, which he always managed himself. At one time he was farmer, shepherd, printer, editor, preacher and president of a college, with considerable practical knowledge of medicine and government.

Mr. Campbell was a remarkable preacher. Not an orator, such as Whitfield, Summerfield, or the Irish Kirwan. He had not the voice, gesture or pathos of either of them. He could not, like them, raise a storm and quell it at will; and yet he would draw as large a congregation, hold them longer, and leave them furnished with much more comprehensive views of truth and duty. He spoke more sensibly, more rhetorically, and more Scripturally than either of them, and his work on earth will abide longer. We can imagine few more pleasurable sights than this grand preacher, delivering an extempore discourse, while supporting himself, enfeebled by dyspepsia, on his cane, in the midst of the largest and most intellectual audiences our country could afford. Thus he stood, like Paul on Mars' Hill, among the orators and statesmen of Kentucky, at an early day, in the largest hall of Lexington; thus he entranced the elite of Richmond in 1830 and of Nashville shortly after; thus, shortly before that, he held spellbound for two hours, the Legislature of Ohio, before breakfast, ready to depart; it was thus in 1833, he addressed with great power, the sceptics of New York, two successive evenings, in their own Tammany Hall, with such suavity as to draw praise from every lip, and secure a vote of thanks from the men whose air-built castle he demolished. These speeches flowed from his lips like the water from the rock smitten by the prophet, and the people felt like famished Israel as they drank the cooling draught, that a hand of power had relieved their thirst. All were charmed with the man, and impressed with the majesty of the Scripture.

Mr. Campbell's preachings did not cease when he left the pulpit; the stream flowed on until every little goblet and great vase around the hearth were filled, and nature demanded a rest.

As a talker he was immensely popular. "His colloquial powers were of an unusually high order. In every circle he seemed to be the centre of attraction and radiance, his social discoursings reminding one of the nine-mile sweeps of the Mississippi. If I compare him with Webster, Chalmers, Calhoun, or the elder Beecher, as a conversationalist, he is their superior. I must look further for his peers, and find them in Luther, Johnson, Macaulay and Coleridge. In private as in public debate, he was more the sage than the conversationalist. The universe was his library; his conversation a living study.

But these social discoursings were not on metaphysics. Having in early life read the same sensuous philosophy of Locke, and having

possibly been injured by it, he seemed disinclined to pursue the subject, which I presume did not come within his short curriculum in Glasgow. He never became a metaphysician, simply because his tastes took another direction. Early in life, the short logic of Locke certainly did pervade his mind. Had Browne or Cousin or Sir William Hamilton then been his teachers, quite a different turn might have been given to his life by the alluring influence of their fertile pens. A taste for such inquiries, with such leaders, might have diverted his attention from that life devotion to Biblical study, which has placed him in such a commanding position before the world. Instead of studying critically the mental structure, he consecrated the powers of that structure to the study of God in his word, founding there his moral system.

He was in warm sympathy with Protestantism, as his debate with a Roman Catholic bishop attests, yet he mourned over its divisions all his life, and ceased his healing labors just as Europe and America seemed to awake to the importance of evangelical union. His death occurred also on a year and a day pregnant, to him, with culminating prophecy. The first vernal Lord's Day, the astronomical opening of 1866, the year of the greatest conjunction of planets since the creation, the year to which the expectant eye and ear of Christendom have long been turned as the probable dawning of a brighter day for the church; this was the time, the temple of Janus being shut, selected by the Lord for his servant to come up higher. He had not been a laggard, but had hastened to the coming of Jesus Christ, whose he was, and whom he served. Since Paul called the name of his Master over ten times in the first ten verses of I. Corinthians, I doubt whether any one on earth has given, with the tongue and pen, especially the former, a richer offering of intelligent homage to the Saviour, than was the burden of Alexander Campbell's spirit. Christ was his "joy and song." Though he repudiated the terminology of the scholastic theology, no Trinitarian more firmly believed, and I never knew one as ably sustain, the separate personal relations of Father, Son and Holy Spirit—the society of what has been called the Godhead—the divine nature.

The closing scenes of his life—the incidents of his happy and triumphant death—have been so fully and so recently published, that I forbear to open the wound afresh.

Students of Bethany College! you miss to-day, the man of God, your venerable president. No more shall he kindly hand out, and the student proudly receive, the testimonial of scholarship and good behavior. No longer shall these halls, where he was the cynosure of all eyes, echo his magic words of wisdom and eloquence. The bell can not bring his patriarchal form; the angelic trump alone can arouse it. He joins no commencement procession, till he meets the

convoy of angels that comes to give the victor an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ.

"Thus star by star declines,
Till all are passed away;
As morning high and higher shines,
To pure and perfect day:
Nor sink those stars in empty night,
But hide themselves in heaven's own light."

Your late president was a reader and a student in his boyhood, his manhood, and his old age. When Lyman Beecher, D. D., in 1837, asked him how he possessed himself of such stores of methodized knowledge, he replied, "By studying sixteen hours per day." These habits he maintained, when possible, till late in life. But the secret of his triumphant success, was his familiarity with the Bible. Students, the future is born of the past. Follow the light of this brilliant example till you accomplish a similar glorious destiny!

Alumni of Bethany College! I address you, for if the college is your *alma mater*, the late president has been to you a father, a father of warm affection and wise counsels. You have known him, some of you, in the day of his prime. You have felt his value and the value of his religion. I would scorn to ask you, and you would spurn the request, to be a blind follower of a man, living or dead, but I do ask you, in following Mr. Campbell where science and religion led, to emulate his virtues, carry out and perfect his plans, and vitalize into a methodized and general success, his favorite measure of making the Bible a college classic. Upon you, gentlemen, Mr. Campbell has devolved a solemn responsibility.

To the Trustees and Faculty, I have only to say in the dying words of Wm. H. Harrison, "You know my will. Administer the government upon pure constitutional principles." The founder of Bethany College has committed its destiny to you. I doubt not you will preserve the trust inviolate, discharge the duties faithfully, and make the crowning labor of his life his fitting memorial and a permanent monument.

Members of the house Bethany, and bereaved relatives! Messiah was anointed "to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they may be called trees of righteousness, the planting of the Lord, that he may be glorified." The Lord of hosts hath "taken away from you the stay and the staff," mourning relict, after thirty-eight years of intimacy. "The Lord is now thy husband." He who was thy husband has gone to join eleven, having left but five to mourn. The twelve are "with Christ, which is far better." If ever a family had high reason of serene resignation, you now have. The tender husband

and affectionate father "came to his grave in a full age like as a shock of corn ascendeth" the altar among the firstfruits, "in his season." Following his example, is the sincerest sorrow for the dead, and the purest hope for the future. Divide among yourselves, children, the falling mantle, and see that each wear his part well. The old hero's maxim was, *Frangas, non flectes.* So say you to the powers of evil, "You may break, you shall not bend me."

The stern integrity of Alexander Campbell was the chief glory of his life. Thirty-three years since, before many of you were born, I traversed these hills with him, preaching on both sides of the river, while the cholera was decimating Wheeling and some Ohio villages. Never shall I forget the self-possession exhibited by him in those weeks of peril. He was as firm before the pestilence as he was before his foes. The night of November 12, of the same year, he shared my pillow in Richmond, Va. Before midnight, the captain of the city watch called me up to see "the heavens falling." Upon arising, we found the negroes and many whites had already shared the excitement of this official. Your father then, and a departed sister, witnessed the grandest sight recorded since the deluge—the great storm of meteors—the snowstorm of fire. He alone stood tranquil, and dealt out in encouraging strains his philosophy of the phenomenon. Long after the day broke, these flakes of fire seemed to touch the earth.

These hills, every rood of which he loved, will answer to his tread no more. He has gone to the upper level of Christianity, "the heavenly Jerusalem, and the innumerable company of angels, to the general assembly and church of the first-born."

> "Can storied urn or animated bust
> Back to its mansion call the fleeting breath?
> Can honor's voice provoke the silent dust?"

It remains for you, then, but to aim for the same blest abode by a life of devotion to the cause of God! Heaven grant you all the needful help!

Men, brethren, and fathers! Shall the voice of the dead speak here and now a lesson? Methinks I hear it:—Be united; "be of one mind, live in peace, and the God of peace shall be with you." Too often have modern times realized the painful illustration of one poet, as given by another:

> "Should such a man be fond to rule alone,
> Bear, like the Turk, no brother near the throne,
> View him with scornful yet with jealous eyes,
> And hate for arts that caused himself to rise;
> And without sneering, teach the rest to sneer;
> Willing to wound, and yet afraid to strike,
> Just hint a fault, and hesitate dislike.
> . . . . . .
> Who but must laugh, if such a man there be?
> Who would not weep, if Atticus were he!"

I would found here upon this spot, an argument for ministerial ethics and the warmest and strongest fraternity. Were "the great gulf" bridged, and the spirit of our departed brother once more on this platform, would he not, by the solemnities of the grave, condemn all asperities and discourtesies among the friends of Jesus Would he not, by the joys of the higher life which he has entered, beseech us here to fall not out by the way, but pray us to "fulfill his joy," that we "be likeminded, having the same love, being of one accord, of one mind," having the mind that was in Christ Jesus!

The following is not a part of the *Harbinger*. We are indebted to A. McLean for the following study of Mr. Campbell as a preacher. It was written primarily for another publication.—Ed.

ALEXANDER CAMPBELL: * A MASTER OF ASSEMBLIES.

ARCHIBALD McLEAN.

Alexander Campbell was a many-sided man. He was an author and editor. Sixty volumes have his name on their title-pages. He founded a college and was its president for a quarter of a century. He taught regularly all those years. He was a defender of the faith as he held it. He had oral discussions lasting for days with John Baptist Purcell, a Catholic bishop; with Robert Owen, of Lanark, the Secularist; and with several other of the strong men of their time. He had written discussions with sceptics, Jews, Unitarians, Universalists, Baptists and Pedobaptists. These discussions covered nearly all questions relating to Christian doctrine and to church polity. Mr. Campbell was a man of affairs. He married and raised a family. He was the father of fourteen children. He managed a large estate and made money. He served the State that adopted him. He was a member of the constitutional convention of Virginia. He sat in council with ex-President Madison, with Chief Justice Marshall, with Randolph of Roanoke, and with many other of the illustrious men of the old commonwealth. Mr. Campbell was a conversationalist worthy to rank with Luther and Johnson and Macaulay and Coleridge. He preached in most of the States of the Union, in Canada, and in Great Britain and Ireland. It is as a preacher that he is considered in this article.

Mr. Campbell was ordained Jan. 1, 1812. It is safe to say that he was one of the best known and most effective preachers of his own or of any time. While he lived in Bethany, where his business was conducted and where the college he founded was located, he traveled much and preached everywhere. The announcement that he was to preach seldom failed to call together a throng too great for any building. When the weather permitted, he spoke in the open air to the

*Born near Ballymena, County Antrim, Ireland, Sept. 12, 1788; came to America in 1809; settled in Bethany, Va., now W. Va., 1811; died March 4, 1866.

thousands that assembled from near and from far. Much of his preaching was done on what was then the frontier. The Western country was sparsely settled. Religious privileges were not as abundant as they are now. The people were hungry for the bread of life. No man even in a metropolitan pulpit spoke to more intelligent or responsive audiences. Like most of the preachers in the wilderness, Mr. Campbell was an extemporaneous speaker. The pioneers liked men, as one of them said, "who could shoot without a rest." While making the most conscientious preparation for the pulpit, he wrote but little. Writing sermons was exceedingly irksome and distasteful to him. At that time newspapers were not as numerous and as enterprising as now; reporters were not as ubiquitous nor as accomplished. Because of these facts, few of Mr. Campbell's sermons have been published. Only two or three have been preserved; and these are not verbatim reports. While he was in his prime it does not appear that it ever occurred to him or to his friends that those sermons upon which he bestowed so much thought, and into which he put so much of his life, and which he preached with so much power, should be taken down and printed for the information and edification of those who might wish to know more of his message and style and to think his thoughts over after him. It is nothing less than a calamity that those sermons which produced such profound and far-reaching results should have perished forever when their author died.

Mr. Campbell's sermons can not be placed in evidence The most that can be done is to gather up some of the recorded testimony of those who heard him. Fortunately, these are a great host. Some of the witnesses whose words shall be cited were eminent in their day and shall be famous for all time. Some were his students in the college; they heard him often. There are no better judges of true preaching than a body of bright young men gathered from all parts of the world. When we are told of impressions that lasted for half a century and longer, we may be sure that the sermons were of exceptional excellence.

Jeremiah Sullivan Black heard Mr. Campbell at different times through a series of years. Mr. Black was for a time Chief Justice of Pennsylvania. Later he was the Attorney-General of the United States. He was one of the foremost lawyers and advocates of the nation. He heard Mr. Campbell first in his youth. Happening to be in Wellsburg when Mr. Campbell was to preach, he went to hear him. He took his stand upon the steps of the courthouse. At the close of the sermon he found himself inside the railing and within a few feet of the speaker. He had been drawn insensibly and unknown to himself. He told Mr. Campbell how much he had been impressed with what he had heard. Not long after, Mr. Black made a journey

from Somerset, Pa., to what is now Bethany, W. Va., to hear more and to make a confession of his faith in the Christ and to be baptized. Many years after, Judge Black said: "As a great preacher, he will be remembered with unqualified admiration by all who had the good fortune to hear him in the prime of his life. The interest which he excited in a large congregation can hardly be explained. The first sentence of his discourse 'drew audience still as death,' and every word was heard with rapt attention to the close. It did not appear to be eloquence; it was not the enticing words of man's wisdom; the arts of the orator seemed to be inconsistent with the simplicity of his character. It was logic, explanation and argument so clear that everybody followed without an effort, and all felt that it was raising them to the level of a superior mind. Persuasion sat upon his lips. Prejudice melted away under the easy flow of his elocution. The clinching fact was always in its proper place, and the fine poetic illustration was ever at hand to shed its light over the theme. But all this does not account for the impressiveness of his speeches, and no analysis of them can give any idea of their power." Ex-President Madison testified to the same effect. He said: "It was my pleasure to hear him very often as a preacher of the gospel, and I regard him as the ablest and most original expounder of the Scriptures I have ever heard."

Robert Graham, sometime president of Kentucky University, and himself a most effective speaker, spoke thus of Mr. Campbell: "I can hardly express my admiration of him in every walk and employment of life. In the social circle he was by far the finest talker I ever heard; in the lecture-room, the most instructive; and in the pulpit I am sure he had few equals, and no superior, according to my standard. He charmed all alike, the old and the young, the educated and the uneducated. Indeed, no one could listen to him and not confess him to be one of the greatest men of his age. He had a style of his own, and always elicited the admiration of his hearers. He drew and held his audience till they seemed oblivious to the passage of time. I have heard him speak for over two hours at a time, and yet no one became weary." President Graham was educated at his feet. He heard "the old man eloquent" as a pupil, and later when his own judgment was more mature, and this is his testimony.

"Time but the impression deeper made,
As streams their channels deeper wear."

James S. Lamar, of Georgia, a prolific author and a gifted speaker, gives his estimate of Mr. Campbell as follows: "People would come from far and from near to hear him, some of them making a day's journey. Others would follow him from place to place, so as to hear him from day to day. The difficulty generally was to procure

a house that could accommodate the crowds that flocked to hear him. The people admired him, loved him, hung enchained upon his lips, quoted him, trusted him, and spread his name and fame wide and far. But he was *sui generis*. He did not belong to that class that is commonly meant when we speak of popular preachers. He did not preach like them. He filled and moved in a sphere of his own. He seemed to have, and deeply to feel that he had, a special mission an appointment from his Lord to do a peculiar and world-wide work. He seemed to have, and deeply to feel that he had, a special mission, all the world. I believe that the Divine Spirit so rested upon his soul that he lived and thought and preached under the sacred and solemn pressure of this conviction. If, therefore, he was popular, it was not because of the orator's art; not because he amused and pleased the fancy, or touched and stirred the shallow emotions, but because all that was holiest in men's hearts and aspirations, and most clear and unclouded in their intellects, recognized the grandeur and divinity of the objects which he set before them; and they loved to move with his lofty spirit in the region where Christ was truly recognized as Lord indeed, and honored and trusted to his very last word and ordinance as the true Messiah, the Son of the living God." This is the testimony of a man of taste and discrimination, of a man who heard Beecher and Spurgeon and the other popular preachers of their time. Mr. Lamar speaks of Mr. Campbell as a great man—God-appointed and God-inspired. He represents him as "a figure statuesque, colossal, mighty; a grand and masterful man, worthy of his sacred mission, worthy of the great brotherhood whom he led into the light and liberty of the gospel, and worthy of the large place which he will one day be given in the history of the church."

Dr. Heman Humphrey, then president of Amherst College, heard Mr. Campbell twice. In his account of what he saw and heard, he said: "In listening to him you feel that you are in the presence of a great man. He speaks like a master of assemblies, one who has entire confidence in the mastery of his subject and his powers, and who expects to carry conviction to the minds of his hearers without any of the adventitious aids on which ordinary men find it necessary to rely. There were many fine and truly eloquent passages in the two discourses I heard, but they seemed to cost him no effort, and to betray no consciousness that they were fine." Referring to the second sermon, Dr. Humphrey said: "He dwelt chiefly on the two clauses of the text, 'Justified in the spirit, received up into glory,' and I can not in justice refrain from acknowledging that I never remember to have listened to or to have read a more thrilling outburst of sacred eloquence than when he came to the scene of the coronation of Christ, and quoted the sublime passage from the twenty-fourth Psalm, begin-

ning, 'Lift up your heads, O ye gates, and be ye lifted up, ye everlasting doors, that the King of glory may come in,' when he represented all the angels, principalities and powers of heaven as coming together to assist, as it were, in placing the crown upon the Redeemer's head."

Theodore S. Bell, then a young man and afterwards a distinguished physician in Louisville, heard Mr. Campbell preach a sermon based on the first chapter of the Epistle to the Hebrews. In that sermon the speaker dwelt on the divine glory of the Son of God, a theme upon which he was always surpassingly eloquent. Dr. Bell said: "I never had heard anything that approached the power of that discourse, nor have I ever heard it equaled since. Under the training of my mother, one of the most thorough scholars in the Bible that I ever knew, and of Dr. Fishback, although I then made no pretensions to Christianity, I was almost as familiar with the Bible as with the alphabet. But that speech on Hebrews lifted me into a world of thought of which I had previously known nothing. It has been forty-five years since I heard that pulpit discourse, but it is as vivid in my memory, I think, as it was when I first heard it." Wherever he spoke, he impressed people in the same way. One Baptist preacher said what many others thought: "I once thought I could preach, but since I have heard this man I do not seem, in my own estimation, to be larger than my little finger."

Mr. Campbell's style was his own. He did not aim to copy any of the famous orators of ancient or modern times. One of the strong pioneer preachers of Kentucky told him that he was surprised to find in him an entire want of gesture and mannerism; that he talked as men commonly talk. Mr. Campbell told him that he had studied the arts of elocution, but had conscientiously refrained from making any use of them. "The apostles were sent out as witnesses to a certain great fact. Suppose that one of them should, in making his statements before the people, have plied his arms in gesticulation, stamped his foot in vehemence, and declared his testimony in the ears of the people, in a loud, stentorian voice? But how weightily fell the words of those first preachers, when, with composure of manner, natural emphasis, and solemn deliberation, they spoke forth the words of truth and soberness." President Humphrey noted that there was nothing vociferous or impassioned in his manner. He said: "I think he is the most perfectly self-possessed, the most perfectly at ease in the pulpit, of any preacher I ever listened to, except, perhaps, the celebrated Dr. John Mason, of New York. No gentleman could be more free and unembarrassed in his own parlor."

Isaac Errett, the founder and for many years the distinguished editor of the *Christian Standard*, spoke thus of Mr. Campbell: "We have known him, in his prime, stand for two hours, leaning on a

cane, and talk in true conversational style, with scarce a gesture in the entire discourse. But to a fine personal appearance and dignity of manner, he added a clearness of statement, a force of reasoning, a purity and sometimes a pomp of diction, a wealth of learning, a splendor of imagination, and an earnestness often rising into impassioned utterance, which clothed his pulpit efforts with a high degree of oratorical excellence."

It was said of Mr. Campbell by a competent critic that his style was transparently clear—his argument perfectly understood and appreciated by all—and yet his language was largely Johnsonian. "The Latin and Greek derivatives were so familiar to him and so wrought into the very fiber of his thought and mind, that, coming from him, they seemed not strange and foreign, but near and homelike. His hearers might not always have been able to define all the words he used, but they saw and felt what was wrapt up in them. Thus it was that learned and unlearned listened with rapture to his preaching, notwithstanding he was at no pains to accommodate his language to lower grades of intelligence. Not only did they hear with delight, but his thought was deeply imbedded in their minds, to be retained and treasured there, to be solemly reconsidered and pondered, changing in many cases the very currents of life, and leading to a blessed and glorious destiny."

It was said of Chalmers that his delivery was the first and second and third excellence of his oratory. "On great occasions he was absolutely terrible. His heavy frame was convulsed; his face flushed and grew lithic; the veins of his forehead and neck stood out like cordage; his voice creaked or reached to a shriek; foam flew from his mouth in flakes; he hung over his audience, menacing them with his fist, or he stood erect, maniacal and stamping." The effect was tremendous. Whitfield's preaching was as when the strong wind passed by and rent the mountains. Hume acknowledged that his eloquence surpassed everything he had ever seen or heard in any other preacher. He said that it was worth walking twenty miles to hear him. His elocution was perfect. "His face was a language, his intonations music, and his action passion." Garrick said he could make men weep or tremble by his varied utterances of the word "Mesopotamia." Whitfield had absolute control of the passions of immense auditories. "When he was in the pulpit every eye was fixed upon his expressive countenance; every ear was charmed with his melodious voice; all sorts of persons were captivated with the propriety and beauty of his address." Franklin was so delighted with him that he said he would rather hear him tell what was false than to hear any one else tell what was true. Of Robert Hall it is stated that when he spoke, breathless silence prevailed." As he grew more animated, five or six auditors would rise

and lean forward over the front of the pews; a new sentiment or expression would cause others to rise, till long before the close it often happened that a considerable number were standing. The concluding appeals of his sermon on "Dead in Trespasses and Sins" were remarkably sublime and awful. Dr. Ryland hastened part way up the pulpit stairs, and while tears trickled down his venerable face, exclaimed with a vehemence which astonished both the preacher and the people, "Let all men who are alive in Jerusalem, pray for the dead that they may live!" Duff left the pulpit as if he had been dragged through the Atlantic. "His tall, ungainly form swayed to and fro, and his long right arm waved violently, and the left one hugged his coat against his breast, his voice raised to the tone of a Whitfield, and his face kindled like one under inspiration." He went home drenched with perspiration and wrung his clothes. Of John Knox it is affirmed that he seemed as if he would "ding the pulpit into blads and fly out o't." There was nothing in the least dramatic in Mr. Campbell's manner. He rarely made a gesture of any sort. "There was no attitudinizing; no nervous flourishings; no pointing upward to the stars; no stretching forth of outspread arms as if to embrace mountains." He was seldom tender or pathetic. His style reminded some of the apostle as he reasoned with the people from the Scriptures, opening and alleging that the Jesus whom he preached was the Christ. It reminded others of the Master as he sat on the mountain or in the boat, and spoke as man never spake to those who sat around him on the mountain or on the shore. When Mr. Campbell spoke, there was no gesticulation and no sign of perspiration and no beating of the pulpit. He did not alarm any by the way he pronounced certain words. His reliance for effects was upon the inherent power of the truth he was illustrating and enforcing, and upon the Spirit of God.

It was said by Henry Ward Beecher that no one can describe to you the lightning flash of an excited eye, the thunder of a mighty voice, the manifold evidences of the surging feelings that roll out from an orator and submerge the hearers, as the waves roll in from the deep and cover the beach. Something of that kind was seen in Patrick Henry. It is recorded that, attracted by some gesture, struck by some majestic attitude, fascinated by the spell of his eye, the charm of his emphasis and the varied and commanding expression of his countenance, juries lost sight of the law and the facts and their duty, and judges bathed in tears perverted equity, and the people carried the orator in triumph on their shoulders. Mr. Campbell never sought to carry the minds of his auditors by stratagem or by assault. Nothing would have been gained by such a victory as Patrick Henry won over judge and jury. Mr. Campbell sought to inform and to persuade.

Marvelous effects were produced by the preaching of Edwards and Wesley and Whitfield and Erskine and Christmas Evans and others, both in Great Britain and in America. The effect of one of Jonathan Edwards' sermons was as if some supernatural apparition had frightened the people beyond control. They were convulsed in tears of agony and distress. Amid their tears and outcries the preacher paused, bidding them to be quiet that he might be heard. The reading of the text in another case caused the auditors to feel that they were slipping into the pit, and they seized the pews and pillars to save themselves. By all accounts, Edwards had some awful and electrical power. Speaking of the effects of the revival which grew out of his own ministry, he said that "nature often sank under the weight of divine discoveries, and the strength of the body was taken away." The person was deprived of all ability to walk or speak. Sometimes the hands were clinched and the flesh cold, but the senses remained. Animal nature was often in a great emotion and agitation, and the soul overcome with admiration, and a sort of omnipotent joy, as to cause the person, unavoidably, to leap with all his might with joy and mighty exultation. "Under the preaching of Wesley, some sank down, and there remained no strength in them; others exceedingly trembled and quaked. Some were torn with a sort of convulsive motion in every part of their bodies, and that so violently that often four or five persons could not hold them. Hearers dropped on every side as if thunderstruck. Wesley speaks of one woman who was held in bed by two or three persons. "It was a terrible sight. Anguish, horror, and despair, above all description, appeared in her pale face. The thousand distortions of her whole body showed how the dogs of hell were gnawing at her heart." "Another tore up the ground with her hands, filling them with dust, and with the hard trodden grass, on which I saw her lie with her hands clenched as one dead." Another roared and screamed as in a more dreadful agony. Some continued lying on the ground for two or three hours, as if actually dead. Whitfield tells that on one occasion the whole church was drowned in tears; they wept and cried aloud as a mother weeps for her firstborn. Another time the vast congregation was drenched in tears. When he preached to the colliers the tears made white gutters down their black cheeks. Copious weeping followed his ministry. Thus it is said that the people were so greatly afflicted that the room was filled with cries; and when they were dismissed they went home crying aloud through the streets to all parts of the town. Again he says that shrieking, crying, weeping and wailing were to be heard on every corner; men's hearts failing them for fear, and many falling into the arms of their friends. Many were carried away when he spoke, as wounded soldiers are carried away from the field of battle. "The

Word was sharper than a two-edged sword; and their bitter yellings and groans put me in mind of the wailings of the damned in hell." In the great revival in Kentucky and Tennessee early in the last century, people fell like a log on the floor or on the earth or in the mud, and appeared as dead. They lay helpless and apparently lifeless for hours. In many instances the head would be jerked backward and forward, and from side to side, and so quickly that the features could not be distinguished. In this operation the head touched the ground behind and before. Saints and sinners were thus affected. Men cursed the jerks while they were thrown to the ground with violence. Some danced till nature was exhausted, and they fell prostrate to the floor. In addition to the jerks, there was the barking exercise and the laughing exercise and the singing exercise and the running exercise and the falling exercise. It is stated that persons on the way to the meeting would bark like spaniels, and sometimes during the services they would start up suddenly with a fit of barking, rush out, roam around, and in a short time would come barking back. The preaching of Christmas Evans in Wales was characterized by the jumping exercise. To be sure, these were not the sole nor the main results of the preaching of these famous men. Souls were born into the kingdom of God, and saints were instructed and built up on their most holy truth.

When Mr. Campbell preached, these bodily agitations were conspicuously absent. There were no swoonings or trances or roarings, no running against a wall, no beating themselves against the ground or tearing it up with their hands, no screamings or ravings or other evidence of mental derangement. The effect was perhaps as great, but it was different. He talked to the assembled thousands as an advocate talks before the Supreme Court of the United States. There were no convulsions or contortions. But many of those that heard gave themselves then and there to the Lord. Others resolved to mend their ways and their doings. Others, still, went home to search the Scriptures to see whether the things they heard were true. The results of Mr. Campbell's preaching might be recorded in the language of the New Testament. "Many of those that heard, believed and were baptized." Judge Riddle, speaking of his preaching and the effect of it, said there was no appeal to passion, no effort at pathos, no figures of rhetoric; but a warm, kindling, heated, glowing, manly argument, silencing the will, captivating the judgment, and satisfying the reason.

Robert Richardson, the biographer of Mr. Campbell, describing his power over audiences, says: "Nothing, indeed, was more striking than his singular ability to interest his hearers in the subject upon which he treated. With this his own mind was occupied, and, being free from all thoughts of self, there was in his addresses an entire absence

of egotism, and nothing in his delivery to divert the attention from the theme on which he discoursed. For the first few moments, indeed, the hearer might contemplate his commanding form, his perfect self-possession and quiet dignity of manner, or admire the clear and silvery tones of his voice, but these tones soon filled the mind with other thoughts. New revelations of truth, themes the most familiar invested with a strange importance, as unexpected yet obvious relations were developed in a few single sentences; unthought-of combinations; unforeseen conclusions; a range of vision that seemed to embrace the universe and to glance at pleasure with all its varied departments—were as by some magic power presented to the hearer, and so as to wholly engross his perceptions and his understanding. While that voice was heard, nothing could dissolve the charm. Minutes became seconds, and hours were converted into minutes, so that the auditor became unconscious of the lapse of time, and his attention during the longest discourse was never weary. Without any gestures, either emphatic or descriptive, the speaker stood in the most natural and easy attitude, resting upon his innate powers of intellect and his complete mastery of the subject, impressing all with the sense of a superior presence and a mighty mind. His enunciation was distinct, his diction chaste and simple, his sentences clear and forcible. The intonations of his clear and ringing voice were admirably adapted to the sentiment, while by his strong and bold emphasis upon important words he imparted to what he said a peculiar force and authority. . . . His power was thus derived, not from graceful action, gesture, nor from flowery language, nor from elaborate or glowing description, nor merely from logical argumentation but from his singular faculty of stating and connecting facts—of producing more novel and striking combinations of related truths, and of evolving the grand fundamental principles of things. Seizing upon these by an intuitive faculty of sagacity, he obtained at once the complete mastery of the subject, which he was enabled to disengage with the greatest ease from all its complications, as the experienced woodman, skillfully placing his wedge in the heart of the timber, rives it through all its knots and windings, or as some Napoleon directs at various distant points large and isolated bodies of troops, whose destination can not be determined by ordinary minds until the unexpected concentration of the whole upon a given point reveals the comprehensive genius of the warrior.

While Mr. Campbell's style was conversational for the most part, there were times when he spoke with the utmost fervor. Thus one of his pupils says that sometimes he was like a living fire or a sweeping tornado, forcing you to forget all idea of logical connection, and impressing upon you only the idea of power. At such times he spoke with a rapidity and fervor of utterance which literally defied phonog-

raphy, and so enchained the mind and heart as to paralyze the hand that would otherwise have reported his every sentence. He convinced his auditors, and he did more than that—he stirred them. On one occasion it is said, when he was addressing one of the most intelligent audiences that ever assembled in Kentucky, quite a number of highly gifted and educated men rose unconsciously to their feet and leaned forward toward the speaker, as if fearing to lose a single word that fell from his lips; and what made the case more remarkable was that many of them were public advocates of the views he was assailing, as being, in his judgment, contrary to the word of God; yet such were the force, clearness and eloquence that he brought to his task, that even those who differed from him could not but pay this high tribute to his admirable powers of close thought, and of lofty and brilliant expression. W. K. Pendleton, his successor as president of the college, said: "His ideas flowed on a perpetual stream—majestic for its stately volume, and grand for the width and sweeping magnificence of its current. With a voice that thrilled with the magnetism of great thoughts, and a person imposing and majestic as his mind was vigorous and commanding, no one could hear and see him, and fail to discover that he was in the presence of one on whom nature had set the seal of transcendent greatness." While enriching his discourses from his vast stores of knowledge, and presenting them with great power, the impression of immense *reserve* of force was always left upon the hearers.

To some, Mr. Campbell did not appear to be a great pulpit orator. Whether he was or was not depends upon the meaning we give to oratory and eloquence. Longinus said that an orator must have a vehement passion, a certain madness, a divine phrensy, breathing into his thoughts, and inspiring his speech. Aristotle gave it as his opinion that eloquence or oratory is the power of speaking on any subject that which is most persuasive. Whitfield had the "vehement passion." His sermons are commonplace. Apart from him they have little merit and little power. Those sermons that now seem so tame were, when delivered by him, like a volcanic eruption—like torrents of red-hot lava, that carried everything before them. When Chalmers rose to preach, the entire assembly set themselves for the treat that was coming. They were all eager and intent. Every breath was held, every cough suppressed, every fidgety movement settled. When the sermon closed and the great preacher said, "Let us pray," there was a hurried rush for the aisles and the doors. Those that came, not to worship God, but to enjoy the fascination of human eloquence, did not care to remain for the benediction. When he was the lion of Glasgow, Chalmers felt that he made a mistake in going to that city, for he could hear of no good that was being done by him. He

was as one that had a lovely voice and could play well on an instrument; the people heard his words, but they did not do them. The church that was so mightily stirred by the preaching of Edwards drove him out into the wilderness to preach and teach the Indians. Mr. Campbell attracted great audiences. He held them firmly in his grasp. He sent them away deeply impressed. This shows that oratory is no one stereotyped thing. If it be true, as Aristotle held, that persuasive speech is oratory, then Mr. Campbell was one of the greatest pulpit orators that ever lived. It was noted in his time that he spoke largely to men, to lawyers, physicians, teachers and editors.

At home Mr. Campbell spoke from an hour to an hour and a half. Abroad and on special occasions he spoke twice as long. He often spoke two or three times a day. The length of his sermons was in harmony with the customs of the time, and barely met the expectations and wishes of the people. They were hungry and wanted a full meal. His biographer states that minutes became seconds and hours became minutes. The people were so entranced that they were unaware of the lapse of time. A noted Baptist minister said to a friend, at the close of one of Mr. Campbell's sermons, that it was a little hard to ride thirty miles to hear a man preach thirty minutes. His friend said: "It has been longer than that; look at your watch." On looking, he found that it had been two hours and a half. He said: "Two hours of my time are gone and I know not how, though wide awake all the time." That was no uncommon experience. The people were so engrossed with the great theme under consideration that they forgot all else. His sermons were so clear in statement, cogent in argument, rich in diction, and forcible in illustration, as to hold his auditors in rapt attention to the end.

Mr. Campbell's style of sermonizing was as peculiar as his delivery. He did not believe much in what is known as textual preaching. He said that half a century ago the greatest divine was the man that could bring the most doctrine and pronounce the most sermons from a clause of a verse. He told of a Scottish minister who preached a sermon before an assembly of brewers on the word "Malt." Each letter suggested a division of the sermon. Another preached on the word "But." Another spoke from the text, "There appeared a great wonder in heaven, a woman." Mr. Campbell could make nothing of such fantastic texts. He spoke on the great theme that runs like rivers through all Scripture. His aim was to set forth what the word of God taught, and not to prove that it is true or that some notions held were true because they are supported by texts of Holy Writ. With him the Scriptures are authoritative and final. His purpose in all his preaching was to make known the mind of the Spirit. One minister went to hear him to discover whether he was a Calvinist or

an Arminian. After hearing him, he was asked if he found where Mr. Campbell stood. He said: "No, I know nothing about him; but, be he devil, or be he saint, he has thrown more light on that Epistle and the whole Scriptures than I have heard in all the sermons I ever listened to before." He went back of Calvin and Arminius and Athanasius to the apostles and their Lord. He was a profound and lifelong student of the Scriptures. His familiarity with the language of the Bible enabled him to employ its glorious expressions and beautiful similes with great effect. "It was from it, indeed, that his discourses derived their convincing truths, their inspiration and their grandeur. Bible themes, Bible thoughts, Bible terms, Bible facts, were his materials, and these he wrought up with consummate skill into intellectual and spiritual palaces of glorious beauty, in which every auditor desired to prolong his stay. For the embellishment of these he employed Scripture metaphors much more frequently than comparisons, but it was upon analogies that he seemed chiefly to rely for illustrations as well as for argument. These, constituting his chief imagery, were usually grand, far-reaching and wide-spreading. Scriptural facts, precepts and promises seemed to be connected with them as naturally as flowers and fruits with the trees of the orchard. Uniting with their means the present with the past, one dispensation or institution of religion with another, and earth with heaven, he enlarged every one's conceptions of the plans of the infinite Creator in the remedial system, and through his varied and striking associations of thought produced the most profound and indelible impressions."

Mr. Campbell had a message for his generation. He was engaged in a movement that had for its object the union of the people of God upon the basis of the Holy Scriptures, to the end that the world may be evangelized. He called no man master. He honored the long line of saints and confessors and reformers. He learned what he could from each of them. But he did not make himself a follower of any or call himself by the name of any. No one of these had been crucified for him, and he had not been baptized into the name of any one of them. He went back to Christ and to his inspired apostles, and set aside all human creeds and confessions and dogmas that claimed to be authoritative. His voice called the people back to Christ and to the teaching of the Scriptures as the all-sufficient and alone-sufficient rule of faith and practice. He felt that as long as Christians continued to rally around human standards there would be division and confusion and every evil work. He saw in Christ, and in Christ alone, the one true rallying-point for all believers. In his preaching he sought to exalt Christ: his sole and supreme aim was to exalt Christ. He held him up as the only Saviour and rightful Lord of all men, and urged them to pay the most punctilious regard to all his precepts

and ordinances. Among his favorite themes were these. The coronation of Christ; the mystery of godliness; the glory and dignity of the Christ; the riches of the saints. On no other subject was he so eloquent and grand and enrapturing, as on the glories, the majesty and superhuman dignity of Christ Jesus. The last sermon he ever preached was on the glory of the Redeemer and the completeness of his salvation. Christ was the core of all his preaching—his character, his offices, his perfection, his supremacy. The Messiah was his perpetual and his highest delight. To him Christ was all and in all. No other preacher ever held more firmly to the essential deity of our Lord. No one ever sought more consistently and continuously to set him forth as the only hope of men and nations. To his thought Christ was the key of all human history. In his conversation this was the master topic. No matter where he began, he soon found himself talking about Christ and his salvation. As all roads led to Rome, so all subjects were connected in his thought with Christ. His conversation was relieved with bursts of eloquence which even his finest flights in the pulpit never surpassed. On his death-bed he asked of the friends that gathered about him: "What think ye of Christ? of his divine nature? of his glorious mission? of his kingly office? the sovereign Ruler of the heavens and the earth? the Fountain of universal being?" Shortly before his spirit left the scene of his toils and triumphs, some one remarked that the sun was setting. He answered: "But to you that believe on his name, the Sun of righteousness shall arise w healing on his wings." He felt what Tennyson expressed:

> "Our little systems have their day,
> They have their day and cease to be:
> They are but broken lights of thee,
> And thou, O Lord, art more than they."

In his youth he preached a sermon in which he contrasted the gospel with the law of Moses. His text was: "What the law could not do in that it was weak through the flesh, God, sending his own Son in the likeness of sinful flesh and as an offering for sin, condemned sin in the flesh." The sermon was preached in the open air, to an immense concourse of people. Mr. Campbell stood upon a rock while he spoke. His plan was as follows: 1. Ascertain what ideas we are to attach to the law in this and similar portions of the sacred Scriptures. 2. Point out those things which the law could not accomplish. 3. Show the reason why the law could not accomplish these objects. 4. Illustrate how God has remedied these relative defects of the law. 5. Deduce such conclusions from these premises as must obviously and necessarily present themselves to an unbiased mind. He undertook to show that Christ is superior to Moses, and the gospel to the law. He combated the idea, then so common, that in every conversion there

must first of all be a work of the law. The sinner must hear the thunders of Sinai before he was in a condition to hear the pardoning voice of the Son of God. Mr. Campbell held that Mosaism was provisional and local. It was for one people and for one age. It had no glory because of the more excellent glory of the Christian system He never denied or doubted the value or the permanency of the ethical element in Mosaism. That element was taken up and incorporated in the Christian system. But, as a system, Mosaism waxed old and long since passed away. The shadow gave place to the substance, the type to the antitype. Mr. Campbell was careful to distinguish the different dispensations. He spoke of the patriarchal as starlight; of the Jewish dispensation as moonlight; of the mission of John the Baptist as twilight; of the Christian dispensation, beginning with the reign of Christ and the descent of the Holy Spirit, as the sunlight of the world. The patriarchs had the bud; the Jews had the blossom; we have the mature fruit of divine grace. This sermon was thoroughly evangelical. But because of it, Mr. Campbell was tried for heresy. Some narrow men sought to drive him out of their communion. In the trial he proved too much for his opponents. They continued to persecute him for years after. Thirty years after this sermon was delivered, it was published. Mr. Campbell said that so great had been the change of public sentiment in that time, that no association would take exception to its doctrine. No man could be further from being an antinomian.

Isaac Errett summarized his teaching as follows: "Christ, the only Master; involving a rejection of all human names and leaderships in religion. The Bible, the only authoritative book; necessitating a denial of the authority of all human creeds. The church of Christ, as founded by him, and built by the apostles for a habitation of God through the Spirit, the only institution for spiritual ends; logically leading to the repudiation of all sect religions as unscriptural and dishonoring to the Head of the church. Faith in Jesus, as the Christ, the Son of God, and repentance toward God, the only prerequisite to baptism and consequent church membership; thus dismissing all doctrinal speculation and all theological dogmata, whether true or false, as unworthy to be urged as tests of fitness for membership in the church of Christ. Obedience to the divine commandments, and not correctness of opinion, the test of Christian standing. The gospel the essential channel of spiritual influence in conversion; thus ignoring all reliance on abstract and immediate influence of the Holy Spirit, and calling the attention of the inquirers away from dreams, visions and impressions, which are so liable to deceive, to the living and powerful truths of the gospel, which are reliable, immutable and eternal. The truth of the gospel, to enlighten; the love of God in the

gospel, to persuade; the ordinances of the gospel, as tests of submission to the divine will; the promises of the gospel, as the evidences of pardon and acceptance; and the Holy Spirit, in and through all these, accomplishing his work of enlightening, convincing of sin, guiding the penitent soul to pardon, and bearing witness to the obedient believer of his adoption into the family of God." Mr. Campbell's theology was pre-eminently Biblical and Christological and Christocentric.

Phillips Brooks defined preaching as truth through personality. Emerson has the same thought. He maintained that there is no eloquence without a man behind it. Mr. Campbell's preaching would never have had the influence it had unless he had been a great and good man. Moses E. Lard, one of his scholars and himself one of the most effective preachers in America, said that nature had been lavish to Mr. Campbell. "Physically, not one man in a thousand was so well endowed. Nature was in a fertile mood when she molded his large and sinewy body. Material was abundant and bestowed with no grudging hand. There was not a pound of flesh too much, nor a pound too little. Nn resources of the mind, no word but opulent will describe him. Here he was pre-eminently great, in the true sense of the word. His head was faultless, the finest I ever saw." Mr. Lard placed him among the very first of the very greatest of the sons of men. Mr. Campbell's father was a profound classical scholar and a born teacher. He took as much pains with his son as James Mill did with his son, John Stuart Mill. He took a course in Glasgow University. He developed and disciplined his mind by diligent study. For many years he spent sixteen hours a day in his library. In his case reading made a full man. In his discussion on infidelity his opponent came to the end of his resources long before the time came for closing. Mr. Campbell went on and spoke for twelve hours on the Christian religion. This is one of the most remarkable addresses ever delivered.

Perhaps no man ever knew Mr. Campbell that denied his greatness. It was said of Burke that no one could stand with him under a bridge in a shower without discovering that he was no ordinary man. As Mr. Campbell walked the streets of London, a man who did not know him said: "There goes a man with enough brains to govern Europe." In his presence other men were silent, and left him to do all the talking. They instinctively paid homage to the power of his intellect. College men are quick to see and recognize a great man. They spoke of his majestic and commanding presence. After fifty years they still feel concerning him as they did while under the spell of his genius.

No one ever called his character in question. His critics assailed his views; no man ever had enemies more in number or more venomous. He was accused of all kinds of heresies. He was charged with

holding views that were mutually exclusive. His reputation was without spot. His bitterest enemies failed to find a flaw in his character for truth, integrity and goodness. His life was above suspicion and above reproach. He wore the white flower of a blameless life, in that fierce light that beats upon a thinker and blackens every blot. No father could wish for an only son a career more splendid or more stainless. To those that knew him well he was most cheerful, gentle, genial, just and devout; and as dearly loved for his goodness as he was venerated for his greatness. Mr. Campbell lived in constant and conscious fellowship with God and with Jesus Christ. Like Enoch and Noah, he walked with God. He was filled with the Spirit. He prayed with his family and with his domestics. He was never too busy or too weary for family worship. This was a cardinal feature of his household economy. He had little confidence in a piety that was not nourished and instructed by the daily study of the word of God and a perpetual habit of prayer. Thus sustained by divine assistance, he labored for fifty-four years with an energy and a fidelity never surpassed.

This article may fitly conclude with the testimonies of four men of renown. Judge Black said of him: "The life of a Christian man worthy of his vocation is a battle at best. He of whom I speak contended valiantly for the faith once delivered to the saints, not only against natural allies of Satan, but against errors which appeared to be consecrated by the approbation of good men; creeds imbedded in prejudice; falsehood guarded by interest which the slightest disturbance infuriated. It was a war against principalities and powers and spiritual wickedness in high places. The little band of disciples that gathered around him at first, and the world in derision called by his name, were as literally the 'sect' everywhere spoken against as their predecessors in primitive times. To effect a great reformation under such circumstances; to convince large numbers against their will; to organize the believers into a compact and powerful body; to conquer the respect of the world—these are proofs of intellectuality and moral force with which only a few of the children of men have been gifted. To these qualities were added an unfailing courage, a fortitude that nothing could shake, a chivalrous sense of justice to his opponents and affection for his friends, seconded only by his love for the cause to which he devoted his life. What higher claims can any man set up to the character of a hero?"

George D. Prentice, the brilliant editor of the Louisville *Journal*, after hearing Mr. Campbell, wrote in his paper as follows: "Alexander Campbell is unquestionably one of the most extraordinary men of our time. Putting wholly out of view his tenets, with which of course we have nothing to do, he claims, by virtue of his intrinsic qualities,

as manifested in his achievements, a place among the foremost spirits of our age. His energy, self-reliance and self-fidelity, if we may use the expression, are of the stamp that belongs only to the world's first leaders in thought and action. His personal excellence is certainly without a stain or a shadow. His intellect, it is scarcely too much to say, is among the clearest, richest, profoundest ever vouchsafed to man. Indeed, it seems to us that in the faculty of abstract thinking—in, so to say, the sphere of pure thought—he has few, if any, living rivals. Every cultured person of the slighest metaphysical turn who has heard Alexander Campbell in the pulpit or in the social circle, must have been especially impressed by the wonderful facility with which his faculties move in the highest planes of thought. Ultimate facts stand forth as boldly in his consciousness as sensations do in that of most other men. He grasps and handles the highest, subtlest, most comprehensive principles as if they were liveliest impressions of the senses. No poet's soul is more crowded with imagery than his is with the ripest forms of thought. Surely the life of a man thus excellent and gifted, is a part of the common treasure of society. In his essential character he belongs to no sect or party, but to the world."

Bishop Hurst says that few men have impressed themselves more profoundly on the religious life of their age than Alexander Campbell. "His personality was of the most vigorous type, and for over a generation his name was a tower of strength over the whole United States. He was a man of the purest character and the highest consecration. He leavened the whole country with his views. Few men have exerted a wider influence."

Referring to Mr. Campbell, General Lee quoted the words of Dr. Symonds spoken about Milton: "He was a man in whom were illustriously combined all the qualities that could adorn or elevate the nature to which he belonged; knowledge the most various and extended, virtue that never loitered in her career nor deviated from her course. A man who, if he had been delegated as a representative of his species to one of the many superior worlds, would have suggested a grand idea of the human race." The *Independent* has said that there is not a religious body in Christendom that, whether it will confess it or not, has not been profoundly affected by his life and work. His influence and fame since his death have increased rather than diminished. It is believed by many that they will continue to increase till that for which he contended so long and so earnestly and so ably will be realized, and there will be one flock as there is one Shepherd. Coming generations will rank him among the greatest, the many God-given men that have blessed our earth.

CINCINNATI O.

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